

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فتح الجواد في معارف آية الشهاد

# FAT-HUL-JAWWād

Fe-Ma'arif Āyāt-il-Jihād

(Detailed Discourse On Verses On The Topic Of Jihād)

- ◉ SŪRAH ĀL-BAQARAH
- ◉ SŪRAH ĀL-IMRĀN
- ◉ SŪRAH AN-NISĀ'
- ◉ SŪRAH ĀL-MĀIDA

1

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MAKTABA IRFĀN, LAHORE

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## **FAT-HUL-JAWWAD FE MAĀRIF ĀYĀT-IL-JIHĀD**

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Edition .....

No of Copies .....

Pages..... **537**

Price.....

### **Can be Had From**

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7. Idarah Isha't-ul-Khair, Huzuri Bagh Multan. 061-4514929
8. Muzammil Kutub Khana, Airport Road, Quetta. 0333-7900840

**Publishers: Maktabah Irfan, Lahore**

**Stockist**

**Maktabah Ibn-e-Mubārik,**

37-Haq Street, Urdu Bazar, Lahore

0321-4066827, 042-7324844

[www.fathuljawwad.com](http://www.fathuljawwad.com)



## BY THE TRANSLATOR

Overpowered by sacred duty of spreading the all-obligatory message of Jihād lying in the holy verses of the Noble Qur'an among the English speaking community, I have made the maximum efforts on my level best to convey the actual spirit of the text in which the author has collected the commentaries of all the world famous Exegetes in Arabic and Urdu on the topic of Jihad along with his own comments and illustrations under the headings "(i) SUMMARY, (ii) A POINT, (iii) NOTE and (iv) SUPPLICATION" making it a priceless treasure for the readers and the researchers to find out any point on Jihād they wish.

The original Arabic names and terms that are comprehended by the Muslims all over the world have been retained the same and have been written in English as "Muslim, Kāfir, Kuffār Mushrik, Mu'min, Mu'minīn, Tawakkul, Salāt, Zakāt, Fitna, Sahābi, Sahābah (رضي الله عنه), Jihād, Qitāl, Ghazwa, Shaheed, Shuhada and Amīr etc. Full detail is given in the glossary.

The symbol (') used in such words as "Sa'd, Ka'ba" stands for the Arabic Alphabet (ع) and (ء), the symbol (ā) stands for (إ), (ī) stands for (ي) and (ū) stands for (و) as the "Noble Qur'an, Bani Israīl and Mūsā" to pronounce such words of Arabic and Urdu with their exact pronunciation, accent and intonation.

O Allah, I, Your humble slave, am a man whose life is replete with sins and negligence, beg forgiveness of you and beseech You to absolve me out of Your special Favour and Grace overlooking my sins and weak points and bless me with the wealth of sincerity for the completion of this noble task and love for the Holy Prophet ﷺ. O Allah, shower fountains of Mercy and blessings upon the cause of creation i.e. the Holy Prophet Hazrat Muhammad ﷺ, his Sahābah (رضي الله عنه), those who followed them (تابعي), my deceased parents and my Spiritual Guide Professor Muhammad Anwar Jameel. I am all gratitude to Allah Almighty that He endowed me with the power and capacity to complete this noble task. May He grant it with acceptance and bless me with absolution and success in both the Worlds! Āmīn!

*Rasheed Ahmad Masūd*









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سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ



# INTRODUCTORY

**The Following Thirty-Five Verses of Surah Al-Baqarah on Jihād Topic Have Been Discussed In This Compilation:**

Verse No.  
153-157

Verse No.  
109

Verse No.  
114

Verse No.  
177

Verse No.  
190-195

Verse No.  
207

Verse No.  
214-218

Verse No.  
239

Verse No.  
243-252

Verse No.  
261

Verse No.  
262

Verse No.  
273

Verse No.  
286

There are clues to Jihād Topic in the Following  
Five Verses of the Sūrah Al-Baqarah.

30

36

58

59

89

Allah knows better.

## ( THE SUMMARY OF TOPICS ON JIHAD IN THIRTY-FIVE VERSES )

- Verse No. 109:** Jihād is Allah's dictate. There is refutation of falsehood in it.
- Verse No. 114:** The protection of Masājīd and worship-places lies in Jihād.
- Verse No. 153:** Jihād is the most dignified form of patience. Allah's assistance descends due to it.
- Verse No. 154:** Those who are killed in Jihād in the way of Allah, are alive.
- Verse No. 155, 156, 157:** Trials come. Strengthen yourselves. Glad tidings at patience and perseverance.
- Verse No. 177:** Jihād is one of the "DOORS OF RIGHTEOUSNESS". (ابواب البر)  
Be firm to Jihād if you want to be one of the truthful and the pious.
- Verse No. 190:** Be ever ready for Jihād and counter the invading enemy.
- Verse No. 191:** Annihilate the power of the Kuffār. If they fight in Masjid-ul-Harām, also fight with them there.
- Verse No. 192:** Fight so courageously in Jihad so that the Kuffār may give up Kufr and Polytheism and repent of Allah.
- Verse No. 193:** Keep fighting till Din dominates and Islam and the Muslims are completely procured.
- Verse No. 194:** Sanctities are the things of revenge.
- Verse No. 195:** Spend money in Jihād and do not put yourselves in destruction by giving up Jihād.
- Verse No. 207:** Dignity and grace of Fedai Mujāhid.
- Verse No. 214:** The Road to Paradise is full of Pains and Trials.
- Verse No. 215:** Spend wealth on your relatives and supply them with the provision for Jihād.
- Verse No. 216:** Jihād in the way Allah is obligatory.
- Verse No. 217:** Dictate for Jihād is for ever. Jihād is the cure for the Fitna (subversion) of apostasy.
- Verse No. 218:** Hijrah (Migration) and Jihād are most dignified and accepted activities.
- Verse No. 239:** Salāt in Jihād. (Dictate of Salāt-ul-Khowf)
- Verse No. 243:** Those who give up Jihād for fear of death, cannot escape death.
- Verse No. 244:** Jihād in the way of Allah is obligatory: Wage it.
- Verse No. 245:** Spend money generously in Jihād. It will certainly be returned to you.
- Verse No. 246:** Escape from oppression and freedom from the Kuffār are possible only through Jihād.



- Verse No. 247:** Traits of Amīr of Jihād.
- Verse No. 248:** Blessings of Amīr of Jihād.
- Verse No. 249:** Obedience to the Amīr is obligatory. Fondness and passion for martyrdom is a source of vitality.
- Verse No. 250:** Supplication in Jihād.
- Verse No. 251:** Blessings, benefits and philosophies lying in Jihād.
- Verse No. 252:** Forecast of victories.
- Verse No. 261:** Exalted position for those who spend money in Jihād.
- Verse No. 262:** Conditions for the acceptance of the wealth spent in Jihād.
- Verse No. 273:** The rights of those who devote themselves to Jihād.
- Verse No. 286:** O Muslims! It is your responsibility to overcome the Kuffār. Do pray for success in it.

### SUMMARY OF INDICATIONS TO JIHAD IN FIVE VERSES

- Verse No. 30:** Bloodshed (سَفْكُ دِمَاءٍ) should be in accordance with knowledge and Din. (Caliphate)
- Verse No. 36:** There will be mutual enmity. No escape is possible from it. The righteous people will have to answer for the enmity of the false people.
- Verse No. 58,59:** Dictate of Jihād to the Bani Isrā'īl.
- Verse No. 89:** The people of the Scripture always yearned for victory. (According to a saying)

### INDICATIONS TRACED BY HAZRAT LAHORI رَحْمَةُ اللهِ عَلَيْهِ

According to Maūlana Ahmad Ali Lahori رَحْمَةُ اللهِ عَلَيْهِ, the following verses of Surah Al-Baqarah also concern Jihad. i.e. No: 110, 178, 196, 219 and 220. For details, please consult Hāshia (Marginal Note) by Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ.



## Al-Baqarah Madaniyah, Verse 109

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Beneficent, the Very-Merciful

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُم مِّنْ بَعْدِ إِيمَانِكُمْ  
كُفَّارًا بِحَسَدٍ مِّنْ عِندِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ  
فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ

### TRANSLATION:-

("O Muslims!) many among the people of the Scripture desire to turn you, after your embracing Eeman, back into Kufr all out of envy on their part, even after the truth has become clear to them. So forgive and overlook till Allah brings out His command. Certainly Allah is All-Powerful over everything."

### SUMMARY:-

(i) Allah Almighty is cautioning and warning the Muslims that the people of the Scripture (the Jews and the Christians) are always busy in making efforts to apostatize you (Muslims). They are your open and hidden enemies. They do so out of envy.

(ii) At present, the Muslims should observe patience, strengthen their relation with Allah through Salat and Zakat and also strengthen their organization with the help of these acts of worship.

(iii) The cure for those who conspire against Islam and the Muslims is going to be revealed in the form of Jihad in the way of Allah. Jihad in the way of Allah is a law that brings peace throughout the entire world.

(iv) The Muslims should not worry due to their weakness and the power of the enemy. When the command for Jihad reveals, and the Muslims act upon it, they will not be lonely. Allah is All-Powerful to assist them and to make them prevail upon the enemy.

(v) Jihad is Allah's dictate.

### SAYINGS:-

(i) This verse has been revealed about the Jews.

(ii) It has been revealed about the Jew Ka'b bin Ashraf.

(iii) It has been revealed about Huyai bin Akhtab and Abu Yasir bin Akhtab.

(iv) When the Muslims were timely defeated in the Ghazwa-E-Uhud, the Jews began to taunt the Muslims and began to persuade them to apostatization. This verse was revealed then.

(v) There is glad tidings of triumph, assistance and domination for the Muslims who had been vexed and tortured much due to conspiracies and enmities.

## REFERENCES:

(i) Some of the Jews in the guise of friendship and well-wishing would all the time try to turn the Muslims away from Islam through different machinations and techniques. In spite of failure, they did not give up making efforts. Allah has warned the Muslims at it. **(Bayān-ul-Qur'ān)**

2 عن ابن عباس رضي الله عنهما قال كان حي بن اخطب وابو ياسر بن اخطب من اشد اليهود للعرب حسداً اذ خصهم الله برسوله صلوات الله عليه، وكانا جاهدين في رد الناس عن الاسلام ما استطاعا فانزل الله فيهما (ابن كثير)

(ii) Hazrat Abdullah bin Abbas رضي الله عنهما says that Hūyāi bin Akhtab and Abu Yāsir bin Akhtab were dead jealous of the Arabs as to why Allah had given them speciality by revealing the last Prophet صلوات الله عليه among them. Both of them made their utmost efforts to apostatize the Muslims. At this, Allah revealed this verse about them.

(iii) On the basis of a specific incident about the causes of revelation, most of the Exegetes think that here the people of the Scripture or priests mean the Jews. But Qur'ānic word is generalized. Both the Jews and the Christians include in it in general. The open tyrannical and organized propaganda of the Christians and comparatively light and concealed propaganda of the Jews against Islam in the written, political, social, historical and geographical forms continued against the Islamic world, is a living proof of this fact. The chief target of all these activities and efforts is that, although the Muslims may not accept Judaism and Christianity yet they may at least develop misgivings against their own Dīn and hence apostatize. The old Exegetes are also of the view that there is a strict warning to the Muslims against the enmity of the Kuffār. **(Tafseer-E-Mājidy)**

4 عن كعب بن مالك ان كعب بن الاشرف اليهودي كان شاعر وكان يهجو النبي صلوات الله عليه وفيه انزل الله (ابن كثير)

(iv) Hazrat Ka'b bin Mālīk رضي الله عنه reports that Ka'b bin Ashraf the Jew was a poet. He would censure the Holy Prophet صلوات الله عليه. This verse was revealed at it.

حَتَّى يَأْتِيَ آدُلُهُ يَأْسِرُهُ Let go these people of the Scripture at present and overlook them until Allah reveals His command. According to most of the Exegetes, Allah's command means Jihād in the way of Allah. This points to the battle of Bani Nazir and the battle of Bani Quraiza etc..... Note a few references below:

حَتَّى يَأْتِيَ آدُلُهُ يَأْسِرُهُ means قتل بني قريظه واجلاء بني نضير (القرطبي) It means Allah's

command is the killing of Bani Quraiza and exile of Bani Nazir.

○ هو واحد الاوامر والمراد به الامر بالقتال (روح المعاني)

○ It is the singular of orders which means the order for killing.

○ وهو قول اكثر الصحابة والتابعين انه الامر بالقتال (التفسير الكبير)

○ To most of the Sahābah رضي الله عنهم and their followers (تابعين), it means the command for killing.

○ (بامره) فيهم من القتال (جلالين)

○ It means Allah will bring His command of killing about them.

○ الذى هو قتل بنى قريظة واجلاء بنى نضير واذلالهم بضرب الجزية عليهم (كشاف)

○ Allah's command means: The killing of Bani Quraiza, exile of Bani Nazir and imposing the disgrace and Jizziya upon them.

○ It has been indicated through this verse that Allah is soon going to cure their machinations through the "Law of Managing Peace for the Entire World" i.e. through "Killing and Jizziya." (Bayān-ul-Qur'an)

رَبِّهِ اِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وفيه اشعار بالا انتقام من الكفار ووعد المؤمنين بالنصرة والتمكين (روح المعاني)

Allah is All-Powerful over everything. It means He has full power and authority to take revenge from the Kuffār, to assist the Muslims and to make them overpower all.

## NOTE:-

Allama Qurtabī رحمته الله says about قَاتِلُوا اَصْبَحُوا :

هذه الآية منسوخة بقول الله عز وجل قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ الى قوله وَهُمْ ضِعُفُونَ

According to Allah's words, this verse from قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ to وَهُمْ ضِعُفُونَ is abrogated.

Imām Rāzī رحمته الله in At-Tafseer-ul-Kabeer and Allama ALūcy رحمته الله in Rūh-ul-Ma'āni have discoursed about it in detail. The students can study it in all the three Books of Tafseer.

## A POINT:-

In the ensuing verse, the command to establish Salāt and pay Zakāt has been given. This point can also be grasped from it that good deeds have the efficacy of domination. It means you will be able to go for Jihād and overpower the enemies due to the blessings of establishing Salāt, paying Zakāt and other righteous deeds. The author of "Tarjumān-ul-Qur'an" writes:

"Salāt and Zakāt are a state of spiritual and financial worship due to which the implied capacity of the organization flourishes and strengthens. The organization where this activity is in vogue can neither turn away Dīn nor any weakness can enter its collective strength." (Tarjumān-ul-Qur'an)

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## A FEW SIMILAR VERSES:

Al-Baqarah 120,217, Al-Imrān 69,72,100, Al-Mā'idah 51, At-Taūbah 29.

## SUPPLICATION:

The efforts of the Jews and the Christians to mislead the Muslims are still at the extreme. Allah's command "Kill in the way of Allah" has also been revealed. May Allah grant all the Muslims with awareness and consciousness and the power and capacity to act upon His commands! Āmīn! (آمين يارب العالمين)



## Al-Baqarah Madaniyah, Verse 114

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ  
وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا  
خَافِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ ﴿١١٤﴾

### TRANSLATION:-

"Who is crueller than the one who prevents the Masājid of Allah from His name being recited therein, and strives for their destruction? It was not for such men to enter them except in awe. For them, there is a mighty punishment in the other world."

### SUMMARY:-

- (i) The Masājid are for Allah. Anyone who tries to depopulate them, is a great oppressor.
- (ii) The Muslims should populate the Masājid, and secure and safeguard them through Jihād.
- (iii) Those who try to depopulate the Masājid in the world, should be punished through Jihād and by usurping the government from them. If they occupy the places of Masājid, they should be terrified through Jihād.
- (iv) In the past, any one who tried to depopulate the Masājid, was deprived of the government by Allah.
- (v) There is a painful punishment lying ready for such people in the Hereafter.

### SAYINGS:-

- (i) There is glad tidings of conquest of Makkah in this verse.
- (ii) There is glad tidings of the liberation of the BAIT-UL-MAQDIS in this verse. (Allah be thanked both these promises were fulfilled in the past).
- (iii) There is glad tidings of a series of conquests for the Muslims.
- (iv) There is glad tidings of the emergence of Imām Mehdi(عليه السلام).

### THE CAUSES OF REVELATION:-

- (i) This verse was revealed about the Mushriks because they had hindered the



Muslims to enter the Holy Ka'ba in the year of Hudaibiya.

(ii) This verse was revealed about the Christians because they are the pioneers of those who depopulate the Masājid.

(iii) It was revealed about the Jews as the previous verse indicates that the Jews were conspiring against Islam and the Muslims. Its evident result is the depopulation of the Masājid.

(iv) This verse encompasses all those who try to depopulate the Masājid.

## REFERENCES:-

(i) Ponder over the matter please. Who can be the greater oppressor than the one who prevents the Masājid of Allah from His name being recited therein and is striving to depopulate them? Such cruel people have no right to enter the worship-places of Allah except that they (despite terrifying others) are terrified with awe. Keep it in mind, there is disgrace for such people in this world and a mighty punishment for them in the Hereafter. **(Tarjumān-ul-Qur'ān)**

(ii) The cause of its revelation is the Christians who countered the Jews and burnt the Torāh and depopulated the BAIT-UL-MAQDIS or the Mushriks of Makkah who did not allow the Muslims to enter the Holy Ka'ba just out of prejudice and enmity. Any other person who spoils or depopulates the Masjid, includes in this command. **(Tafseer-E-'Usmāni)**

(iii) These people are not worthy of entering the Masjid except terrified due to the awe and terror of the Muslims. It means a Non-Muslim can be allowed to enter only when he is ruled by the Muslims and his entrance should be submissive not rebellious. According to a saying, this verse is for all the Kuffār because those who hinder from worship are all Kuffār and Masājid means all the earth. Therefore, the Kuffār have no right to enter Dar-us-Salām except on the condition imposed by the Muslims. **(Tafseer-E-Mājidy)**

(iv) The glad tidings in this verse is that Makkah will be conquered. When the Muslims overpower, the Kuffār will feel fear while entering it. Hence Allah pronounced, "Beware! No Mushrik may perform Hajj this year. **(Anwār-ul-Bayān)**

(v) The punishment of the Hereafter will be experienced in the Hereafter. But the people observed their disgrace and degradation in the world within a few days. All the enemies of Islam i.e. the Jews, the Mushriks, and the Hypocrites were completely extirpated from the Peninsula Arabia and its boundary lines and the forecast of the Noble Qur'an proved true in letter and spirit. **(Tafseer-E-Mājidy)**

6 اُولَٰئِكَ مَا كَانَ لَهُمْ اَنْ يَدْخُلُوْهُمُ الْاَرْضَ اَيُّهَا الْيٰقِيْنَ خَيْرٌ بِمَعْنٰى اَمْرٍ اٰى خِفُوْهُمْ بِالْجِهَادِ فَلَا يَدْخُلُهَا اَحَدٌ اٰمِنًا (جلالين)

(vi) These people have no right to enter it but feeling fear. This assertive sentence is in the sense of imperative. Frighten those through Jihad who depopulate the Masājid so that they may not enter them in peace.

7 تَهْمُ فِي الدِّينِ الْخِزْيُ قِيلَ الْقَتْلُ لِلْحَرْبِيِّ، وَالْجِزْيَةُ لِلذِّمِّيِّ، عَنْ قَتَادَةَ وَالسُّدِّيِّ: الْخِزْيُ لَهُمْ فِي الدُّنْيَا قِيَامُ الْمَهْدِيِّ، وَفَتْحُ عُمُورِيَّةٍ وَرُومِيَّةٍ وَقُسْطَنْطِينِيَّةٍ، وَغَيْرَ ذَلِكَ مِنْ مَدَنِهِمْ..... وَمَنْ جَعَلَهَا فِي قَرْيَشٍ جَعَلَ الْخِزْيَ عَلَيْهِمْ فِي الْفَتْحِ (القرطبي)

(vii) There is disgrace for those who depopulate the Masājid i.e. killing for the fighting Kuffār and Jizziya for the Zimmi. Qatāda and Suddi say, "Their general disgrace in the world will be with the emergence of Imām Mehadi and the conquest of their cities i.e. 'Umooria, Rome, and Constantinople at the hands of the Muslims. The people who think that this verse has been revealed for the Quraish, consider their disgrace in the world with the conquest of Makkah.

8 تَهْمُ فِي الدِّينِ الْخِزْيُ أَيُّ عَظِيمٍ بِقَتْلِ أَبْطَالِهِمْ وَأَقْيَالِهِمْ وَكَسْرِ أَصْنَامِهِمْ وَتَسْفِيهِ أَحْلَامِهِمْ وَآخِرَاجِهِمْ مِنْ جَزِيرَةِ الْعَرَبِ الَّتِي هِيَ دَارُ قَرَارِهِمْ وَمُسْقَطُ رُءُوسِهِمْ أَوْ بِضَرْبِ الْجِزْيَةِ عَلَى أَهْلِ الذِّمَّةِ مِنْهُمْ (روح المعاني)

(viii) There is disgrace for them in the world, a very great disgrace, as their brave and the chiefs will be killed, their idols will be broken and their foolishness will be exposed. They will be expelled from their residence i.e. the Peninsula Arabia, or Jizziya will be imposed upon the Zimmi among them.

### A STRANGE POINT:-

When this verse was revealed, The Holy Ka'ba was under the occupation of the Mushriks of Makkah and they moved about there without let without feeling any fear. The people of the Scripture occupied Bait-ul-Maqdis and they had no fear of any kind. The Jews were settling in Madina and they made plans to apostatize the Muslims and depopulate their Masājid without feeling any fear. Under these circumstances, this verse of the Noble Qur'an was revealed.

There were no obvious and discernible sources of the fulfilment of the forecast made in it. But after a very short time, the situation changed. The Holy Ka'ba was purified of the Mushriks. Madina was purified of the Jews. Islamic Azān (call for Salāt) began to echo in Bait-ul-Maqdis. The people who used to frighten the Muslims, themselves fell prey to awe, terror and degradation. All this happened, by the grace of Allah, due to Jihād in the way of Allah. This verse is still alive and present. May Allah grant all the Muslims with the perception to understand it!

### SIMILAR VERSES:-

The Masājid and the places of worship can be safeguarded only through Jihād. See Surah Al-Hajj.

### SUPPLICATION:

May the Mushriks who depopulate Bāburi Masjid, the Jews who intend to demolish Masjid-e-Aqsa, the Christians who depopulated the Masājid of Spain and the Communists who depopulated the Masājid of Middle Asia meet their end! The Muslims may also be granted with the power to protect the Masājid through Jihād and bless those who demolish the Masājid with terror and awe! (آمين يارب العالمين) ❖

## Al-Baqarah Madaniyah, Verse 153

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ  
مَعَ الصَّابِرِينَ ﴿٢٣﴾

### TRANSLATION:-

"O you who Embrace Eemān, seek help through patience and Salāt. Surely Allah is with those who observe patience."

### SUMMARY:-

O Muslims! If you want Allah's assistance, fortify yourselves in patience and Salāt. Patience means to be firm on Sharia and its most elevated form is Jihād in the way of Allah.

### REFERENCES:-

1 اسْتَعِينُوا بِالصَّبْرِ عَلَى الذِّكْرِ وَالشُّكْرِ وَسَائِرِ الطَّاعَاتِ مِنَ الصَّوْمِ وَالْجِهَادِ وَتَرْكِ الْمُبَالَاهِ  
بطعن المعاندين في امر القبلة (روح المعاني)

(i) Seek help through patience i.e. remain firm to invocation to Allah, gratitude and all the acts of worship like fasting etc. and pay a deaf ear to the taunts of the enemies about the change of Qibla.

(ii) There is a clue here: Take pains in Jihād and remain firm.  
(Mūzih-ul-Qur'an)

(iii) There is also an indication in this verse to strive in Jihād. Its detail comes next that there is the most elevated form of patience in it. (Tafseer-E-'Usmāni)

4 ومنهم من حمّله على الجهاد لانه تعالى ذكر بعده وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ  
(التفسير الكبير)

(iv) Some of the Exegetes have taken the meaning of patience as Jihād in this verse because in the succeeding verse, Allah says "Do not say of those who have been slain in the way of Allah that they are dead".

5 إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(v) Allah is certainly with those who observe patience. The Arabic word مع يقتضى معنى النصرة (راغب، تفسير ماجدى).

### LINK WITH THE ENSUING FOUR VERSES:

This link can be understood in two ways:

(i) Allah's help, assistance and special company is gained through patience and

Salāt and the most elevated form of patience is "Jihād in the way of Allah". Hence the man who is killed in Jihād, is blessed by Allah with so dignified, exalted and special life before which the kingdom of the entire world and its blessings have no value. But many trials can befall in Jihād before reaching shahādat. Therefore, only those will be successful who stand firm. (Allah knows better).

(ii) Allah is with those who observe patience. The question was raised at it, "If Allah is with the Muslims, why they are killed in Jihād. These people are deprived only of the blessings of the world and those who are not killed, have to undergo many pains and troubles." The answer came, "Those who were killed, found their true life so sweet, delicious and powerful that all the people of the world are unable to comprehend. Those who undergo trials and tribulations, also accumulate the treasures of blessings, rewards and guidance to the right path". (Allah knows better)

### **SIMILAR VERSE:-**

The most dignified stage of patience is Jihād in the way of Allah. See Surah Al-Baqarah verse No. 177.

### **SUPPLICATION:**

O Allah, make us stand firm on Your best loved patience and Salāt!

(آمِن يارب العلمين!)



## Al-Baqarah Madaniyah, Verse 154

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَ  
لَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

### TRANSLATION:-

"Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you don't perceive."

### SUMMARY:-

(i) Death in the way of truth is not death but a pious dignified life free of pains and miseries. Hence, O Muslims! purify your heart of the fear of death.

(ii) The "SHUHADA'" who are slain in the way of Allah are certainly alive but you do not perceive of their lives. Their lives are very mighty and elevated. Your lowly perception cannot touch their heights. That is why; Allah has told through revelation "بَلْ أَحْيَاءٌ" "They are alive."

(iii) When the Holy Ka'abah was made the Qibla of the Muslims, the Jews came up to open enmity. The Muslims were very weak whereas the Jews were very powerful. Moreover, they were supported by the Hypocrites. Under such circumstances, it was feared what would become of Dīn. This Dīn was undergoing so many troubles and enmities in Dar-us-Salām Madina. At this, it was said, "Do not fear. Allah will complete His Dīn as He has sent a Messenger ﷺ from among you. The Jews could not tolerate it even. So, now, you should become staunch Muslims through patience, gratitude, invocation to Allah's name (Zikr) and Salāt and hence go out for Jihād. The one among you who is slain in Jihād will be blessed with a dignified life. The one who will be tortured and tried, will be blessed with guidance and good reward." This lesson made the Muslims firm like a rock and true devotees of Dīn. Then the world saw that Judaism shrunk and Islam spread over most part of the world. Hence Allah freed and purified the Muslims of the fear of death by placing life in death. It is true that no one can face and counter the man who does not fear death rather chases it.(Allah knows better)

### REFERENCES:-

(1) This verse was revealed about the Shuhada of Badr. (Rūh-ul-Ma'āni)

These were fourteen people. Six belonged to the Muhājirīn and eight belonged to the Anṣār.

**The names of the Muḥājirīn are as under:**

Hazrat 'Ubaida bin Ḥārith bin Abdul-Muttalib رضي الله عنه  
Hazrat 'Umair bin Abi Waqqās رضي الله عنه  
Hazrat Zul-Shamālāin رضي الله عنه  
Hazrat 'Aqil bin Bakair رضي الله عنه  
Hazrat Mahja' bin Sālīh رضي الله عنه  
Hazrat Safwān bin Baizā رضي الله عنه.

**The Names Of Ansār Are As Under:**

Hazrat Sa'd bin Khaithama رضي الله عنه  
Hazrat Mubasshir bin Abdul-Manzar رضي الله عنه  
Hazrat Yazīd bin Ḥārith رضي الله عنه  
Hazrat 'Umair bin-al-Hamām رضي الله عنه  
Hazrat Rāfi' bin Mu'alli رضي الله عنه  
Hazrat Ḥāritha bin Surāqah رضي الله عنه  
Hazrat Mu'awwaz bin 'Afrā رضي الله عنه  
Hazrat Aūf bin 'Afrā رضي الله عنه (At-Tafseer-ul-Kabeer and Seerat-ul-Mustafa)

(ii) Some of the Exegetes say that when Jihad started, the Kuffār and the Hypocrites began to say, "The people (Sahābah رضي الله عنهم) are wasting away their lives for nothing to please Muhammad صلى الله عليه وسلم." Then this verse was revealed and the high position of Shuhadā was explained. Imām Rāzi رحمته الله says:

وعن آخرين ان الكفار والمنافقين قالوا: ان الناس يقتلون انفسهم طلبا لمرضاة محمد صلى الله عليه وسلم  
من غير فائدة فنزلت هذه الاية (التفسير الكبير)

(iii) When some Sahābah رضي الله عنهم were slain in the Ghazwa-E-Badr, some insane Kuffār began to say that they lost their youth for nothing and were deprived of the enjoyments of life. They are being answered that they are not dead in the sense they consider them dead but they are enjoying themselves of every kind of merriment more than those who are alive. Generally, the life in Barzakh is the same for all. But the shuhada will be blessed with a special and distinctive life during that period which will be many times stronger than the others. (Tafseer-E-Mājidy)

## A REQUEST:-

The argument of the life of the shuhada has been discussed in detail in the Surah Al-Imrān verse number 169. More details will be given then by the grace of Allah.

## A POINT:-

When the Muslims became fearless of death, they prevailed over the world with their Dīn. As they loved martyrdom, they countered every danger and hinderance that confronted them in the way of persuasion. They chased death and their Dīn kept flourishing whereas the Jews kept sitting in their fortresses and buildings and



their religion kept shrinking. Now, the situation is totally opposite. The Kuffār have learnt from the Muslims how to fight and the Muslims have learnt from them how to sit idle in the homes. That's why; they have become strong and the Muslims have grown weak. The cure to uproot this weakness has been described in this verse. May we all the Muslims act upon it and gain a new life!

### **SIMILAR VERSES:-**

The following verses of the Noble Qur'ān also tell us about the excellence of the Shuhadā.

Al-Baqarah 207, Al-Imrān 140, 157, 158, 169, 170, 171, 195, An-Nisa 69, 74, At-Tauba 111, Al-Hajj 58, 59, Az-Zumar 68, Surah Muhammad ﷺ 4, 5, 6, Al-Hadeed 19,

### **SUPPLICATION:**

O Allah! it is certainly a great blessing and privilege to be slain in Your way. O Allah! we believe in this verse and the entire Noble Qur'an. O Allah! endow us with this blessing for Your Good Pleasure and include us in those accepted Shuhadā whose excellence has been described in the Noble Qur'an. (آمین یا رب العالمین)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ  
وَالْأَنفُسِ وَالشَّرَافِ ۖ وَبَشِيرِ الْصَّابِرِينَ ۚ الَّذِينَ إِذَا أَصَابَتْهُمُ  
مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۚ أُولَٰئِكَ عَلَيْهِمْ  
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُفْتَدُونَ ۝

### TRANSLATION:-

"Surely We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and (convey) good tidings to the patient who, when a suffering visits them, say: "We certainly belong to Allah, and to Him we are bound to return." Those are the ones upon whom there are the blessings from their Lord, and mercy as well; and those are the ones who are on the right path."

### SUMMARY:-

(i) Formerly, those people were being discussed who obtained a high position of patience i.e. the Shuhadā. Now (Allah) says that you will be generally tested with a bit of trouble and calamity and your patience will also be tested. It is not easy to be one of those who observe patience. That's why; it is warned before time. (Tafseer-E-'Usmani)

(ii) Firstly, there was indication to Jihād, then the excellence of Shahādāt was described. Now, it is being said that the way to Jihād and martyrdom is not so easy. There are troubles and trials on its way. Then there are special glad tidings, blessings and guidance for those who observe patience and stand firm to it.

(iii) The righteous and the truthful people are tested by Allah. These trials and tests on them are not as a punishment from Allah but just to raise their position and status. Seeing them in tests and troubles, the false worshippers should not begin to consider themselves on the right path or Truth.

### REFERENCES:-

1 والخطاب عام لسائر المؤمنين وقيل للصحابه فقط وقيل لاهل مكة فقط (روح المعاني)

(i) There is common address to all the Muslims in وَلَنَبْلُوَنَّكُمْ. According to

some people, this address is to the Sahābah رضي الله عنهم and to some others, it is to the Makkans. (The first saying is preferable)

2 ان هذه المحن لا يجب ان تكون عقوبات لانه تعالى وعد بها المومنين من الرسول واصحابه۔ ان هذه المحن اذا قارنها الصبر افادت درجة عالية في الدين (التفسير الكبير)

(ii) It is not essential for these troubles to be as torment because Allah has promised about them with His Messenger صلی اللہ علیہ وسلم and his Sahābah رضي الله عنهم. When patience combines with these troubles, they become a source of elevation of status and degrees in religion.

3 مِّنَ الْخَوْفِ اى خوف العدو والفرع فى القتال قاله ابن عباس (القرطبي)

(iii) We will test you with fear. According to Hazrat Ibn-e-Abbas رضي الله عنهما, fear here means the terror and fear of the enemy during Jihād.

4 وَنَقْصٍ مِّنَ الرِّمَاقِ بسبب الاشتغال بقتال الكفار (القرطبي)

(iv) And the loss of wealth means the loss that the Muslims have to bear in Jihād against the Kuffār.

5 وَارْتَنَافُيسٍ قال ابن عباس: بالقتل والموت فى الجهاد (القرطبي)

(v) Hazrat Ibn-e-Abbas رضي الله عنهما says that loss of life is being slain and dying in Jihād.

## SIMILAR VERSES:-

The Mu'minīn are tested. It has also been described in the following verses even. Al-Baqarah 214, 249, Al-Imrān 141, 142, 146, 154, 186, 195, At-Taūbah 16, Al-Ankabūt 2, 3, Al-Ahzāb 11, Muhammad 31.

## Verses With the Nearest Meanings:-

The verses that have nearest meanings to this topic are as under: Al-Ankabūt 10, Al-Hajj 11.

## SUPPLICATION:

It is an uphill task to observe patience, to remain steadfast at Dīn and Jihād in adverse circumstances and to remain firm to Islamic Ideology under unfavourable circumstances. O Allah! Pardon us and make it easy for us to observe patience and remain steadfast!

(آمین یا رب العالمین!)



## Al-Baqarah Madaniyah, Verse 177

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ  
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَ  
الْكِتَابِ وَالرَّسُولِ وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ  
الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

### TRANSLATION:-

"Righteousness is not (merely) that you turn your faces to the East and to the West; but righteousness is that one has Eemān in Allah and the Last Day and the angels and the Book and the Prophets, and gives wealth despite (his) love for it to the relatives, and to the orphans, the destitutes, the way farers, and the beggars, and (spends) it in (freeing) slaves and establishes the Salāt(Prayers) and pays Zakāt \_\_\_\_\_ and (the act of) those who fulfil their covenant when they enter into a covenant, and, of course, those who are patient through hardship and suffering and when in battle! These are the ones who are truthful, and those are the righteous ones."

### SUMMARY:-

- (i) In this verse, sixteen basic and essential commands have been described. One of them is fighting with steadfastness in the way of Allah in the field of Jihād.
- (ii) *البواب البر* i.e. the syllabus of righteousness in Jihād cannot be completed without perseverance.
- (iii) Besides other traits, perseverance while fighting in the way of Allah is also essential to be included in the truthful and the pious.

### THE CAUSES OF REVELATION:-

- (i) The Jews and the Christians are addressed here. They had deep differences

in turning their faces to the East and to the West in worship. The Jews would turn their faces to the West and the Christians to the East and regarded it as complete Dīn and total success. It was said to them: Righteousness is not to worship the East or the West. But the righteousness that results from guidance and the guarantee of forgiveness is the name of a few beliefs, activities and moralities. Then, in this verse, those beliefs, activities and moralities have also been described that start with Eamān in Allah and in fighting with perseverance in the battlefield. Fourteen more points have also been mentioned between these two points.

(ii) Hazrat Qatādah رضي الله عنه says: This verse was revealed when a person asked the Holy Prophet صلى الله عليه وسلم about righteousness.

## ESSENCE:-

Every false group and sect regards a few rituals, symbols and places as religion and then becomes negligent of the correction of his beliefs, activities and morality. The Jews and the Christians committed this same oppression. Now, the deviated sects among the Muslims have also begun to consider some places and monasteries and some individuals and a few rites a complete Dīn and the guarantee of success. This verse is a tried prescription and standard of truth for this same kind of deviation. Every Muslim should recite minutely each command in this verse and reform himself whether that belief, that activity and morality is found in him also or not.

## DERIVATIONS OF JIHĀD:-

In this verse, the significance and excellence of Jihād comes to the view in detail from the words **وَجِيئَ الْبَاسُ**. Note a few sayings:

1 **وَجِيئَ الْبَاسُ** أى وقت الحرب

(i) It means they remain steadfast at the time of war. (Al-Qurtabi)

2 **وَجِيئَ الْبَاسُ** وقت شدة القتال فى سبيل الله-

(ii) It means they may remain steadfast at the time of intense fighting in the way of Allah. (Jalālain)

3 **وَجِيئَ الْبَاسُ** أى فى حال القتال والتقاء الاعداء قاله ابن مسعود وابن عباس وابو العالية ومرة الهمدانى ومجاهد وسعيد بن جبیر والحسن وقتادة والربيع بن انس والسدى ومقاتل بن حیان وابومالك والضحاك وغيرهم-

(iii) It means they may remain steadfast at the time of Qitāl and when they encounter the enemies. It is said by Hazrat Abdullah bin Masood رضي الله عنه, Hazrat Abdullah bin Abbas رضي الله عنه and others whose names are in the Arabic writing. (Tafseer Ibn-e-Katheer)

4 **وَجِيئَ الْبَاسُ** أى وقت القتال وجهاد العدو

(iv) It means they may be steadfast at the time of Jihād and fighting with the enemy. (Rūh-ul-Ma'āni) After this 'Allama Ālūcy رحمته الله writes

وهذا من باب الترقى فى الصبر من الشديد الى الاشد لان الصبر على المرض فوق الصبر على الفقر والصبر على القتال فوق الصبر على المرض -

It means, there is progress in it from the low to the high. Firstly, it is patience at poverty, then at ailment and then at fighting because observing patience at ailment is more difficult than at poverty. Moreover, observing patience at fighting steadfastly in Jihād is more difficult than observing patience at a disease. (Rūh-ul-Ma'āni)

## REFERENCES:-

1 فقال قتادة ذكر لنا ان رجلا سئل النبى ﷺ عن البر فانزل الله هذه الآية - (القرطبي)

(i) Its translation has been described in the Causes of its Revelation.

(Al-Qurtabi)

2 وقال الربيع وقتادة ايضا الخطاب لليهود والنصارى لانهم اختلفوا فى التوجه والتولى

الخ - (القرطبي)

(ii) Its translation has been described in the Causes of Revelation.

(iii) (They should remain) steadfast in fight with the Kuffar i.e. not to be worried and discouraged. (Bayān-ul-Qur'ān)

## NOTE:-

وَفِي الرِّقَابِ means they spend money in freeing the necks. It includes the Mujāhideen and the Muslims imprisoned with the enemies in particular. Therefore, Imām Qurtabi رَحِمَهُ اللهُ writes with reference to this verse.

قال مالك رحمه الله: يجب على الناس فداء اسراهم وان استغرق ذلك اموالهم وهذا اجماع ايضا:

"Imām Maṭik رَحِمَهُ اللهُ says, "It is obligatory to the people to get their prisoners freed by giving ransom though they may have to spend all their wealth and there is consensus at it also." (Tafseer-E-Qurtabi)

Allāma Sayūti writes: الرِّقَابُ المكاتبين والأسرى. It means "Mukātib" slaves and the prisoners. (These are the slaves; the masters of whom have promised freedom upon the payment of an agreed sum.) (Jalālain)

These days, there are no slaves. So the Muslims should spend their wealth on freeing the oppressed prisoners in order to act upon the complete course of Eemān and obedience. Its detail will, by the grace of Allah, come next at another place.

## A POINT:-

Fighting dauntlessly in intense fighting is a brief word; but a full chapter of Eemān lies hidden behind it. It is not easy to fight dauntlessly in Jihād. It is an uphill task. Allah has stressed upon it very clearly in the Noble Qur'an. See Surah Al-Anfāl Verse No. 45. There is a strict warning for those people who turn away the field of Jihād out of cowardice. See Surah Al-Anfāl Verse No. 15, 16. There is expression of love for those who fight courageously in Jihād. See Surah As-Saff Verse No. 4 on this issue. There is a strict prohibition about the Hypocrites. See



Surah Al-Ahzāb Verse No. 15, 16. Then its detail in the light of Sharia is given. See Surah Al-Anfāl Verse No. 65, 66. Retreating of the Kuffār, the Hypocrites and Satan from the battlefiled has been described at many places. See Surah Al-Imrān Verse No. 111, Al-Hashr Verse No. 12, 14, Al-Anfāl Verse No. 48, At-Taubah Verse No. 58 and Al-Fath Verse No. 22.

It becomes clear that it is an essential and stressive command. The Noble Qurʾān has described all of its aspects. If we study the translation and explanation of all the above mentioned verses, we will realize the importance and sensitivity of this issue. Therefore, it is incumbent upon every Mu'min to develop in him this quality and trait and seek Allah's refuge against cowardice. The following qualities are essential to fight fearlessly in the battlefield of Jihād.

(i) Love of union with Allah.

(ii) Considering Jihād Allah's command, Islamic obligation and an important worship.

(iii) Essential training for Jihād.

(iv) Free of love for the world and miserliness.

(v) Be used to the atmosphere of war.

This issue requires great detail. This brief marginal note cannot encompass it. The lovers of details should tend to the books on Jihād.

## SUPPLICATION:

May Allah grant us with the power and capacity to act upon the “ابواب البر” with the quality of showering good and grant us with perseverance at the time of Jihād and create such truthful and pious saints in the Ummah as may stand firm in Jihād.

(آمین یا رب العالمین!)



## Al-Baqarah Madaniyah, Verse 190

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

### TRANSLATION:-

"Fight in the way of Allah against those who fight you, and do not transgress. Verily, Allah does not like the transgressors."

### SUMMARY:-

O Muslims retort those who fight against you! Be ever ready, active and alert to fight in the way of Allah as the army remains ever ready in the cantonment. O, Yes, do not transgress in the war lest you should begin to kill those who have no link with war and fight. Do not make any mistake nor exceed the limits in your intentions lest you should begin to fight for show off, pretention, cheap popularity, national pride and prejudice. Your war and fight should be solely for Allah.

### CAUSES OF REVELATION:-

The Holy Prophet ﷺ with Sahābah رضي الله عنهم went to Makkah to perform 'Umrah (عمرة) in Zee Qa'da, year 6 AH. The Mushriks of Makkah did not allow him to enter Makkah. A treaty at Hudaibiya was signed between the Holy Prophet ﷺ and the Mushriks which is called "Hudaibiya Pact." There was a pledge allegiance for death and Jihād which is called "Bae'at-e-Rizwan" (بيعت رضوان). According to this treaty, the following point was also agreed upon that he ﷺ would go to Makkah the next year in same month and perform 'Umrah (عمرة). It was also agreed that there would be no fighting between the Muslims and the Kuffār for ten years. When in Zee Qa'da, 7 AH; he ﷺ and Sahābah رضي الله عنهم intended to set out to perform 'Umrah, the apprehension was lest the Mushriks of Makkah should break the treaty and attack the Muslims. The Muslims were in Ehrām (احرام) and were moving forward in the boundary of Haram. It was the month of Zee-Qa'da and the treaty of ceasefire was also there. Will it be fair for the Muslims to fight the Mushriks if they attack? It is revealed in this verse that there is no harm and obstacle in fighting if they break the treaty and intend to fight. Do confront them dauntlessly and do not nourish any fear. (Al-Qurtabi, Ibn-e-Katheer, Bayān-ul-Qur'an, Ruh-ul-Ma'āni etc)

### A STRANGE LINK:-

Imām Rāzi رحمه الله has described the link between this verse and the previous one in the following way:

ثم لما امر بالتقوى امر في هذه الآية باشد اقسام التقوى واشققها على النفس وهو قتل اعداء الله فقال وقاتلوا في سبيل الله (التفسير الكبير)

"When He ordered the Muslims in the previous verse to observe piety, in this verse He ordered them that most dignified form of piety which is very troublesome to the "Self," is "Qital" i.e. fighting against the enemies of Allah. Thus, it was said, "And do fight in the way of Allah." (At-Tafseer-ul-Kabeer) Hence, it became clear that fighting in the way of Allah is the most elevated, the hardest and most difficult kind of piety.

#### A STRANGE MODE OF STIRRING THE SENSE OF HONOUR ON TO JIHAD:

Allama Ibn-e-Katheer رحمته الله writes:

انما هو تهيج واغراء بالا اعداء الذين همتهم قتال الاسلام واهله اى كما يقاتلونكم فاقتلوهم انتم۔

In the verse "الَّذِينَ يقاتلونكم" the passion and sense of honour of the Muslims have been stirred by saying "Fight those who fight you," i.e. your enemies are bent upon fighting against Islam and the Muslims. (Then why do you not fight for Islam and the Muslims?) It means you should also fight as they fight you. While explaining meaning of this verse, Allama Ibn-e-Katheer رحمته الله says that this verse is not abrogated as some of the Exegetes say. It would have been abrogated only if it had meant "Fight against those people only who fight you and do not initiate to attack when it is not so."

#### A SAYING:-

According to some classics, this is the first verse revealed to permit Jihād.

عن ابى العالية قال: هذه اول آية نزلت فى القتال بالمدينة (ابن كثير، القرطبي)

But according to the others, the first verse revealed to permit jihad is that of verse number (39) of Surah Al-Hajj.

"Fight in the way of Allah." قَاتِلُوا فِي سَبِيلِ اللَّهِ

**Note a few statements in the explanation of قَاتِلُوا فِي سَبِيلِ اللَّهِ**

(i) "Fight to obey and please Allah." (At-Tafseer-ul-Kabeer)

اى فى طاعته وطلب رضوانه

(ii) "Fight in Jihād for the grace of Dīn and for the uplift of His words." (Ruh-ul-Ma'āni)

اىجاهدوا لاعزاز دين الله واعلاء كلمته

(iii) "Fight to uplift Allah's Dīn." (Jalālain)

اى لاعلاء دينه

الَّذِينَ يقاتلونكم "Those who fight you." The people who consider this verse abrogated, have translated this verse as يناجزونكم القتال. It means fight with those (who like to fight with you). But as most of the Exegetes consider this verse authentic (strengthened), they have translated it in two ways:

(i) الَّذِينَ يَنَاصِبُونَكَ الْقِتَالَ It means fight only those who can fight against you. Hence do not kill those who can neither fight against you nor co-operate with anyone in war.

(ii) الْكُفْرَةَ كُلِّهِمْ لَأَنَّهُمْ جَمْعِيًّا مُضَادُّونَ لِلْمُسْلِمِينَ قَاصِدُونَ لِمَقَاتِلَتِهِمْ 'It includes all the Kuffar' because all of them are against the Muslims and are ever ambitious to fight against them. **(Kashāf)** Many Kuffar will have to be exempted while translating thus. For example, Zimmi, those who get into agreement and those who remain unconcerned with Qital (fighting).

وَلَا تَعْتَدُوا "And do not transgress. or (do not do evil to anyone). In case of the verse being authentic, transgression will mean

(i) Do not slay their children, old men, women, monks, and the farmers who have no concern with war.

(ii) Do not attack suddenly without persuading them to Dīn.

(iii) Do not mutilate the dead bodies.

(iv) Do not burn the trees except under war strategy nor kill the animals. (It is allowed under war strategy)

(v) Do not embezzle with the spoils.

(vi) Do not initiate fight in the Masjid-ul-Harām. Do not go back on your words with those with whom you have entered into the treaty of ceasefire. **(Al-Qurtabi, At-Tafseer-ul-Kabeer, Ibn-e-Katheer, Ruh-ul-Ma'āni, Tafseer-E-'Usmāni).**

It is fair and legal to kill the women who take part in fight, or provide financial support or instigate their forces against the Muslims or taunt and admonish their armies at their escape by disheveling their hair and sobbing and sighing. **(Al-Qurtabi)**

It is also legal to kill the disabled people, farmers and monks if they take part in war. **(Al-Qurtabi)**

Hazrat 'Umar bin Abdul-Aziz would forbid to slay the farmers. **(Al-Qurtabi)**

Some Exegetes have translated وَلَا تَعْتَدُوا in the following words:

المعنى 'لا تعتدوا في القتال لغير وجه الله كالحمية وكسب الذكر بل قاتلوا في سبيل الله الذين يقاتلونكم يعني ديناً واطهاراً للكلمة

لَا تَعْتَدُوا means "Do not fight for nationalism, prejudice and to win cheap popularity except winning Allah's good will. Fight just for the sake of Dīn and to uplift Allah's words. **(Al-Qurtabi).** The fact is that the word "اعتداء" encompasses every aspect of excess and thus prohibition from every kind of excess becomes clear from it. **(Tafseer-E-Mājidy)**

## NOTE:-

(i) Normally, this verse is translated as under: "Fight against those who come to fight. Do not go to fight with that who has not come to fight." It is admitted logically that the nation which is not prepared to attack, cannot overcome. If Allah

wishes the Muslims' security, this teaching can never be. But the true meaning is "Be ever ready to fight as the army remains ever ready to fight in the cantonment as if it were fighting because being ever ready to fight is also fighting. (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

(ii) **فِي سَبِيلِ اللَّهِ** How important is this limitation and how revolutionary in the world history of fighting! Battles have always been fought in the world, and are being fought now and will also be fought in future. But for what purpose? Either for wealth or woman or a piece of land and the maximum for "the nation and the country!" This is the glory of Islamic Jihād only that whenever it is started, it must be in the way of Allah to wipe out Kufr and to raise Monotheism, to support and assist the true Dīn, to establish Divine rule by wiping out human rule for Allah's sake not for the "Self." (It should be to help the oppressed and to uproot corruption)

The word **فِي سَبِيلِ اللَّهِ** has been used in the Bible not once or twice but many times and history is replete with the fights of the Jews. On the other hand, the world cannot offer the examples of the cruelties, atrocities and bloodshed of the Christians. The prominent difference that has been in the kindness of the Islamic conquerers and the oppression of the Christians is admitted by the Christian historians even. (Tafseer-E-Mājidy)

### A POINT:-

It becomes clear from the context and writings of the Exegetes that Jihād is the protector even of Hajj and there are many good deep relations between these two obligations.

### SUPPLICATION:

O Allah! the swarms of the Kuffār have entered the Muslim countries. They are fighting against Islam and the Muslims. O Allah! grant us with the courage and power to act upon the command of this verse! (آمین یا ارحم الراحمین!)



## Al-Baqarah Madaniyah, Verse 191

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ  
أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقِفُوا لَهُمْ عِنْدَ الْمَسْجِدِ  
الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ  
جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

### TRANSLATION:-

"Slay them wherever you find them and drive them out from where they drove you out as Subversion (Fitna) is severer than slaying. However, do not fight them near Masjid-ul-Harām (the sacred Masjid in Makkah) unless they fight you there. However, if they fight you (there), you may kill them. Such is the reward of the Kuffār."

### SUMMARY:-

Kill wherever you find the opponents of Islam who are always busy in making preparations to annihilate Islam. Drive them out from Makkah and Masjid-ul-Harām as they drove you out. Keep it in mind, these people's remaining firm at Kūfr and persuading others to Kūfr, and gaining power of the disruptionists are severer crimes than killing and slaying. Although it is an essential obligation of the Muslims to liberate the Holy Ka'abah from the Kuffār and the Mushriks, yet do not start war there. If they come to fight there even, do fight them even in the Masjid-ul-Harām. This is the only punishment for these obstinate, harsh and overbearing Kuffār.

### COMMENTARY:-

وَأَقْتُلُوهُمْ and kill them.

الخطاب فيه واقع على النبي ﷺ ومن هاجر معه وان كان الغرض به لا زماً بكل مسلم

In it, the address is to the Holy Prophet ﷺ and to those who emigrated with him' though this command is obligatory to all the Muslims in general. (At-Tafseer-ul-Kabeer)

وَأَقْتُلُوهُمْ And kill them. About the pronoun هُمْ, Imām Rāzī رحمه الله writes:

عائد الى الذين امر بقتلهم في الآية الاولى وهم الكفار من اهل مكة فامر الله تعالى بقتلهم حيث كانوا في الحل والحرم وفي الشهر الحرام

This pronoun refers to those with whom the Muslims were ordered to fight in

the previous verse i.e. the Kuffār of Makkah. Therefore, Allah has ordered to fight them every where and all the time whether it is out of the sacred precincts of Makkah or within or it is the forbidden month (when fighting is forbidden) **(At-Tafseer-ul-Kabeer)**

**حَيْثُ تَقْتُمُوهُمْ** means when you overpower them. Imām Rāzi رحمته الله says:  
الثقف وجوده على وجه الاخذ والغلبة (كبير)

**تَقْتُمُوهُمْ** is derived from **ثقف** which means finding something and overpowering it also. (لغات القرآن نعماني) Moreover, there is also the sense of arresting and binding in it. Imām Qurtabi رحمته الله writes: وفي هذا دليل على قتل الاسير There is also a proof to kill the prisoners. **(Al-Qurtabi)**

**مِنْ حَيْثُ اخْرَجُوْكُمْ** "From where they drove you out." (also drive them out from there) i.e. from Makkah. **(Al-Qurtabi)**

Allama Alūcy رحمته الله writes:

والمراد افعلوا كل ما تيسر لكم من هذين الامرين في حق المشركين

"You are permitted both i.e. to kill the Kuffār or drive them out from Makkah whichever either of the two is possible."

**وَالْقِيَّةُ اَشَدُّ مِنَ الْقَتْلِ** Gaining power and strength of the Kuffār is severer than killing them. Detailed commentary on the word **الْقِيَّةُ** (Subversion) will come later by the grace of Allah.

## SAYINGS:-

(i) Initiating fight with the Kuffār is fair and legal when the terms with justification exist. **(Bayān-ul-Qur'ān)**

(ii) The Kuffār are not allowed to settle within the Peninsula Arabia which also includes Haram. If they want to live forcibly, they should be fought against and driven out. In the beginning, there should be no fighting within the precincts of Haram rather they should be pestered in other ways, so that they may themselves quit. If they do not quit but come to fight, it is fair and legal to fight them. **(Bayān-ul-Qur'an)**

(iii) The majority of scholars of Dīn agree that now Qitāl (fighting) in the forbidden months اشهر حرم (Muharram, Rajab, Zee Qa'da, Zul-Hi'ja) is permissible. The verses, where it seems forbidden, are abrogated. But still better is not to start the fight in the forbidden months. **(Bayān-ul-Qur'an)**

(iv) If the Kuffār of Arabia do not embrace Eemān, there is only the law of killing them. Jizziya should not be accepted from them even if they wish to pay. **(Bayān-ul-Qur'an)**

## NOTE:-

Two things become clear from the foregoing verses:

**(A) No place can be exempted from fighting in the way of Allah.**



## (B) No Muslim can exempt himself from Jihād.

(i) Even the people who are confined to the Holy Ka'abah, and are repeating Allah's name (busy in Zikr) as their aim in life, and are busy with His worship day and night, purity of 'Self' and reforming of morals as their target, can also not be exempted from taking part in Jihād because who will come to assist those people when the fight in the Holy Ka'abah starts. But they will themselves have to make preparations for it. You have read in the previous pages that when Hazrat Abdullah bin Mubārīk sent some verses to Fuzail bin Ayyaz, reading them, he wept out and admitted that Abdullah spoke the truth. If this is insufficient for your satisfaction, listen to the following words of Allah.

أَجَعَلْتُمْ سِقَايَةَ الْحَجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَسَنِّ يَدِكُمْ يَوْمَ يُدْعَى إِلَى الْقَوْمِ الظَّالِمِينَ - (التوبة ١٩)

"Have you taken the serving of water to the pilgrims and the maintenance of Al-Masjid-ul-Harām as equal to (the acts) of one who has Eemān in Allah and in the Last Day, and wages Jihād in the way of Allah; they are not equal in the sight of Allah. Allah does not lead the wrongdoers to the right path. (At-Taubah 19)

It becomes crystal clear that no Muslim can escape Jihād in the way of Allah. (Tafseer-ul-Furqān)

(ii) All these explanations elucidate that the true objective of Jihād is the uplift of Allah's words. But war should be against those only from whom opposition is feared or who are busy with making preparations to destroy Islam. Such people should be killed at once. If they are given time and they get the chance to equip themselves with the war weapons, there will be no chance of gaining victory over them. (Tafseer-ul-Furqān)

(iii) The true heirs of the Holy Ka'abah are the Muslims because they follow the Millat-e-Ibrāhīm.

رَبِّ أُولَى الْأَنْبِيَاءِ بِرَبِّهِمْ لِلَّذِينَ تَتَّبِعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا (آل عمران ٦٨)

(The closest of people to Ibrāhīm are those who followed him and this Prophet and those who believed) But the Mushriks drove them out from there and usurped it. Now it is the duty of the Muslims to expel them from that headquarter and evacuate it. But the Muslims should also keep it in mind that their duty does not end after occupying the Holy Ka'bah. They have been blessed with the high position of *شَهِيدٌ عَلَى النَّاسِ* (witness over the people). Their distinctive glory is *وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا* (We did not send you (O Prophet) but to the entire mankind as a bearer of good news and as a warner) and their greatest quality is *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ* (the best Ummah revealed for the people). The real heirs of all the Prophets revealed in the world are only the Muslims. These Prophets

established some (Dīnī) Religious Stations for their Ummahs. But after some time, some ineligible and inefficient people occupied those stations. Now after re-occupying the Holy Ka'aba, their second duty will be to get back and occupy all the (Dīnī) Religious Stations of the world where work for Dīn is in vogue so that they may provide evidence of **شَهَادَةٍ عَلَى النَّاسِ**. (**Tafseer-ul-Furqān Fe Ma'ārif-ul-Qur'ān**)

### NOTE:-

Explaining this verse, Allama Ibn-e-Katheer رحمته الله writes:

يعنى بذلك صلوة الله وسلامه عليه قتاله اهله يوم فتح مكة فانه فتحها عنوة وقتلت رجال منهم عند الخندقه (ابن كثير)

"It means Allah has allowed the Holy Prophet ﷺ (to kill the Kuffar) and he ﷺ fought the Makkans on the day of conquest of Makkah. He ﷺ conquered Makkah with the power of the sword and killed even some of the Mushriks. (**Ibn-e-Kathīr**)

There is a Tradition in Al-Bukhari:

ان النبي ﷺ دخل مكة وعليه المغفر ف قيل ان ابن خطل متعلق باستار الكعبة فقال: اقتلوه (بخارى، مسلم، القرطبي)

"When the Holy Prophet ﷺ entered Makkah, he was wearing the war cap. He was told that Ibn-e-Khatul was sticking to the curtains of Ka'ba. He ﷺ said, "Slay him." (**Al-Bukhari, Al-Muslim, Al-Qurtabi**)

Imām Rāzī رحمته الله writes:

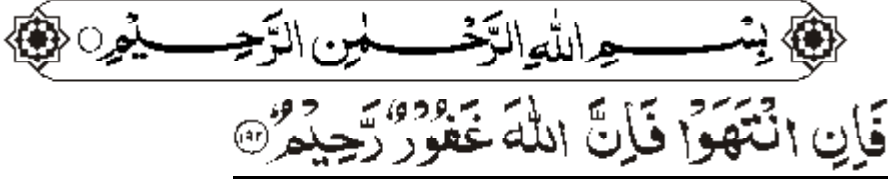
ولهذا السبب اجلى رسول الله ﷺ كل مشرك من الحرم ثم اجلاهم ايضا من المدينة وقال عليه الصلوة والسلام لا يجتمع دينان في جزيرة العرب (تفسير كبير)

For this very reason, the Messenger of Allah ﷺ had exiled all the Mushriks from the boundary of Haram. Then in the same way, they were exiled from Madina also. The Holy Prophet ﷺ said, "Two Dins cannot co-exist in the Peninsula Arabia." (**At-Tafseer-ul-Kabeer**)

The gist of these sayings and many others is that Makkah was conquered due to this blessing of Jihād. The Muslims were able to occupy the Holy Ka'aba due to Jihād. The Peninsula Arabia was purified of Kufr and Polytheism due to Jihād. The Islamic state in the world was established due to Jihād in the way of Allah. (والله الحمد والمنّة)



## Al-Baqarah Madaniyah, Verse 192



### TRANSLATION:-

"But if they (Kuffār) desist, then indeed, Allah is Most-Forgiving, Very-Merciful."

### SUMMARY:-

Then if they desist from Kūfr and Polytheism, and embrace Eemān, then (there is no fight). Allah is Most-Forgiving, Very-Merciful. (Besides the Mushriks of Arabia, if other Kuffār desist from fighting and accept the superiority of the Muslims and pay Jizziya, they should not be fought against)

### REFERENCES:-

قال ابن عباس: فَإِنْ أَنْتَهُوْا عن القتال وقال الحسن فَإِنْ أَنْتَهُوْا عن الشرك

(i) "Hazrat Ibn-e-Abbas رضي الله عنه says فَإِنْ أَنْتَهُوْا If they desist from Qitāl. Hazrat Hasan Basri رحمته الله says فَإِنْ أَنْتَهُوْا If they desist from Polytheism. (At-Tafseer-ul-Kabeer)

2 فَإِنْ أَنْتَهُوْا عن الكفر بالتوبة منه كما روى عن مجاهد وغيره او عنه وعن القتال كما قيل  
(روح المعاني)

"If they repent of Kufr and restrain from it" is reported from Mujahid etc. or it means "they refrain from Kufr and fighting" according to a saying. (Ruh-ul-Ma'āni)

3 فَإِنْ أَنْتَهُوْا اى عن قتالكم بالايما ن فان الله يغفر لهم جميع ماتقدم ويرحم كلامهم بالعفو  
عما اجترم

(iii) "It means if they embrace Eemān and desist from fighting you, Allah will absolve all of their previous sins. He will be Merciful to them all and will forgive them their crimes." (Al-Qurtabi)

(iv) Then if after starting fight, they embrace Islam giving up Kūfr, their Islamization will not be regarded as valueless rather Allah will absolve their past Kūfr, and besides absolution He will be kind to them and shower numerous rewards on them." (Bayān-ul-Qur'ān)

(v) Their begging forgiveness is granted if they are still Muslims in spite of all this. (Mūzih-ul-Qur'ān)

(vi) قَالُوا لَئِنْ لَمْ يَنْتَهِوا عَنْ ذِكْرِ اللَّهِ وَإِذْعَارِهِ لَكُنَّا عَصَا ثَوْرٍ Then if they desist not only from war as they had started but also from the beliefs of kufr and Polytheism which had become the cause of war and fighting. The modern Exegetes who have taken انْتَهَوْا only for war, have taken a very weak aspect. (Tafseer-E-Majidy)

### SUPPLICATION:

O Allah! bless the Muslims with so grand Jihād before which the power of Kūfr may break, the Kuffār may give up Kūfr and Polytheism and tend to Islam, because You are certainly the Most-Forgiving, Very-Merciful!

(آمین یا رب العلمین)



## Al-Baqarah Madaniyah, Verse 193

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ  
انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

### TRANSLATION:-

Fight them until there is no Fitna (polytheism) anymore, and obedience remains for Allah. But, if they desist, then aggression is not allowed except against the transgressors.

### SUMMARY:-

Keep fighting these Mushriks until their power is broken, the rule of Polytheism ends and Allah's in is enforced and it gains power. Then if they desist, there is no aggression against anyone except the transgressors.

### LINK:-

Most of the Exegetes connect this verse with the three preceding verses and consider it special for the Peninsula Arabia and translate "Fitna" with Polytheism. It means keep fighting these Mushriks until there remains no Polytheism in Arabia and this region is special for Allah's worship. Hence, the writer of Tafseer-E-Mājidī comments:

To whom does the pronoun **هُمْ** refer in **وَقَاتِلُوهُمْ**? Against whom is the order to keep fighting being given? It is evident that they may be the Kuffār in general and the Mushriks of Arabia in particular. But the 'Hanafi' Juriconsult and most of the followers of the Sahābah **رضي الله عنهم** consider it the Mushriks of Makkah.

ومن رآها غير ناسخة قال المعنى قاتلوا هؤلاء الذين قال الله فيهم فان قاتلوكم (القرطبي) وهم كفار مكة والفتنة ههنا الشرك ولا يسن بهم سنة اهل الكتاب في قبول الجزية قاله ابن عباس وقتاده والربيع والسدي (بحر) عطف على قاتلو الذين يقتلونكم ويؤيده ان المشركين العرب ليس في حقهم الا الاسلام او السيف (روح) وهذه الآية خاصة في المشركين دون اهل الكتاب (جصاص)

The meaning of this verse according to those who do not consider it abrogative is "kill those people about whom Allah says **فان قاتلوكم**." (Al-Qurtabi). They are the Kuffār of Makkah. Here subversion means Polytheism. They will not be dealt with like the people of the Scripture i.e. no Jizya will be accepted from them. This is the saying of Ibn-e-Abbas, Qatādah, Ar-Rabi' and Suddi, It is connective of **قاتلو الذين يلوونكم**. (Al-Bahr) This is verified from this point also that nothing is for the

Mushriks of Arabia than Islam and sword. **(Ruh-ul-Ma'āni)** This verse is special for the Mushriks not the people of the Scripture.

Islam is a universal religion. It was essential for it to have a geographical centre, a dwelling place and at least a region on the earth which is definitely free of Polytheism and Kufr and is "PAKISTAN" (Holy land) in actual meanings for the Monotheists. For this purpose, which place can be better than the place of birth of the Holy Prophet ﷺ and the place of descending of the revelation? Naturally, the Peninsula Arabia was chosen for it. If the Kuffār of Arabia do not embrace Islam, there is the law of killing them. No Jizziya should be accepted from them even if they want to pay. **(Tafseer-E-Majidy)**

## THE SECOND OPINION:

According to other Exegetes, this verse is generalised. Hence Allama Qurtabi رحمه الله writes:

وَقَاتِلُوهُمْ أَمْرًا بِالْقِتَالِ لِكُلِّ مُشْرِكٍ فِي كُلِّ مَوْضِعٍ عَلَىٰ مَنْ رَأَاهَا نَاسِخَةٌ

There is general order to kill every Mushrik everywhere according to the people who consider this verse abrogated. **(Al-Qurtabi)** According to this saying "Fitna" means Kufr. **(Al-Qurtabi)** It means Jihād will continue until the Kuffār are ruined and their power and rule is wiped out. According to this saying, this verse will also mean the same as is revealed in Surah Al-Anfāl verse 39. Allah says:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَلَا يَكُونَ لِلْإِنْسَانِ عَلَيْهَا نَفْسٌ وَلَا يَكُونَ لِلْإِنْسَانِ عَلَيْهَا نَفْسٌ وَلَا يَكُونَ لِلْإِنْسَانِ عَلَيْهَا نَفْسٌ وَلَا يَكُونَ لِلْإِنْسَانِ عَلَيْهَا نَفْسٌ (الأنفال ٣٩)

**(And fight them until there is no Fitna (mischief) and total obedience becomes for Allah. So, if they desist, then, Allah is indeed Watchful over what they do.)**

According to the Exegetes, this verse is a manifest, clear, open and definite proof for offensive Jihād. Hence, Hazrat Maūlana Shabbir Ahmad ‘Usmānī رحمه الله writes while explaining the word "Fitna":

"It means the Kuffār may not remain as powerful as to hinder from Eemān or threat the true religion with death as history bears witness. Whenever the Kuffār gained power and domination, the Eemān and religion of the Muslims were in danger. Take the example of Spain how the Muslims were devastated or apostatized when the Kuffār gained power and got the opportunity. However, the foremost object of Jihād is that the Muslims may remain secure and satisfied and be able to worship Allah devoutly. Moreover, the wealth of Eemān and Monotheism may also remain safe from the Kuffār. Hence, this same explanation of "Fitna" is written in the Books of Traditions by Sahābah رضي الله عنهم like Ibn-e-'Umar رضي الله عنهما etc. **(Tafseer-E-'Usmāni)**

While explaining يَقُونَ الْإِنْسَانِ عَلَيْهَا نَفْسٌ, he writes:

"The last purpose of Jihād is that the glory of Kūfr may be destroyed altogether

and the sovereignty of one Allah may be established thoroughly (ليظهره على الدين كله) though in the presence of other false religions as happened in the reigns of the Caliphs or by extirpating all the false religions as will happen at the time of descence of Hazrat Eisā عليه السلام from Heaven. However, this verse is the clear proof of the fact that Jihād and fighting are obligatory to the Muslims – whether defensive or offensive – till these two objects are achieved." (Tafseer-E- 'Usmāni)

In short, whether the verse may be considered general or particular, the stress on the order for Jihād becomes clear and the objectives of Jihād are also known. The complete research and explanation of the word "فِتْنَةً" will be described in Surah Al-Anfal if Allah wills. Now we will content at the investigatory words of Imām Rāzi رحمه الله where there is enough material to trace the origin of this word.

في المراد بالفتنه ههنا وجوه: احدها: انها الشرك والكفر قالو اكانت فتنتهم انهم كانوا يضربون ويوذون اصحاب النبي صلى الله عليه وسلم بمكة حتى ذهبوا الى الحبشة ثم واطبوا على ذلك الايذاء حتى ذهبوا الى المدينة وكان غرضهم من اثاره تلك الفتنة ان يتركوا دينهم ويرجعوا كفارا فانزل الله تعالى هذه الآية والمعنى قاتلوهم حتى تظهروا عليهم فلا يفتنوكم عن دينكم فلا تقعوا في الشرك۔

According to some people, "Fitna" means Polytheism and Kufr. They say that the Fitna of the Mushriks of Makkah was that they used to beat and torture the Sahābah رضي الله عنهم of the Holy Prophet صلى الله عليه وسلم till they had to migrate to Abyssinia. But the Mushriks still kept torturing them till the Muslims migrated to Madina. The target of the Mushriks of Makkah from this Fitna was that the Muslims might deviate from their Dīn and revert to Kufr. At this, Allah revealed this verse which means:

**Keep fighting the Mushriks till you overpower them and they (After becoming overpowered and weak) may not be able to introduce Fitna in your Dīn and you may not indulge in Polytheism." (At-Tafseer-ul-Kabeer)**

Then Imām Rāzi رحمه الله tells the second meaning of Fitna in the following words:

وثانيها قال ابو مسلم معنى الفتنة ههنا الجرم قال: لان الله تعالى امر بقتالهم حتى لا يكون منهم القتال الذي اذا بدؤ بها كان فتنة على المؤمنين لما يخافون عنده من انواع المضار

"The second saying is that of Abu Muslim. He says:

In this verse, Fitna means "crime" (dare fighting the Muslims). It is in this way that Allah ordered the Muslims: Keep fighting the Kuffār and Mushriks so that they may not be able to fight you because their Qitāl (fight) against the Muslims will be a "Fitna" for the Muslims due to which they can suffer a loss." (At-Tafseer-ul- Kabeer)

It means, every of that power of the Kuffār should be broken due to which they may kill the Muslims, arrest them, betray, mislead and deviate them and introduce ever new "Fitna" concerning Dīn.

Subhān Allah! How wonderful arrangement Allah has made for the protection



of Islam and the Muslims. But we, the Muslims, could not get benefit from it due to our negligence, spiritlessness and cowardice. Now the worshippers of Kūfr and Polytheism are enriched with the governmental, military, economic and cultural powers. They are torturing the Muslims and spreading deviation everywhere.

### **SUPPLICATION:**

O Allah! O The Potent! O The Mighty! O The All-Powerful! O The All-Mighty! O The Everlasting, grant us with the courage, power and capacity to fight in the way of Allah till the Fitna comes to an end and solely Allah's Dīn may be established! (آمین یا ارحم الراحمین!)



## Al-Baqarah Madaniyah, Verse 194

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنْ اعْتَدَى  
عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ  
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

### TRANSLATION:-

"The holy month for the holy month and the sanctities are subject to retribution. So, when anyone commits aggression against you, show aggression against him in the like manner as he did against you, and fear Allah, and be sure that Allah is with the God-fearing."

### SUMMARY:-

(i) They (the Kuffār) barred you from entering Haram last year in the month of Zee-Qa'da, the month of sanctity. This year, Allah has made you enter Haram. In this way, this holy month became retribution to that holy month.

(ii) The Kuffār of Makkah knew that the Muslims did not start war in the holy months. Hence, they intended to attack the Muslims during 'Umra (عمرة). The Muslims were worried at this situation. They were told: When the Kuffār are disgracing the sanctity of Haram for their Kūfr, the Muslims should also not have any fear and anxiety in fighting in this month for the sake of Islam.

(iii) The Mushriks of Makkah committed Polytheism in the holy city. They disgraced the sanctity of the Zee-Qa'da last year and fought against you. There is no evil in fighting them now. (At-Tafseer-ul-Kabeer)

### TWO SAYINGS:-

To most of the 'Ulama, (scholars) there is no prohibition in fighting in the holy months like Muharram, Rajab, Zee-Qa'da and Zul-Haja. Therefore Hazrat Thānvi رحمته الله writes: "It is the consensus of the religious leaders (Imāms) of Dīn that fighting in the holy months is lawful now. The verses which tell of prohibition are abrogated now. But the better is not to initiate war in the holy months." (Bayān-ul-Qur'ān)

Note another opinion in this regard in the following writing:

"It is commonly known that the holy months are now abrogated. It is not correct. Sanctity still exists. Three months are holy for Hajj and Rajab for 'Umrah (عمرة). If a nation destroys our sacred things, we must also destroy their religiously

sacred things." (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

At-Tafseer-ul-Kabeer tells us that this is the saying of Hazrat Atā' bin Abi Rabāh رحمۃ اللہ علیہ.

الْحَرَامَاتُ قِسَاصٌ Sanctities are subject to retribution. If the opponent honours them, we shall also honour them. If he disgraces the sanctities despite being at the falsehood, we must also not leave any stone unturned in retaliating them for our rights.

Hazrat Shah Abdul-Qādir رحمۃ اللہ علیہ writes:

"If a Kāfir confesses the holy months and does not fight you in this month, you should also not fight them in that month. But the Makkans kept oppressing the Muslims in that month. Then why should the Muslims spare them rather it was the month of Zee-Qa'da during the journey of Hudaibiyah. The Holy Prophet صلی اللہ علیہ وسلم went to perform 'Umrah (عمرة) and the Kuffār came to fight him. This verse was revealed in this regard because the Muslims feared what they should do if the Kuffār began to fight in the holy month." (Mūzih-ul-Qur'ān)

هَٰذَا عَمَلُ الْعُقُودِ Here the return for transgression is called transgression whereas taking revenge of transgression is just and right. It has been written in the structural form of word. This is the style of the Arabic language that the same name is given to interchange it as مکر (plot) for مکر (deception) for کید (trickery) for کید (vice) for اعتداء (aggression) for اعتداء.

### AN IMPORTANT POINT:-

It has become clear from the last verses that neither any place nor a Muslim is exempted from Jihād (except those whom Allah has exempted). Now it becomes clear from the verse in hand that no time is exempted from Jihād. It will ever continue. (extracted from Tafseer-ul-Furqān). Jihād is actually the defence system of Islam. How can the job of defence of so great Dīn and so great Ummah be stopped or postponed?

### NOTE:-

The last four verses were revealed before the conquest of Makkah. There is clue in them that the Peninsula Arabia in general and the holy Makkah in particular is going to be purified of Polytheism and Mushriks. On the other hand, there is also the clue that the Muslims had great respect for the sanctity of the Holy Ka'aba, holy months and that of Ehrām (احرام) and instinctively they took it bad to fight at these places and timings. How could Makkah be conquered if the situation would have been the same? Therefore, their minds are being prepared through these verses that real sanctity of Haram is to purify it of Polytheism and the Mushriks. To gain this sanctity, it is lawful to fight in the Masjid-ul-Harām and in the holy months. In short, when their minds were made and they made preparations of war to conquer Makkah, Allah did not let

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much blood shed and Makkah was conquered. (Allah knows better)

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ And know well that Allah is with the God-fearing.

"The first blessing of Allah on people is perseverance over determinations and intention. As long as the nation that enforces and runs a law is strong, no nation dares face it if Allah is with it i.e. He will keep their determinations firm." (Allah knows better) (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)



## Al-Baqarah Madaniyah, Verse 195

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ  
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

### TRANSLATION:-

"Spend in the way of Allah and do not put yourselves into destruction, and do good. Of course, Allah loves those who do good."

### SUMMARY:-

Spend your wealth in Jihād in the way of Allah and do not put yourselves into destruction by giving up Jihād, and do good with love, keenness and passions of the heart because Allah loves those who do good.

### COMMENTARY:-

○ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ And spend in the way of Allah.

(i) وَسَبِيلِ اللَّهِ Here "in the way of Allah" means, Jihād.

الان الاقرب في هذه الآية وقد تقدم ذكر الجهاد انه يراد به الانفاق في الجهاد

(ii) Here the nearest possibility is that spending should be taken as spending in Jihād because there has been the mention of Jihād before it. (At-Tafseer-ul-Kabeer)

(iii) طاعته، الجهاد وغيره Spend in obedience to Allah i.e. in Jihād. (Jalālain)

○ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ And do not put yourselves into destruction.

بالامساك عن النفقة في الجهاد او تركه لانه يقوى العدو عليكم-

(i) The meaning of putting oneself into destruction is to stop spending money on Jihād or giving up Jihād, because your enemy will overpower you due to it. (Jalālain)

ان الالتقاء باليد الى التهلكه هو ترك الجهاد في سبيل الله

(ii) Giving up Jihād in the way of Allah means casting oneself into destruction with ones own hands. (Al-Qurtabi)

ان لا ينفقوا في مهمات الجهاد اموالهم فيستولى العدو عليهم ويهلكهم و كانه قيل ان كنت من رجال الدين فانفق مالك في سبيل الله و في طلب مرضاته وان كنت من رجال الدنيا فانفق مالك في دفع الهلاك والضرر عن نفسك-

(iii) Putting oneself into destruction with ones own hands means not spending wealth on Jihād expeditions by the Muslims due to which enemy may dare overpower them and destroy them. In other words, the verse says, "O Muslims, if

you are holy, spend your wealth in the way of Allah to win His good will; and if you are mundane, spend your wealth in order to escape destruction and the harms of the Kuffār".

**(iv)** It means do not give up Jihād. There is your destruction in it. **(Mūzih-ul-Qur'ān)**

**(v)** Only giving up Jihād is destruction. Saving ones life by spending money is not enough rather besides offering money, making preparations for war and participating in Jihād is also essential. Showing idleness, cowardice and miserliness on this occasion is to weaken oneself but to strengthen the enemy. So, offer both life and wealth." **(Tafseer-ul-Furqān)**

**(vi)** The people who do not spend money in Jihād, cast themselves into destruction with their own hands because the result of avoidance from Jihād is destruction of national life. **(Tarjumān-ul-Qur'ān)**

**(vii)** And besides spending wealth, also spend your life in the way of Allah i.e. Jihād and do not push yourselves into destruction with your own hands. Do not show cowardice or miserliness in spending soul and money on such occasions. Its result will be your weakness and the enemy's strength which is a definite destruction. **(Bayān-ul-Qur'ān)**

**(viii)** The Ansār thought: We have served Islam much and participated in Jihād in the company of the Holy Prophet ﷺ. Now a large number of Muhājir Muslims have gathered round him ﷺ. Hence they need not participate in Jihād and thus better do cultivation. At this, the present verse was revealed that avoidance from Jihād is a cause of destruction. **(Hashia, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ)**

**(ix)** It means you should spend your wealth in His obedience i.e. in Jihād etc. and do not cast yourselves with your own hands into destruction by avoiding Jihād or by not spending your wealth in Jihād because it will weaken you and strengthen the enemy. **(Tafseer-E-'Usmāni)**

**(x)** Here is collective address to the Ummah and this fact is being described that if the individuals of the Ummah try to avoid Jihād and 'Qitāl' and be stingy in providing financial support to the Mujahideen, the inevitable result will be in the shape of the ruination, devastation and death of the entire Ummah. **(Tafseer-E-Mājidy)**

## WARNING:-

There are a few purposes in copying these ten writings:

- (i)** The explanation (Tafseer) of the verse may become clear.
- (ii)** The people who are yet away physical and financial Jihād, should understand that they are casting themselves and the entire Ummah into destruction.
- (iii)** The origin of the present backwardness of the Ummah may come to be known to all.
- (iv)** In most of these ten writings, different kinds of Jihād points have been

discussed separately. If we study them minutely, we will grasp the point which the Muslim Ummah needs today.

- (v) This is the actual explanation of this verse whereas other sayings have secondary importance.

## A STRANGE POINT:-

Allah's words are true and full of philosophies whether someone understands them or not. Keep it in mind that the world calls those who are killed in Jihād destroyed and devastated. Allah says that those who are killed in Jihād alive as in verse No. 154 of Surah Al-Baqarah. In the same way, the people who escape Jihād and apparently find peace, say that they have survived. Allah says that these people have been ruined and devastated. Allah's words are clear and true to those who have insight. But those who are deprived of insight, if study history, will be forced to blurt out that actually the people who laid down their lives in Jihād found a new life but those who tried to secure their lives out of cowardice were devastated and destroyed. May Allah bless us with the power to comprehend the reality!

## LINK BETWEEN THE VERSES:-

خ العلم ان تعلق هذه الآية بما قبلها من وجهين الخ This verse has link with the preceding verse in two ways. (At-Tafseer-ul-Kabeer)

(i) In these verses, Allah has ordered for Qitāl. It is certain that Qitāl needs material sources and weapons which can be obtained with the help of money. It happens many times that the wealthy people cannot fight and the brave warriors do not possess wealth. That's why; Allah has ordered the wealthy people to give money to the poor Mujāhideen who do not own wealth.

(ii) It is narrated that when the preceding verses (in which there is the order for Qitāl) were revealed, one of the individuals present there said, "**We have neither wealth nor sources to take part in Jihād, nor anyone feeds us.**" At this, the Holy Prophet ﷺ ordered the wealthy people to spend money on Jihād and also warned those people with destruction who do not spend money. This verse was revealed in support of his ﷺ warning. (At-Tafseer-ul-Kabeer)

## THE CAUSES OF REVELATION:-

وروى الترمذى عن اسلم ابى عمران فقال: كنا بمدينة الروم فاخر جو الينا صفا عظيماً من الروم فخرج اليهم من المسلمين مثلهم او اكثر وعلى اهل مصر عقبة بن عامر وعلى الجماعة فضالة بن عبيد فحمل رجل من المسلمين على صف الروم حتى دخل فيهم فصاح الناس وقالوا سبحان الله! يلقي بيديه الى التهلكة فقام ابو ايوب الانصارى رضي الله عنه فقال يا ايها الناس انما تتأولون هذه الآية هذا التاويل وانما انزلت فينا معاشر الانصار لما اعز الله الاسلام وكثر ناصروه فقال بعضنا لبعض سرّا دون رسول الله ﷺ ان اموالنا قد ضاعت وان الله قد اعز الاسلام وكثر ناصروه فلو اقمنا في اموالنا فاصلحنا ماضى منها فانزل الله على نبيه ﷺ يرد عليه ما قلنا :



وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تَقْفُوا أَيْدِيَكُمْ إِلَى التَّهْلُكَةِ فَكَانَتِ التَّهْلُكَةُ الْإِقَامَةُ عَلَى الْأَمْوَالِ  
وَأَصْلَاحُهَا وَتَرْكُهَا الْغَزْوُ۔ فَمَا زَالَ أَبُو أَيُّوبَ شَاحِصًا فِي سَبِيلِ اللَّهِ حَتَّى دُفِنَ بَارِضُ الرُّومِ قَالَ أَبُو  
عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ۔ (القرطبي)

(i) There is a Tradition in Tirmizi that Aslam Abi Imrān رضي الله عنه says: We were in a Roman city that a big army of the Romans came to fight us. The same or the bigger swarm also came forward from the side of the Muslims. At that time, Hazrat 'Uqbah bin 'Amir was the governor of the city whereas the Amīr (Commander) of the army was Hazrat Fazāla bin 'Ubaid. One of the soldiers of the Islamic army attacked the Roman army alone and (upsetting their ranks) he went too far into their ranks. Seeing this, the people cried out and began to pronounce Sobhān Allāh سبحان الله: This person has cast himself into destruction. At this Hazrat Ayyub Ansāri رضي الله عنه stood up and said, "O people, you tell this meaning of this verse whereas it has been revealed about us Ansār. (That is in the way) when Allah blessed Islam with domination and many of its supporters were also born, we Ansār said to one another secretly from the Holy Prophet صلی اللہ علیہ وسلم: We have wasted our wealth. Now when Allah has blessed Islam with honour and grace, there are many supporters of Islam. Let us stay back and correct and enhance our wealth." At this, Allah revealed this verse to His Prophet صلی اللہ علیہ وسلم and negated our thinking. Therefore, the meaning of destruction in this verse is staying back with the wealth to increase it and giving up Jihād. (The reporter says) Hazrat Abu Ayyub Ansāri رضي الله عنه kept working for Jihād all through his life till he was buried in the land of Rome. Imām Tirmizi رحمہ اللہ has verified this Tradition to be good and true. (Al-Qurtabi)

وقول ثالث قاله ابن عباس رضي الله عنهما وذلك ان رسول الله صلی اللہ علیہ وسلم لما امر الناس بالخروج الى  
الجهاد قام اليه اناس من الاعراب حاضرين بالمدينة فقالوا بماذا نتجهز! فوالله ما لنا من زاد ولا  
يطعمنا احد فنزل قوله تعالى 'وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ يَعْني تصدقوا يا اهل الميسرة في سبيل الله يعنى  
في طاعة الله وَلَا تَقْفُوا أَيْدِيَكُمْ إِلَى التَّهْلُكَةِ يعنى ولا تمسكوا بأيديكم عن الصدقة فتهلكوا

(ii) Hazrat Ibn-e-Abbas رضي الله عنهما says that when the Holy Prophet صلی اللہ علیہ وسلم ordered people to come out for Jihād, a few villagers who had come to Madina, stood up and began to say: How do we manage for Jihād. By Allah, we have no provision for journey, nor the other (wealthy) people give us. At this, these words of Allah descended from the sky وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ i.e. O the rich people! give Sadaqa (صدقه) in the way of Allah i.e. in His obedience. وَلَا تَقْفُوا أَيْدِيَكُمْ إِلَى التَّهْلُكَةِ i.e. do not hold yourselves back from offering Saqaqa otherwise you will be ruined.

ای لا تمسکو عن النفقة علی الضعفاء فانهم ان تخلفوا عنکم غلبکم العدو فتهلكوا

Do not hold yourselves back from spending on the poor because if they cannot go for Jihād, the enemy will overpower you and you will be destroyed. (Al-Qurtabi)

## A POINT:-

When the love of wealth is expelled from the heart, it becomes easy to go out for Jihād. When wealth is spent, it becomes easy to fight. Contrary to it, if the heart is filled with the love of wealth, cowardice is generated. Then the enemy overpowers. If the Muslims keep accumulating wealth but the brave lions of Allah who want to fight in the way Allah keep yearning and pining due to lack of resources, the entire Ummah will suffer a loss. There is a complete syllabus about the expenditure of wealth in this verse i.e. spend wealth on Jihād for the sake of Islam to purify your hearts of the love for wealth and also start off for Jihād with love if possible. **وَأَحْسِنُوا** indicates it. (Allah knows better.)

## A POINT:-

The venerable Sahābah **رضي الله عنهم** acted upon this dictate. They had very little wealth in comparison with the rest of the world. They spent that wealth on Jihād. Allah brought the treasures of Rome and Persia to their feet and the wealthy people of the world began to pay them the Jizziya. But when the Muslims raised the slogan of securing and accumulating wealth, the situation worsened so much that now they have to pay tax to the Kuffār even to draw a breath in. Observe yourself! whether those have been ruined who have spent lives and wealth on Jihād or those are dying disgracefully who try to escape Jihād.

## NOTE:-

(i) Many Exegetes like Imām Qurtabi **رحمه الله** and Imām Rāzī **رحمه الله** have discussed the justification of Fedai attack (sacrificial assault) under this verse. **(See Tafseer Al-Qurtabi and At-Tafseer-ul-Kabeer)**

(ii) There are more sayings also concerning the explanation of this verse. For example:

المعنى لا تلقوا بأيديكم بأن تتركوا النفقة في سبيل الله وتخافوا العيلة فيقول الرجل ليس عندي ما أنفقه والى هذا المعنى ذهب البخاري رحمه الله (القرطبي)

The meaning is "Do not put yourselves into destruction by not spending in the way of Allah and fearing starvation" and that one may begin to say "I have nothing to spend." Imām Bukhārī **رحمه الله** has adopted this meaning.

(i) This will also concern Jihād with regard to this meaning.

وقال زيد بن اسلم المعنى لا تسافروا في الجهاد بغير زاد (القرطبي)

Zaid bin Aslam **رحمه الله** says, "Do not set out on Jihād journey without proper provisions." **(Al-Qurtabi)**

(ii) This will also concern Jihād with regard to this meaning.

الرجل يصيب الذنب فيلقى بيديه يقول قد بالغت في المعاصي ولا فائدة في التوبة فيأس من الله فينهمك بعد ذلك في المعاصي فالهلك اليأس من الله.

(iii) A man commits sin and puts himself into destruction by saying that he has committed too many sins. Now, it is no use begging forgiveness. In this way, he is

disappointed in Allah and keeps committing sins. Hence, destruction means disappointment in Allah.

Allama Alūcy رحمہ اللہ has called this meaning far-fetched in Rūh-ul-Ma'āni. (Allah knows better.) These are the five sayings in number.

### **SIMILAR VERSES:-**

The excellence of spending wealth on Jihād in the way of Allah and the warning on not spending have also been discussed in the following verses. Al-Baqarah 215, 245, 261, 262, 273, 274; At-Tauba 34, 35, Muhammad 38 and Al-Hadīd 10.


### **SUPPLICATION:**

O Allah, grant us with the power and capacity to spend wealth on Jihād to please You, protect us against destruction on giving up Jihād and bless us with the height of sincerity!

(آمین یا رب العلمین!)



## Al-Baqarah Madaniyah, Verse 207


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَمِنَ النَّاسِ مَنْ يَشْتَرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ  
 رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

### TRANSLATION:-

"And among men there is one who sells his very soul to seek the pleasure of Allah, and Allah is Extremely-Kind to His servants."

### SUMMARY:-

There are some people who sell even their souls to seek the pleasure of Allah i.e. they get themselves sacrificed for their Lord. Allah is extremely kind to such people (that He granted them with the power to take part in Jihād, accepted their sacrifice and blessed them with the high position of Shuhadā.)

### COMMENTARY:-

مَنْ يَشْتَرِي نَفْسَهُ Sells his very soul.

أى يبيعها ببذلها فى الجهاد على ما روى عن ابن عباس والضحاك رضي الله عنهما ان الآية نزلت فى سرية الربيع (روح المعانى)

(i) It means he spends his life in Jihād and sells it to Allah. The basis of the saying is on the fact that according to Hazrat Ibn-e-Abbas رضي الله عنه and Zakāh رضي الله عنه, this verse was revealed in connection with Campaign-Ar-Rajī'.

واما الاكثرون فحملوا ذلك على انها نزلت فى كل مجاهد فى سبيل الله الخ

(ii) According to most of the Exegetes, this verse has been revealed concerning every Mujahid who fights in the way of Allah as another verse bears the same meanings.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمْ الْجَنَّةَ يَفْرَقُونَ فِي سَبِيلِ اللَّهِ يَمُوتُونَ  
 وَيُقْتَلُونَ وَعِنْدَ أَعْيُنِهِمْ هَوَاجُّ التُّورَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
 بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (التوبة-III)

"Surely, Allah has bought their lives and their wealth from the Mu'minīn, in exchange for (a promise) that Paradise shall be theirs. They fight in the way of Allah, and kill and get killed, on which there is a true promise (as made) in the Torah and the Injīl and the Noble Qur'ān. And who can be more faithful to his covenant than Allah? So rejoice in the deal you have made, and that is the great achievement."

(At-Taubah: 111) (Tafseer Ibn-e-Katheer)

ولما حمل هشام بن عامر رضي الله عنه بين الصفين انكر عليه بعض الناس فرد عليهم عمر بن الخطاب وابو هريرة وغيرهما وتلوا هذه الآية **وَمِنَ النَّاسِ مَن يَشْتَرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ ذَوُو فَضْلٍ عَظِيمٍ** (البقرة-٢٠٤)

(iii) And when Hashām bin ‘Āmir رضي الله عنه attacked the army of enemy all alone, some people objected to it. Hazrat ‘Umar bin Khattāb رضي الله عنه and Hazrat Abu Huraira رضي الله عنه refuted those people and recited this very verse. Translation of the verse: **"And among men there is one who sells his very soul to seek the pleasure of Allah. And Allah is Very-Kind to His servants."** (Tafseer Ibn-e-Katheer)

It means Hazrat Hashām bin ‘Āmir is said to have acted upon this verse.

**يَشْتَرِي نَفْسَهُ** يبيعها أى يذلها فى الجهاد

(iv) It means he sells his soul i.e. spends it in Jihād. (Kashāf)

(v) This is the condition of the Mu'minīn that they sacrifice thier lives to seek the pleasure of Allah. (Mūzih-ul-Qur'ān)

## CAUSES OF REVELATION:-

There are many sayings of the predecessors concerning the causes of revelation of this verse. Note a few:

**نزلت فى صهيب رضي الله عنه**

(i) This verse was revealed about Hazrat Sohaib Roomi رضي الله عنه (Al-Qurtabi, At-Tafseer-ul-Kabeer, Rūh-ul-Ma'āni, Al-Bahr-ul-Muheet etc) It is reported by Hazrat Abdullah bin Abbas رضي الله عنه and Hazrat Saeed bin- Musyib رضي الله عنه.

وقيل نزلت فيمن يقتحم القتال، حمل هشام بن عامر على الصف فى القسطنطينية فقاتل حتى قتل فقراً ابو هريرة **وَمِنَ النَّاسِ مَن يَشْتَرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ ذَوُو فَضْلٍ عَظِيمٍ** ومثله عن ابى ايوب-

(ii) It means there is a saying that this verse is about that Mujāhid who fights in the ranks of the enemy. Therefore, when Hazrat Hashām bin ‘Āmir رضي الله عنه attacked the enemy ranks all alone in Constantinople and was martyred while fighting, Hazrat Abu Hurairah رضي الله عنه recited this very verse. (Al-Qurtabi)

وفى الكواشى انها نزلت فى الزيربن العوام وصاحبه المقداد بن الاسود لما قال عليه الصلوة والسلام

من ينزل خبيبا عن خشبته فله الجنة فقال انا وصاحبى المقداد وكان خبيب قد صلبه اهل مكة

(iii) It is written in "Al-Kawāshi" (الكواشى) that this verse was revealed about Hazrat Zubair bin-ul-Awwām رضي الله عنه and his companion Hazrat Miqdād bin Aswad رضي الله عنه. The Holy Prophet صلی اللہ علیہ وسلم announced, "Jannat (Paradise) is ordained to the person who releases Hazrat Khubaib رضي الله عنه from the gallows." At this, Hazrat Zubair رضي الله عنه said that he and his companion would do so. The Makkans had hanged Hazrat Khubaib رضي الله عنه. (Rūh-ul-Ma'āni)

نزلت فى سرية الرجيع (روح المعانى)

(iv) Already discussed under commentary point one.

وقيل نزلت فيمن امر بالمعروف ونهى عن المنكر

(v) It means this verse has been revealed about the Muslim who is martyred at the hands of the wicked people while persuading people to righteousness and forbidding them from evil-deeds. (Al-Qurtabi)

وقال الحسن: اتدرون فيمن نزلت هذه الآية نزلت في المسلم لقي الكافر الى آخره

(vi) Hazrat Hasan Basri (رضي الله عنه) says, "Do you know about whom has this verse been revealed? It has been revealed about the Muslim who confronted a Kāfir. He said to the Kāfir, "Confess لا اله الا الله and save your life and property from me." The Kāfir refused to do so. Then that Muslim said, "I swear by Allah, now I am selling my very soul to Allah." Then fighting that Kāfir, he was martyred. (Al-Bahr-ul-Muheet)

والله دءوف رابعا Allah is Very-Kind to His slaves.

حيث كلفهم الجهاد فعرضهم لثواب الشهداء

He authorised His slaves to fight in Jihād then held them entitled to the reward of the Shuhadā. (Al-Kashāf)

### THE GLORY OF VENERABLE SAHĀBAH رضي الله عنهم:

قال قتادة اما والله ما هم باهل حروراء المراق من الدين ولكنهم اصحاب رسول الله صلى الله عليه وسلم من المهاجرين والانصار لما رأوا المشركين يدعون مع الله الها اخر قاتلوا على دين الله وشروا انفسهم غضبا لله وجهادا في سبيله۔

Hazrat Qatādah رضي الله عنه said (about this verse) "By Allah, there is no mention of Khawārij (Hurūrā) who have left Dīn. But they were the Muhājir and Ansār Sahābah رضي الله عنهم of the Holy Prophet صلى الله عليه وسلم. When they saw the Mushriks joining someone with Allah, they fought for the sake of Allah's Dīn and sold their souls in fighting in the way of Allah for Allah's sake. (At-Tafseer-ul-Kabeer)

### SIMILLAR VERSE:-

At-Taubah verse No.111

### SUPPLICATION:

May Allah bless us all with such honour and modesty for His own sake and also grant us with the power to sell our lives and souls to seek His pleasure.

(آمين يا ارحم الراحمين!)



## Al-Baqarah Madaniyah, Verse 214

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا  
مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ  
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ  
اللَّهِ قَرِيبٌ ﴿٢١٤﴾

### TRANSLATION:-

Do you think that you will enter Paradise while you have not yet been visited by the (adverse) circumstances like those that were faced by the people who passed away before you? They were afflicted by hardships and sufferings, and were so shaken down that the prophet, and those who had Eemān along him started crying out, "When (will come) the help of Allah? (Then they were comforted by the prophet who said to them) "Behold, the help of Allah is near."

### SUMMARY:-

If you want success and Paradise, be prepared for trials and do not be discouraged due to those trials. Allah's assistance comes after the sacrifice.

### CAUSES OF REVELATION:-

1 نزلت في غزوة الخندق حين اصاب المسلمين ما اصابهم من الجهدو الشدة والخوف والبرد وسوء العيش وانواع الاذى حتى بلغت القلوب الحناجر -

(i) This verse was revealed at the time of the Ghazwa-E-Khanduq (Campaign of the Trench) when the Muslims had to face so many troubles, hardships, fear, cold, fiscal worries and ever new vexations that all were loathed. (Rūh-ul-Ma'āni)

وقال قتاده والسدي: نزلت في غزوة الخندق حين اصاب المسلمين ما اصابهم من الجهد والحزن

Imām Qatādah رحمته الله and Imām Suddi رحمته الله say that this verse was revealed at the time of the Ghazwa-E- Khanduq (Campaign of the Trench) when the Muslims were visited by intense pain and grief. (At-Tafseer-ul-Kabeer)

2 وقيل نزلت في حرب احد لما قال عبد الله بن ابي لاصحاب محمد صلى الله عليه وسلم الى متى تقتلون انفسكم وترجون الباطل ولو كان محمد نبيا لما سلب الله عليكم الاسروالقتل، فانزل الله تعالى هذه الآية -

(ii) A saying is that this verse was revealed about the Ghazwa-E-Uhud when Abdullah bin Ubayye (a Hypocrite) said to the venerable Sahābah رضي الله عنهم, "How will you keep letting yourselves wasted away and loving falsehood? If Muhammad صلى الله عليه وسلم

had been a Prophet, Allah would not have descended upon you the afflictions of captivity and killing." At this, Allah revealed this verse. **(At-Tafseer-ul-Kabeer)**

وقيل في غزوة أحد One saying is this verse was revealed about the Ghazwa-E-Uhud.

**(Rūh-ul-Ma'āni)**

3 قال ابن عباس رضي الله عنهما لما دخل رسول الله ﷺ المدينة، اشتد الضرر عليهم، لا نهم خرجوا ابلا مال، وتركوا ديارهم واموالهم في ايدي المشركين واطهرت اليهود العداوة لرسول الله ﷺ فانزل الله تعالى 'تطيباً لقلوبهم'.

(iii) Hazrat Abdullah bin Abbas رضي الله عنهما says that when the Holy Prophet ﷺ came to Madina, he ﷺ and his Sahābah رضي الله عنهم were visited by many afflictions because these people had left their city Makkah without any wealth and property and had lost their wealth and houses at the hands of the Mushriks, and the Jews had announced enmity against him ﷺ in Madina. Allah revealed this verse to comfort and console the Muslims. **(At-Tafseer-ul-Kabeer)** (The same is in Rūh-ul-Ma'āni with some additions)

## PURPOSE OF THE VERSE:-

Imām Rāzi رحمه الله says:

والمقصود من هذه الآية ما ذكرنا ان اصحاب الرسول عليه السلام كان ينالهم الامر العظيم بالبأساء والضراء من المشركين والمنافقين واليهود ولما اذن لهم في القتال نالهم من الجراح وذهاب الاموال والنفوس الخ.

The purpose of this verse is the same that we have already mentioned. The companions of the Prophet ﷺ met many afflictions and distresses at the hands of the Mushriks, the Hypocrites and the Jews. And when Allah allowed them Qitāl in the way of Allah, they had to offer the sacrifice of lives and wealth and face injuries. Allah consoled them and said: Such circumstances for the sake of Dīn have befallen the people who have passed away before them. It is a rule when affliction spreads all around, it becomes easy to face it. **(At-Tafseer-ul-Kabeer)**

## JIHĀD LINK OF SEVEN VERSES:-

Let us go back a little in order to probe into the the exalted glory of Jihād in the verse in hand and the coming four ones. In verse number 212, it has been said in (زَيْنَ يَدَيْنِ كَفَرُوا) that mundane Kuffār persuade people to the love of matter and wealth and the so-called worldly progress because they consider it their success. They regard the Muslims as a great hinderance in the way of this success and make fun of them and try to degrade and defame them so that the preaching of Islam may weaken. They forget the Day of Resurrection when the Muslims will hold a very high status. In short, the mundane Kuffār will try to degrade the Muslims and the Muslims will have to counter this degradation in order to convey their message which means certain war.



It has been said in verse 213 that all the humans were on Monotheism. Allah sent down His books and Messengers ﷺ. Then the false-worshippers disagreed to the truth and littered the earth with contradiction and dissension. Now Allah has sent this Ummah and has given it guidance onto the Truth. Now this Ummah is to wipe out contradiction and dissension from upon this earth and work hard to lead the people onto the right path. It is evident, how will the chiefs and protagonists of contradiction and dissension tolerate it? In other words, war is inevitable because the Muslims are to counter both the wealthy materialists and all the false sects of the world.

It has been told in verse 214 that first requisite for Jihād and confrontation is patience and perseverance. Therefore, recall the incidents of the past successful people and protect yourselves from cowardice and spiritlessness. Be so ambitious for achieving Paradise and success so that it may become easy to offer any sort of sacrifice.

It is told in verse 215 that the encounter is with the entire world and the light of Eemān is to be spread all the world over. For this purpose, create in yourselves the quality i.e. the passion to sacrifice wealth. This thing should be inculcated in mind completely that wealth is not a thing to be accumulated but to be spent.

Verse 216 tells us that if courage is generated and the passion to sacrifice life and wealth is created, you will be able to perform the duty of Qitāl. That's why; you have been endowed with this blessing and Jihād has been obligatory to you. (Now, the universe is at your disposal)

Verse 217 tells us that Jihād will always continue because your enemies will always keep making efforts to apostatize you and will keep fighting you. Therefore you should also keep fighting for the uplift of Allah's Dīn so that you may escape collective apostacy. Keep it in mind, the man who turns apostate, will be ruined in both the worlds.

Verse 218 tells "All the trials are accepted, sacrifice of wealth is offered, all the time busy in Jihād, but what shall we gain, O Lord?" The answer came, "Allah's Blessings and Forgiveness." What other greater success can be there in this world and the Hereafter than Allah's blessings and favour?

## SUPPORTING WRITING:-

Note the following writing in support of the above mentioned linking verses.

"The first objective is to withhold those who mock at and second is to protect the Noble Qur'ān from the deviated people of Scripture who want to distort it. The conclusion is that the Muslims will have to fight all the sects because the other sects will not be less severe enemies than the people of the Book. In a way, the Muslims are being prepared to face the entire world. This idea may cast a negative impact on the Muslims. Its correction is **فَرِحْتُمْ** found in the verse." **(Marginal Note, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْه)**

وَزُلْزِلُوا And they were shaken.

1 خوفًا من الاعداء زلزالًا شديدًا وامتحنوا امتحانًا عظيمًا (ابن کثیر)

(i) They were badly shaken due to the fear of the enemies and were put into a great trial. **(Tafseer Ibn-e-Katheer)**

(ii) والمراد خوفوا Being shaken means they were frightened well (so that they might deviate from their Dīn, ideology and assignment) **(Tafseer Ibn-e-Katheer)**

(iii) **ضرراً** and **بأساء** are external afflictions. But **زلزال** is the weakness of courage and determination because spiritless people begin to slip and go astray in worry and trouble. (Marginal Note, Hazrat Lahori رحمۃ اللہ علیہ)

مَا نَصَرَ اللَّهُ: أي يستفتحون على أعدائهم ويدعون بقرب الفرج والمخرج عند ضيق الحال والشدة

(iv) It means the Messengers and their companions prayed for victory over their enemies and prayed for exhilaration and release at the time of poverty and intensity. (Ibn-e-Katheer)

**NOTE:-**

Allah has described two different rules in this verse. The first is that it is essential to be visited by hardships on the way to the Truth because success cannot be achieved without it. It is said in Surah Al-Ankabūt:

"Do people think that they will be left (at ease) only on their saying, "We believe" and will not be put to any test. Indeed We have tested those who were before them. So Allah will surely know the ones who are truthful, and He will surely know the liars." (Al-Ankabūt 2, 3).

At another place, there is **رَبِّكَ احْتَرَى الْآيَةَ**

"Surely Allah has bought their lives and their wealth from the Mu'minīn in exchange of a (promise) that Paradise shall be theirs. They fight in the way of Allah, kill and get killed."

(At-Taubah111)

Secondly, this fact has been revealed as to when Allah's assistance descends. Allah's help does not come until a man expends all his energies in the way of Allah. A reference has also been made in this law. **حَتَّىٰ إِذَا اسْتَيْسَرَ لِّلرُّسُلِ** **وَطُؤُوا أَثَمَهُمْ قَدْ كُفِّرُوا بَأْسَهُمْ تَبَٰرَكَ** (Punishment was often delayed) until when the Messengers were in despair and that they were wrong in their estimation, Our help came to them. (Yousaf 110) It is said at the end of Surah Al-Imrān that atonement of sins is made when man sacrifices every thing in the way of Truth.

"So, those who emigrated, and were expelled from their homes, and were tortured in My way, and fought, and were killed, I shall certainly write off their sins. (Al-Imrān 195)

Therefore, it is essential for the youth of Islam not to be contented only at the expectations of Supplications rather (besides supplications) they should also bring

the power of the arms in use, not to depend on the false promises of the people, but make a show of their power because only that nation achieves eternal life in the world who uses the force of the arms. Nature also keeps those people alive who have the power to live and set an example for others. **(Tafseer-ul-Furqān)**

### **SUPPLICATION:**

يا الله يا حافظ يا حفيظ يا ناصر يا كريم Assist us all the Muslims!  
(آمین یا ارحم الراحمین!)



## Al-Baqarah Madaniyah, Verse 215

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ  
وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا  
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

### TRANSLATION:-

"They ask as to what they should spend." Say: Whatever good you spend, should spend for parents, kinsmen, orphans, the needy and the wayfarer; and whatever good you do, Allah is All-Aware of it.

### SUMMARY:-

Be the ones who spend wealth and start it from their relatives (so that they may also take part in Jihād) and take care of sincerity of intentions while spending money because Allah knows-well for Whose good pleasure you are spending it.

### COMMENTARY:

Spend money in the way of Allah but how, where and when? (الخ) فَيُنْفِقُونَ (الخ) Give those who are all around you and they need it to prepare for Jihād. وَمَا تَفْعَلُوا مِنْ خَيْرٍ You will not be held accountable to the money given by you if it is not spent at a proper place. But you have done your duty. (Phrase in apposition) 'Amr bin Jamuh رضى الله عنه asked the Holy Prophet ﷺ "How much to spend and where to spend?" The answer came: "The uses of the money you spend are given." (Hashia, Hazrat Lahori رضى الله عنه)

### A POINT:-

The passion for Jihād and the quality of patience is generated when the heart is free of the love for wealth. The love for wealth decreases by spending it in the way of Allah. (Allah knows better)

### SUPPLICATION:

O the One, Who is the First and The Last, protect us against love for the world and bless us with thinking for the Day of Resurrection!

(آمِينَ يَا رَبُّ الْعَالَمِينَ!)



## Al-Baqarah Madaniyah, Verse 216

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا  
وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

### TRANSLATION:-

Fighting is made obligatory to you and it looks awkward to you. And you may regard a thing as unpleasant and it may be better for you. And you may regard a thing as good and it may be bad for you. And Allah knows and you do not know.

### SUMMARY:-

Jihād i.e. fighting in the way of Allah is obligatory to the Muslims. As this obligation is difficult, it naturally seems heavy to the Self. But Allah has put all good in it. Allah knows all and you do not know in which there is good and in which there is wickedness.

### IMAM RAZI'S رحمته الله STRANGE WORDINGS:-

ومعنى الآية انه ربما كان الشئ شاقا عليكم فى الحال الخ

The meaning of the verse is that sometimes a thing seems troublesome and burdensome to you whereas that becomes a source of grand benefits in future. For example, taking bitter medicine is a good thing, because we expect to gain good health in future. Facing the difficulties of the trade journey is regarded as good because it is expected to bring profit in future. Undergoing the hardships of acquiring knowledge is good because it brings good fortune and auspiciousness in this world and the Hereafter. Same is the scene in this verse i.e. the current benefit of giving up Jihād is that one is not at a stake and money is also not spent. But it brings many harms in future. For example, when the enemy comes to know that you have indulged in luxury, he will attack your cities and make every effort to extirpate you. Then he will either overpower you, shed your blood and snatch away your wealth or you will unwillingly face him without any preparation under obligation. It is like a person who does not cure his ailment at the initial stage just to avoid taking bitter medicine. The ailment intensifies so much that he has to undergo many times greater pain and hardship than that of taking bitter medicine. To sum up (Qitāl) "Fighting in the way of Allah" is a great source of seeking peace which is many times better than the timely security and peace. A few of its advantages are as under:

1 Getting the spoils of war 2 Gaining the grand glad tidings of overpowering the enemy. It has a number of religious advantages.

(i) Jihād becomes a great source of reward and requital if it is done considering it a pure worship of Allah and nothing of any sort is done that may spoil it.

(ii) Your enemy will fear of attacking you due to Jihād. In this way, you will escape any trouble and apostatization.

(iii) When the enemy sees you fighting in Jihād and that how you sacrifice life and property for it, he will embrace the greatness of your Dīn. He will be inclined to your Dīn and as a result, he will embrace Islam. At this, you will be held entitled to great reward from Allah.

(iv) As long as a man does not believe in the Grace and Mercy of Allah, and that Allah does not spoil the righteous deeds of the righteous people and also that the enjoyments and luxuries of the world are mortal and False, he does not offer himself for Shahādāt in the battlefield. Hence, the man who presents himself in the battlefield for Shahādāt, is blessed with the highest degree of Eemān and this is the greatest auspiciousness for man. Therefore, one thing proves that although fighting the enemies of Allah is burdensome yet there is great good in it.

(At-Tafseer-ul-Kabeer)

## REFERENCES:-

Now note a few sayings and references that the authentic Exegetes have made in the explanation of this verse.

(i) جَاهِدَ فِي سَبِيلِ اللَّهِ Jihad in the way of Allah has been made obligatory to you.

أَيُّ قِتَالِ الْكُفَّارِ وَهُوَ فَرْضٌ عَلَى عَيْنِ مَنْ دَخَلُوا بِلَادَنَا وَفَرْضٌ كَفَايَةٌ أَنْ كَانُوا بِبِلَادِهِمْ

It means it is all-obligatory to fight the Kuffār if they enter our city and opt-obligatory if they are in their own city. (Rūh-ul-Ma'āni)

2 وهذا إيجاب من الله تعالى للجهد على المسلمين أن يكفوا شر الأعداء عن حوزة الإسلام وقال الزهري الجهاد واجب على كل أحد غزاً أو قعداً فالقاعد عليه إذا استعین أن يعین وإذا استغیث أن یغیث وإذا استنفر أن ینفروا أن لم یحتج الیه قعد وقلت ولهذا ثبت فی الصحیح من مات ولم یغز ولم یحدث به نفسه بالغزومات میتة جاهلیة

(ii) Jihād is being made obligatory to the Muslims in this verse so that they may remove the wickedness of the enemy from Islam. Imām Zohri رحمته الله says that Jihād is obligatory to every Muslim whether he is busy in fighting or is staying at home. Jihād is obligatory to the person who is sitting at home in a way that he must co-operate whenever required. He must rush out to help when he is required to help and he must come out to take part in Jihād when the Khalifa of the Muslims or the Amīr orders him. If he is not needed, he can keep sitting at home. I say so because it is in an authentic Tradition: (The Holy Prophet صلی الله علیه و آله said) "The man who dies in a state that he neither fights in the way of Allah nor has a keenness for Jihād in his heart, will die the death of ignorance."

(Tafseer Ibn-e-Katheer)

3 فقال قوم انها تقتضى وجوب القتال على الكل وعن مكحول انه كان يحلف عند البيت بالله ان الغزو واجب-

(iii) A group says that this verse proves the obligation of Jihād to all the Muslims. It is said about Makahool that he would swear by Allah near Ka'ba and say that Jihād is all-obligatory. (At-Tafseer-ul-Kabeer)

#### 4 كَيْتَبُ فَرَضٍ عَلَيْكُمْ الْقِتَالُ لِلْكَفَّارِ كَتَبَ

(iv) It means fighting with Kuffār has been made obligatory to you. (Tafseer Jalāllain)

5 وظاهر قوله كَيْتَبُ انه فرض على الاعيان كقوله كتب عليكم الصيام وكتب عليكم القصاص ان الصلوة على المؤمنين كتاباً موقوتاً وبه قال عطاء قال فرض القتال على اعيان اصحاب محمد ﷺ فلما استقر الشرع وقيم به صار على الكفاية

(v) It becomes clear from Allah's saying كَيْتَبُ that apparently Jihād is all-obligatory as is in verse كَيْتَبُ عَلَيْكُمْ الصِّيَامُ and this is the belief of 'Atā' and hence fighting (Qitāl) was All-obligatory to the companions رضي الله عنهم of the Prophet ﷺ. But when Islamic Sharia gained power and was established, Jihād became opt-obligatory. (Al-Bahr-ul-Muheet)

After this, Allama Abu Hayyān رحمه الله writes:

ثم استقر الاجماع على انه فرض كفاية الى ان نزل بساحة الاسلام فيكون فرض عين

There is consensus of the Ummah that Jihād is opt-obligatory. When the enemy reaches Islamic territories, it becomes All-obligatory. (Al-Bahr-ul-Muheet)

6 هذا هو فرض الجهاد بين سبحانه ان هذا مما امتحنوا به وجعل وصلة الى الجنة والمراد بالقتال قتال الاعداء من الكفار (القرطبي)

(vi) Namely, this is the Jihād obligation that Allah has described (in this verse) and this is the thing through which (the Eemān of) the Muslims was tested, and Jihād was called a source of entering Paradise. And الْقِتَالُ means fighting the Kāfir. (Al-Qurtabi)

7 وقال سعيد بن المسيب ان الجهاد فرض على كل مسلم في عينه ابدا حكاه المارودي قال ابن عطية: والذي استمر عليه الاجماع ان الجهاد على كل امة محمد ﷺ فرض كفاية (تفسير الامام القرطبي)

(vii) Hazrat Saeed bin Musayyib رضي الله عنه says that Jihād is ever all-obligatory to every Muslim. It has been narrated by Marwady رحمه الله. Ibn-e-'Atya' رحمه الله says: There is consensus on the point that Jihād is opt-obligatory to the Ummah of Muhammad ﷺ.

(viii) Jihād is obligatory when its requirements as mentioned in the books of Fiqh (Jurisprudence) are fulfilled. Obligation is of two kinds i.e. all-obligatory and opt-obligatory. When the enemies of Dīn attack, Jihād is all-obligatory, otherwise opt-obligatory. (Bayān-ul-Qur'ān)

(ix) Fighting the enemies of Dīn is obligatory. As long as the Holy Prophet ﷺ remained in Makkah, he ﷺ was not allowed to fight. When he ﷺ emigrated to Madina, he ﷺ was allowed to fight but only with those Kuffār who might themselves confront the Muslims. After this, fighting Kuffār in general was permitted and Jihād was made obligatory. **(Tafseer-E-'Usmāni)**

(x) The question arose then: How long will the command for Jihād persist? The answer came: Peace will give you harmful results. Therefore the dictate for Jihād is everlasting. If the deceitful people think of escaping Jihād, the answer is: Fighting is obligatory to all forever and forever. Although spreading peace is essential yet if you are not at all prepared for Jihad, unrest and indiscipline will prevail. **(Hashia, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ)**

(xi) When preparations are made so zealously, the question automatically arises: How long will war continue and when will this killing and Qitāl end?" The answer is: Man has to undergo pains and troubles while fighting. He has to remain away his children. He cannot sit or lie in peace. But remember that the thing you regard as a cause of trouble due to your short-sightedness is a source of great good, blessings and auspiciousness. It is because you will survive and your nation will be blessed with immortal life. The life of indolence and pleasure and enjoyments is evidently captivating but its result is nothing more than destruction and devastation. Allah knows that the secret of individual as well as collective life is hidden in this only. Surah Al-Anfāl tells us in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا دَعَاءَ اللَّهِ وَرَسُولِهِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ (الأنفال ٢٤)

**"O you who embrace Eemān, respond to Allah and the Messenger when he calls you to what gives you life." (Tafseer-ul-Furqān)**

The issue of the obligation of Jihād has also been described in the following verses:

Al-Baqarah (190, 244, 251), At-Taubah (5, 29, 36, 38, 41), Al-Hajj (40), Muhammad (4)





## Al-Baqarah Madaniyah, Verse 217

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ  
وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ  
الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ  
اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ  
كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

### TRANSLATION:-

They ask you about the sacred month, that is, about fighting in it. Say, "Fighting in it is something grave, but it is more grave in the sight of Allah to prevent from the path of Allah, to unbelieve in Him, and in Masjid-ul-Harām, and to expel its people from there, and Fitna (Subversion) is graver than killing." They will go on fighting you until they turn you away from your faith if they could, while whoever of you turns away from his faith and dies a Kāfir, such people are those whose deeds will go waste in this world and the Hereafter, and they are the people of the Fire. They shall live there forever.

### SUMMARY:-

The Mushriks of Makkah were clamouring at the Sahābah رضي الله عنهم when they fought in the month of Rajab. They have been warned to have a look at their own atrocities. They were:

- (i) Barring the people from true Dīn.
- (ii) Indulging in Kufr and Polytheism.
- (iii) Barring the Muslims from Masjid-ul-Harām and making it the centre of Kufr and Polytheism.
- (iv) Expelling the Holy Prophet ﷺ and Sahābah رضي الله عنهم who were the real heirs of Masjid-ul-Harām from it.

- (v) Spreading Subversion against Islam and the Muslims and making the people Mushrik using force and violence.

These crimes are very heinous to Allah. And O Muslims! keep it in mind that these Kuffār will always keep fighting you and turn you Kuffār immediately if they have the power. Now, the man who obeys them and turns apostate and dies in a state of Kufr and apostasy, will live in hell forever and ever.

## WHO WAS THE PETITIONER?

يَسْتَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

"They ask you about the sacred month, that is, fighting in it."

Who were these petitioners? Note a few sayings:

اختلفوا في ان هذا السائل اكان من المسلمين او من الكافرين

(i) There is controversy whether the petitioners were the Muslims or the Kuffār. If they were Muslims, there are two sayings: Sahābah رضي الله عنهم regarded fighting in the Masjid-ul-Harām and the sacred months as bad before the revelation of the commandment of the obligation of Jihād. The question arose in their minds "Whether this fighting will be at every place and all the time or some places and months will be exempted from it. They asked the Holy Prophet ﷺ about it. This verse was revealed then. **(At-Tafseer-ul-Kabeer)** The Muslims were told that the dictate of Jihād was against so heinous crimes and so big culprits; the culprits who are always at war with you to apostatize you.

الفريق الثاني وهم اكثرهم الخ

(ii) Most of the people hold the opinion that this verse was revealed about the Campaign Abdullah bin Jahsh رضي الله عنه as Hazrat Abdullah bin Abbas رضي الله عنه reports: The Holy Prophet ﷺ expressed his displeasure with Hazrat Abdullah bin Jahsh رضي الله عنه and his companions, why they fought in the month of Rajab. These people were greatly grieved and shocked. He ﷺ had also not accepted the spoils of war. This verse was revealed at it. All the grief of these people was removed and he ﷺ also accepted the spoils. **(Extracted from At-Tafseer-ul-Kabeer)**

والقول الثاني ان هذا السئوال كان من الكفار..... الخ

Another saying is that the question was from the Kuffār. They said that the Holy Prophet ﷺ had told them that fighting (Qital) was allowed in the sacred months. On this ground, they wanted to attack and harm the Muslims. Hence, there is reference to it in وَلَا يَرْوُونَ يَدًا يُبَايِعُكُمْ. Then it was clarified by saying لَتَشْفِرَ الْخِزَانَةَ فِي الشَّهْرِ الْحَرَامِ that if they start the fight, the Muslims will counter it courageously. **(Extracted from At-Tafseer-ul-Kabeer)**

## REFERENCES:

All the Exegetes prefer this question to be from the Muslims. There is a definite Tradition reported by Hazrat Abdullah bin Abbas رضي الله عنه.

عن ابن عباس رضي الله عنهما: قال ماريت قوما خيرا من اصحاب محمد صلى الله عليه وسلم ما سئلوه الا عن ثلاث عشرة مسألة كلهن في القرآن (القرطبي)

Hazrat Ibn-e-Abbas رضي الله عنهما says: I have never seen a nation better than the companions رضي الله عنهم of Hazrat Muhammad صلى الله عليه وسلم. They رضي الله عنهم questioned him صلى الله عليه وسلم about thirteen points only. All of them are found in the Noble Qur'an. One of them is يَسْتَأْذِنُكَ عَنِ الشَّهْرِ الْحَرَامِ also. (At-Qurtabi)

## IS THIS VERSE ABROGATED OR NOT?

قَالَ قِيَانٌ فِيهِ يَبْرُ Say: Fighting in the sacred months is a great sin. Does this command exist or has been abrogated.? There are three famous sayings about it.

### FIRST SAYING:-

فالجمهور على نسخها وان قتال المشركين في الاشهر الحرام مباح (القرطبي)

Majority of Ulama say that this verse is abrogated and it is fair and legal to start Jihād in the sacred months (Al-Qurtabi). Hazrat Ashraf Ali Thānvi رحمته الله writes in Bayān-ul-Qur'an, "It is written in Rūh-ul-Ma'āni and At-Tafseer-ul-Kabeer with reference to this verse and in Tafseer Baizāvi under the commentary of the first Rakū' of Surah Bara't that there is the consensus of the Ummah about the abrogation of this verse. (Bayān-ul-Qur'an)

It means that the entire Ummah agrees upon the point that the Hūrat (prohibition) of offensive Jihād in these months does not exist now whereas no one has any difference over the defensive Jihād being legal. The Holy Prophet صلى الله عليه وسلم had himself took the oath of Jihād and death from his companions رضي الله عنهم in the sacred month of Zee-Qa'da at the time of Hudaibiya.

قال ابو عبيد والناس بالتغور اليوم جميعاً على هذا القول يرون الغزو مباحاً في الشهور كلها ولم ارا احدا من علماء الشام والعراق ينكره عليهم كذا لك احسب قول اهل الحجاز والحجة في اباحته قوله تعالى-

فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

Hazrat Abu 'Ubaid رحمته الله says that all the Muslims busy in war at the fronts and boundary lines agree that Jihād is lawful in all the months. I have not found any of the Ulama' of Syria and Iraq objecting to it, and I think it is the same belief of the people of Hijāz. And Allah's saying فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ is an argument on the Jihād being lawful. (At-Tafseer-ul-Kabeer)

### SECOND SAYING:-

وكان عطاء رحمته الله يقول الآية محكمة ولا يجوز القتال في الاشهر الحرام

And 'Atā' رحمته الله says: This verse is authentic and definite and (offensive) Qitāl in the sacred months is not permissible. (Al-Qurtabi) After noting down Hazrat Atā's saying, Allama Ālūcy رحمته الله writes:

والامة على خلافه في سائر الامصار

The activity of the Ummah is opposite to it in all the cities. (It means no one acts upon this saying) (**Ruh-ul-Ma'āni**)

## ARGUMENT OF THIS SAYING:

روى جابر قال لم يكن رسول الله ﷺ يغزو في الشهر الحرام الا ان يغزى  
Hazrat Jābir رضي الله عنه says that the Holy Prophet ﷺ did not fight in the sacred month but only when he ﷺ was attacked. (**At-Tafseer-ul-Kabeer**)

## THIRD SAYING:

The third saying is that of Imām Rāzī (رحمته الله). He says that Jihād is allowed in all the months and its prohibition has not at all descended in any month. That is why; there is no need calling this verse annulled. So for as this verse is concerned, only a specific incident has been described in this verse. Hence, the word Qitāl is a common noun in a positive situation. So, it can comprise one individual not all.

والذى عندى ان قوله تعالى قل قتال فيه كبير هذه نكرة فى سياق الاثبات فيتناول فرداً واحداً ولا يتناول كل الافراد فهذه الآية لادلالة فيها على تحريم القتال مطلقاً فى الشهر الحرام فلا حاجة الى تقدير النسخ فيه (التفسير الكبير)

In my opinion, **قُلْ قِتَالٌ فِيهِ كَبِيرٌ** is common in context with corroboration. It will comprise one individual not all. Hence, there is no proof of illegality of fighting in the sacred month. Thus, there is no need considering abrogation in it.

The same research of Imām Rāzī (رحمته الله) has also been adopted in Bayān-ul-Qur'ān and consideration has been given to it in translation. (**Bayān-ul-Qur'ān**)

صَدَّ عَنْ سَبِيلِ اللَّهِ "To prevent from the path of Allah means"

صد عن الايمان بالله ومحمد ﷺ

(i) To prevent from believing in Allah and Muhammad ﷺ.

صد المسلمين فى أن يهاجروا الى الرسول ﷺ

(ii) To prevent the Muslims from emigrating to the Holy Prophet ﷺ.

صد المسلمين عام الحديبية عن عمرة البيت

(iii) To prevent the Muslims from performing 'Umrah (عمرة) of the Holy Ka'aba in the year of Hudaibiyah. Now the suspicion will arise: "This verse was revealed before the Ghazwa-E-Badr at the time of Campaign Abdullah bin Jahsh رضي الله عنه whereas the incident of Hudaibiyah took place in 6 A.H. long after it." Its answer can be: As this incident was going to take place according to Allah's knowledge, hence it was the same as took place. (**At-Tafseer-ul-Kabeer**)

Hazrat Thānvi (رحمته الله) writes:

صَدَّ عَنْ سَبِيلِ اللَّهِ means to prevent from Dīn.

ولم يحمل على صد المسلمين عام الحديبية لان الحديبية بعد بدر وهذه الآية قبل بدر

This verse cannot be applied to the incident of Hudaibiyah in which the Mushriks had prevented the Muslims from the Holy Ka'aba because Hudaibiyah is

after the Badr, and the verse was revealed before Badr. (Bayān-ul-Qur'ān)

Allama Ālūcy رحمه الله has noted four sayings concerning the meanings of سَبِيلُ اللَّهِ in this verse:

- (i) It is Islam. Reported by Maqātil رحمه الله.
- (ii) It is Hajj. Reported by Hazrat Ibn-e-Abbas رضي الله عنه and Sūddi رحمه الله.
- (iii) Emigration (Hijrat)
- (iv) Every of the obedience and righteous deed that connects man with Allah.

The Mushriks of Makkah would prevent the Muslims from these four things.

(Rūh-ul-Ma'āni)

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ And subverting (deviating) the people from Dīn is a graver crime than killing. This deviation may be through force, violence and oppression or strength, grandeur and wealth or through obscenity, licentiousness, immodesty or cultural incursion. Hazrat Imām Rāzī رحمه الله has presented the research of the word Fitna (فتنة) (Subversion) while explaining this verse. The readers may study the At-Tafseer-ul-Kabeer.

## AN ESSENTIAL WARNING TO THE MUSLIMS:-

It was said: وَلَا يَزَالُ الَّذِينَ يَأْتِيْلُوكُمْ حَتَّى يَرْجُوْكُمْ وَعَنْ دِيْنِكُمْ اِنْ اَسْتَطَاعُوا

"These Kuffār will keep fighting the Muslims until they turn them away their Dīn if they could."

والمقصود الاخبار بدوام عداوة الكفار بطريق الكناية تحذير للمومنين عنهم وايقاظا لهم

الى عدم المبالاة بموافقتهم فى بعض الامور (روح المعانى)

The object of this sentence is to warn the Muslims that the Kuffār always have enmity with them.

Through this, the Muslims are awakened and warned that if some Kuffār begin to have some harmony with them in some matters, the Muslims should neither give it any importance nor be negligent of the enmity of the Kuffār.

ونظيره قوله تعالى وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ (التفسير الكبير)

The example of this verse is as follows:

"Neither the Jews nor the Christians will be pleased with you until you follow their religion."

There is استحالة (impossibility) in اِنْ اَسْتَطَاعُوا which means it is not easy to divert the Muslims from their Dīn. استحالة لا استطاعتهم (At-Tafseer-ul-Kabeer)

## DISCUSSION ON APOSTASY:-

All the noted Exegetes have discussed in detail the issue of apostasy and have mentioned the dictates about the apostate. The lovers should study it.

## NOTE:-

The lesson in these verses is that the opponents of Islam will always keep expressing their wrath and enmity and making efforts to turn you away Dīn. Therefore, the Muslims will always have to keep ready for war. Hence, it comes out that war will ever continue. That is why; the Holy Prophet ﷺ said, "Jihād will continue till the Day of Judgement. (او كما قال)

At another place, the Noble Qur'ān tells us about the time of the end of war. (محمد) **"Keep fighting till the fighting is stopped."** It means as long as the warring cruel and greedy nations exist, the establishment of universal peace cannot be expected. So, crush those nations first. At another place, there is (محمد) **حَتَّى إِذَا الْبُغْيَاءُ تُخَفَّى وَتُؤْتَى**

**"Fight, untill the warring enemies are crushed to death."**

The bloodshed of the oppressed killed people will not stop until the blood of the killers is shed. Hence, so long as the world does not give up fighting and the causes of fighting, the Muslims will also have to fight. The war will end up only when the entire world yields to the persuasion of Islam to peace and fraternity.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَنُفُورِهِ الْمُسْتُرْكَوْتِ (الصف)

"He is the One Who has sent His Messenger with guidance and the religion of Truth, so that He may make it prevail over all religions, even though the Mushriks (those who ascribe partners with Allah) dislike (it)". (Tafseer-ul-Furqān)

## A POINT:-

It is warned in this verse that the Kuffār will always keep fighting you so that they may turn you away Dīn and apostatize you. Right after this, it has been said that the man who among you turns apostate and dies a Kāfir's death; all of his righteous deeds performed in this world will go waste, and he will remain in hell forever and ever. There is a definite clue to the fact that if the warring Kuffār are not answered with Jihād, apostasy can run rampant among the Muslims. Therefore, whenever the Muslims turned away Jihād, Kūfr and apostasy spread among them rapidly. There is a heart-rending chain of history bearing this fact spreading from Africa to USSR and the Subcontinent to Spain. On the other hand, some of the Exegetes are of the view that when the Muslims give up Jihād and Qitāl, they advance in cowardice and worldliness so much that they, Allah forbids, touch the limits of Kūfr. They become victims of the Fitna (Subversion) of luxurious life and atheism and begin to tread the paths of apostasy. O Allah! Forgive, Forgive!

## SUPPLICATION:

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ يَا حَيُّ يَا قَيُّوْمُ Bless us all the Muslims with perseverance with Dīn and protect us against deviating from Dīn even an inch of it!

(آمِينَ يَا رَحِمَ الرَّاحِمِينَ)

# HAZRAT ABDULLAH BIN JAHSH رضي الله عنه CAMPAIGN

## Introduction:

Verse number 217 and 218 of Surah Al-Baqarah were revealed about the Abdullah Bin Jahsh رضي الله عنه Campaign. A short detail of this auspicious campaign is given below.

Derived from "SEERAT-UL-MUSTAFA" by Hazrat Maulana Muhammad Idrees Kāndhlvi رحمته الله.

On return from Ghazwah-E-Safwān, the Holy Prophet صلی اللہ علیہ وسلم sent Hazrat Abdullah Bin Jahsh رضي الله عنه to NAKHLAH in Rajab, 2 AH. Eleven Muhājir were sent with him. Their names are:

- |   |   |
|---|---|
| 1 Abu Huzaifa bin 'Utba <small>رضي الله عنه</small> | 2 'Ukasha bin Mohsin <small>رضي الله عنه</small>  |
| 3 'Utba bin Ghazwān <small>رضي الله عنه</small>     | 4 Sa'd bin Abi Waqqās <small>رضي الله عنه</small> |
| 5 'Aamir bin Rabi'a <small>رضي الله عنه</small>     | 6 Waqid bin Abdullah <small>رضي الله عنه</small>  |
| 7 Khālid bin Bakeer <small>رضي الله عنه</small>     | 8 Sohail bin Baiza' <small>رضي الله عنه</small>   |
| 9 Aamir bin Ayyas <small>رضي الله عنه</small>       | 10 Miqdād bin 'Amr <small>رضي الله عنه</small>    |
| 11 Safwān bin Baiza <small>رضي الله عنه</small>     |   |

These eleven Muhājir were with him and twelfth was Amīr Hazrat Abdullah bin Jahsh رضي الله عنه himself. Hazrat Sa'd bin Abi Waqqās رضي الله عنه narrates: The Holy Prophet صلی اللہ علیہ وسلم intended to send us on a Campaign and said, "I صلی اللہ علیہ وسلم would appoint such a person as your Amir who has more control over hunger and thirst." Afterwards, Abdullah bin Jahsh رضي الله عنه was appointed our Amīr. He was the first Amīr in the history of Islam. It was narrated by Jundab Bajali رضي الله عنه in Mua'jim Tibrāni (معجم طبرانی) with the authentic reference that when the Holy Prophet صلی اللہ علیہ وسلم appointed Abdullah bin Jahsh رضي الله عنه the Amīr, he صلی اللہ علیہ وسلم gave him a letter with the order to open it after covering two days' distance and then act accordingly but not to compel his companions.

After covering two days' distance, Hazrat Abdullah bin Jahsh رضي الله عنه opened that letter. It ran: Keep moving forward till you land at NAKHLAH (نخلة) between Makkah and Tā'if, wait for the Quraish and also keep informing back about the latest situation.

After reading it, Hazrat Abdullah bin Jahsh رضي الله عنه said, "سمعاً وطاعة" "To hear is to obey." He informed all the companions about it and said, "I do not constrain any of you. Only those may go with me who yearn for martyrdom." Therefore, all consented to go with him رضي الله عنه happily.

On the way, Hazrat Sa'd and 'Utba's رضي الله عنه camel deviated the path and was lost somewhere. Both these companions remained in search of their camel and they also got lost. The rest of the people reached NAKHLAH and stayed there. (Fat-hul-Bārī, P:143, V-I)

(باب ما یدکر فی المناولة و کتاب اهل العلم الى البلدان ۱۲ و عیون الاثر و زرقانی ص ۳۹۷ ج ۱)



## THE FIRST SPOILS OF WAR IN ISLAM:-

A business caravan of the Quraish was coming back to Makkah from Syria. It was the last day of the month of Rajab. (Killing was forbidden in that month) This caravan was attacked doubting it as the first of Sha'bān. Waqid bin Abdullah رضي الله عنه flung an arrow at the Chief of the Caravan 'Amr bin-al- Hazrami and he died. No sooner did he die than the caravan people were stunned and terrified and ran away in consternation. The Muslims occupied all the belongings of the caravan and arrested 'Usmān bin Abdullah and Hakam bin Kaisān. No dictate about the spoils had yet been revealed till then. Using his discretion, Abdullah bin Jahsh رضي الله عنه distributed four parts of the spoils among the companions and kept the fifth part safe for the Holy Prophet صلی اللہ علیہ وسلم. When he رضي الله عنه reached Madina and informed the Holy Prophet صلی اللہ علیہ وسلم of it, he صلی اللہ علیہ وسلم said, "I did not order you to fight in the sacred month. So, keep the spoils and the prisoners with care until revelation is received."

Abdullah bin Jahsh and his companions were much disturbed and worried at it. On the other hand, the Mushriks and the Jews began to say that Muhammad and his companions had turned killing in the the sacred months lawful. This verse was revealed at this. (Surah Al-Baqarah 217) Translation:

**"They ask you about the sacred month, that is, fighting in it. Say, 'Fighting in it is something grave, but it is much more grave, in the sight of Allah, to prevent (people) from the path of Allah, to unbelieve in Him, and in Masjid-ul-Harām, and to expel its people from there, and Fitna (Subversion) is graver than killing.' They will go on fighting you until they turn you away from your Eemān if they could."**

The substance is that killing unintentionally in the sacred month out of some suspicion is not a bad thing. However, the Fitna (Subversion) of Kūfr and Polytheism and preventing the Muslims intentionally from entering the Masjid-ul-Harām is a big Fitna (Subversion). No other crime is greater than this. After the revelation of this verse, he صلی اللہ علیہ وسلم accepted that fifth part of the spoils and distributed the rest of it among the Mujāhideen. Hearing this verse, Hazrat Abdullah bin Jahsh رضي الله عنه and his companions رضي الله عنهم were delighted. Now, the yearning for reward at this good deed attracted Abdullah bin Jahsh رضي الله عنه and his companions رضي الله عنهم and said, "O Prophet of Allah صلی اللہ علیہ وسلم, can we expect of any good reward at this battle?" This verse was revealed at it. (Sūrah Al-Baqarah 218)

**"As for those who had Eemān and those who carried out Jihād in the way of Allah, they hope of Allah's mercy: and Allah is Forgiving, Very-Merciful."**

This was the first spoils in Islam and 'Amr bin Hazrami was the first who was killed by the Muslims. The Quraish sent the ransom for 'Usmān bin Abdullah and Hakam bin Kaisān. He صلی اللہ علیہ وسلم said, "I shall not release your people until my companions Sa'd and 'Utba رضي الله عنه return. I fear lest you should have killed them. If you have kill them, I shall also kill your people."

Sa'd رضي الله عنه and 'Utba رضي الله عنه came back after a few days. He صلی اللہ علیہ وسلم accepted ransom



and released Usmān and Hakam. As soon as Usmān was released, he set out to Makkah and died a Kāfir's death in Makkah and Hakam bin Kaisān embraced Islam and remained in Madina till he got martyred in the Ghazwa of Bai'r Ma'unnah "بئر معونه".

Abdullah bin Jahsh رَضِيَ اللَّهُ عَنْهُ said the following verses in this regard:

تَعْدُونَ قَتْلًا فِي الْحَرَامِ عَظِيمَةً  
وَأَعْظَمُ مِنْهُ لَوْ يَرَى الرُّشْدُ رَأْشُدُ  
صَدُودُكُمْ عَمَّا يَقُولُ مُحَمَّدٌ  
وَكُفْرُهُ وَاللَّهُ رَأْيُ شَاهِدُ

You people regard killing in the sacred month i.e. Rajab as a grave thing. But preventing the people from what Muhammad ﷺ says and joining someone with Allah is a much graver thing. If only a sagacious person had thought about it! Allah is All-Seeing and All-Observing."

وَأَخْرَاجَكُمْ مِنْ مَسْجِدِ اللَّهِ أَهْلَهُ  
لئَلَّا يَرَى فِي الْبَيْتِ لِلَّهِ سَاجِدُ

"And expelling the holy people from the Holy Ka'aba so that there may remain no one prostrating before Allah is much graver than fighting in the sacred month.

فَانَاوَانِ عَيْرَ تَمُونًا بِقَتْلِهِ  
وَأَرْجَفَ بِالسَّلَامِ بَاغٍ وَحَاسِدُ  
سَقَيْنَا مِنْ ابْنِ الْحَضْرَمِيِّ رَمَاحَنَا  
بِنَخْلَةٍ لَمَّا أَوْ قَدْ الْحَرْبَ وَأَقْدُ  
دَمَاوَا بِنِ عَبْدِ اللَّهِ عَثْمَانَ بَيْنَنَا  
يُنَازِعُهُ غَدُّ مِنْ الْقَيْدِ عَانِدُ

Although you people reproach us at this fight and the jealous people spread false news about Islam, yet we damn care. No doubt, we irrigated the land of Nakhlah with the blood of 'Amr bin-al-Hazrami with the help of our spears whereas Wāqid bin Abdullah ignited the fire of fight and Usmān bin Abdullah was imprisoned by us and the chains were attracting him to them.

## AFFILIATION:-

Hazrat Maulāna Muhammad Idrees Kāndhalvi رَضِيَ اللَّهُ عَنْهُ says that this battle took place in Rajab. But, to many other Exegetes, the departure for this Campaign was in the month of Jamādi-ul-Akhir. The suspicion was whether Rajab had started or not. (Allah knows better)



## Al-Baqarah Madaniyah, Verse 218


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ  
 اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

### TRANSLATION:-

And for those who Embrace Eemān and those who migrated and carried out Jihād in the way of Allah, they hope for Allah's mercy: and Allah is Forgiving, Very-Merciful.

### SUMMARY:-

Migration and Jihād are very great blessings after Eemān. Those who are blessed with these favours, can hope of Allah's blessings. For them, there is a great forgiveness and grace from their Lord. So, the Mujahideen of the Campaign Abdullah Bin Jahsh رضي الله عنه should be delighted for achieving the auspiciousness of Jihād, not be disappointed.

### CAUSES OF REVELATION AND SAYINGS:-

اخرج ابن ابي حاتم والطبرانی فی الكبير من حديث جندب بن عبد الله انها نزلت فی السرية لما ظن بهم انهم ان سلموا من الاثم فليس لهم اجر (روح المعاني)

(i) This verse was also revealed in connection with the Campaign Abdullah bin Jahsh رضي الله عنه when it was supposed about those Mujāhideen that although they escaped sin yet they would be liable to no reward. (This verse was revealed and the promise of reward was ensured.)

ان عبد الله بن جحش رضي الله عنه قال يا رسول الله هب انه لاعقاب علينا فيما فعلنا فهل نطمع منه اجرا وثوابا فنزلت هذه الآية لان عبد الله كان مومنا وكان مهاجرا وكان بسبب هذه المقاتلة مجاهداً (التفسير الكبير)

(ii) Abdullah bin Jahsh said, "O Prophet of Allah, it is settled that there is no sin against us due to this fight. But do we hope of good reward at this Jihād?" This verse was revealed at it. Abdullah bin Jahsh رضي الله عنه was a Mu'min as well as Muhājir. Now he became Mujāhid due to the auspiciousness of Jihād.

انه تعالى لما اوجب الجهاد ..... الخ

(iii) When Allah made Jihād obligatory by saying كُتِبَ عَلَيْكُمُ الْقِتَالُ and said that discarding it was a cause of admonition; immediately after this verse, glad tidings of good reward was given to those people who would obey this

command (of Jihād) and act upon it. Wherever in the Noble Qur'ān there is warning, there is also promise of good reward. (At-Tafseer-ul-Kabeer)

4 واخبر ان لهم ثواب من هاجر وجزا (القرطبي)

(iv) The people who took part in the Campaign Abdullah bin Jahsh رضي الله عنه were much worried. Through this verse, Allah lightened their sorrow and told them that they would get the reward of Hijrat and Jihād.

### A POINT:-

The meanings of Hijrat and Jihād are quite evident from both these verses. Reference to the context and causes of revelation determine these meanings completely. If the meaning of Jihād is taken merely as effort, hardwork and labour, they are covered by **امِنُوا وَهَاجِرُوا**. There was great hardwork and labour both in Eemān and Hijrat. Then what is the need of saying **جَاهِدُوا** separately? (Therefore agreeing to Tafseer-E- Mājidy's wordings is not possible) (Allah knows better)

### SIMILAR VERSES:-

Hijrat and Jihād have also been described collectively in the following verses of the Noble Qur'ān. Al-Imrān 195, Al-Anfāl 72, 74, 75, At-Taūbah 20, 117, An-Nahl 110, and Al-Hajj 58.



## Al-Baqarah Madaniyah, Verse 239

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِنْ خِفْتُمْ فِرْجَآءَ أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَدْكُوا اللَّهَ  
كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

### TRANSLATION:-

"But if you are in fear, then (establish Salāt) on foot or riding. But when you are in peace, recite Allah's name as He has taught you what you did not know."

### SUMMARY:-

In Jihād and fear, do establish Salāt standing or riding as possible. When you find peace, recite Allah's name as you would pray during peace days as He has taught you.

### LINK WITH JIHĀD:-

اما القتال الواجب فهو كالقتال مع الكفار وهو الاصل في صلوة الخوف وفيه نزلت الآية۔  
(التفسير الكبير)

The fighting that is obligatory is fighting the Kuffār and this is the actual thing in Salāt-ul-Khowf. This verse was sent down about it.

This verse has actually been revealed about Jihād. (As Qital with Kuffār)

### REFERENCES:-

(i) If you have any fear.

فَإِنْ خِفْتُمْ

قال الواحدى رحمه الله معنى الآية فان خفتم عدوا فحذف المفعول لاحاطة العلم به:

It means if you have fear of the enemy. عدوا has been dropped because of the object already clear.

فان كان بكم خوف من عدوا وغيره

(ii) If you have fear of the enemy or something else.

فَإِنْ خِفْتُمْ فوات الوقت ان اخرتم الصلوة الى أن تفرغوا من حربكم

(iii) If you have fear that if you wait for the end of war, you will spoil your Salāts, do establish (Salāt) as you can. (هذا القول يوافق مذهب الامام الشافعى رحمه الله)

Imām Rāzī رحمه الله has noted down all the three sayings in At-Tafseer-ul-Kabeer.

### NOTE:-

(i) Neither Salāt is exempted due to Jihād nor Jihād is exempted due to Salāt. We are to establish as well as connect both. That is why; detailed commands

of “صلوة الخوف” (Salāt in fear) have been described in Jihād. Please see Surah An-Nisa Verse No. 101-103. (Allah knows better)

(ii) At the time of the Ghazwa-E-Khanduq (غزوة خندق), many of his ﷺ and Sahabah's ﷺ Salāts were missed, which he ﷺ established during night time collectively with Azān and Iqāmat. (Rūh-ul-Ma'āni)

Imām Qurṭabī رحمه الله says:

الصلوة اصلها الدعاء وحالة الخوف اولى بالدعاء فلهذا لم تسقط الصلوة بالخوف ..... الخ (القرطبي)

Salāt is actually a Supplication and the state of fear is more suitable for supplication. That is why; Salāt is not dropped due to fear. When it is not dropped due to fear, it will never be dropped due to disease etc. (Al-Qurṭabī)



## Al-Baqarah Madaniyah, Verse 243

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ  
الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو  
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

### TRANSLATION:-

Have you not seen those who left their homes, while they were in thousands, to escape death? So, Allah said to them, "Be dead." Then He raised them alive. Surely Allah is Gracious to people, but most of the people are not grateful.

### SUMMARY:-

Before commanding the Muslims for Jihad, a tale has been told that in the past some people ran away to save their lives but all of them died. Then Allah raised them alive. It comes out that there is no use trying to escape death. Allah may kill a person at the place of safety and save a person at the place of death. Allah's slaves should, instead of trying to save their lives, try to fulfil Allah's command of Jihād so that they may win Allah's grace through it. But most of the people do not value it.

### A BRIEF ACCOUNT:-

Hazrat Shah Abdul Qādir رحمته الله writes:

It so happened in some past Ummah that thousands of people came out of their houses with all their belongings out of fear of the Ghaneem (invading enemy). They escaped fighting or fear of an epidemic. They did not believe in the decree of fate. Then reaching a place, all died. Then at the Supplication of the prophet, they were raised alive after seven days so that they might beg pardon in future. This has been described here only to tell that it was useless to try to escape Jihād because death does not spare any one. (Mūzih-ul-Qur'ān)

### REFERENCES:-

Imām Rāzī رحمته الله says that there are many Traditions regarding this event.

قال السدي رحمته الله كانت قرية وقع فيها الطاعون ..... الخ

The sum total of this verse is that plague broke out in a valley. Some people ran away and some others remained there. When plague ended up, the escaping people came back. The sick people who stayed back wished that if they had also fled away, they would not have fallen ill. Next time, when plague attacked, most of

the people who were thirty thousand fled away. Allah sent two angels who uttered “**موتوا**” "Be dead", and all died. Their dead bodies were decomposed. A prophet of Allah named Hazqīl (عليه السلام) happened to pass that way. Allah said to him, "Do you wish me to show you how I raise the dead alive?" He said, "Certainly." At this, Allah joined their bones again and raised them alive. Then those people lived the rest of their lives. (At-Tafseer-ul-Kabeer)

قال ابن عباس رضي الله عنهما ان ملكا من ملوك بني اسرائيل امر عسكره بالقتال فخافوا القتال ..... الخ

The gist of the other tradition is that Hazrat Ibn-e-Abbas رضي الله عنهما says: A king of the Bani Israēl ordered his armies to fight. They were afraid of fighting and said "The place we are to go for Jihād is infested with an epidemic. We shall not go there unless the epidemic ends up." At this, Allah prevailed death upon all of them. They remained dead for eight days till their bodies were bloated. After eight days, Allah raised them alive, but the pungent smell kept arising from their bodies which can still be smelt from their progeny.

ان حزقيل النبي عليه السلام ندب قومه الى الجهاد فكرهوا وجنوا فارسل الله عليهم الموت ..... الخ

Hazrat Hizqīl عليه السلام persuaded his nation to Jihād. They disliked it and showed cowardice. Allah prevailed death upon them. When the majority of them began to die, they began to flee away from that area for fear of death. When Hazrat Hizqīl عليه السلام saw this, he prayed: O our Lord! O the Lord of Hazrat Yaqūb عليه السلام and Hazrat Mūsa عليه السلام, You have witnessed the disobedience of your people. Please show them Yourself one of Your miracles which may make them comprehend that Your will prevails at any cost and that these people cannot escape Your will. (The supplication was granted)

Allah prevailed death upon them. Then Hazrat Hizqīl عليه السلام was shocked at their death, he supplicated again and Allah raised them alive. (At-Tafseer-ul-Kabeer)

## A COMPREHENSIVE SAYING:-

After noting down many sayings about this verse, Imām Qurabi رحمه الله writes:

وانما اللازم من الآية ان الله تعالى اخبر نبيه محمداً صلى الله عليه وسلم اخباراً في عبارة التنبيه ..... الخ

The actual and true thing in this verse is that Allah has informed His Prophet Hazrat Muhammad صلى الله عليه وسلم about a nation who escaped their houses for fear of death. Allah rendered them dead and then raised them alive so that they themselves and their successors might come to know "Death is only in the hands of Allah." So, the fear of a frightening person and the deceit of a deceitful person bear no importance.

Allah has described this verse as a foreword before giving the Ummah of Hazrat Muhammad صلى الله عليه وسلم the command of Jihād. These are the words of Tabry and this is the definite authentic meaning of this verse. (Al-Qurtabi)

Allama Syyuti رحمه الله writes:

والقصد من ذكر هؤلاء تشجيع المؤمنين على القتال (جلالين)

The purpose of describing the tale of those people is to excite the people to Jihād and to embolden them. (Jalālain)

"People shrink from Jihād only because they see death in it. A tale that was known to the Arabs and the people of the Scripture was told, and this thing was inculcated in the mind that killing and raising alive is in the hands of Allah. No one can escape death. It definitely comes at its fixed time. So, what kind of sagacity is this to give up so important obligation and worship out of fear of death?"

"The gist is that the Muslims should not think upon the question of life and death rather they should work hard. Life and death are in the power of Allah. He can kill when He wills and keep one alive as long as He wishes." (Hāshia, Hazrat Lahori رحمته اللہ علیہ)

## THE NAME OF THE VALLEY:-

Imām Qurtabi رحمته اللہ علیہ says that the name of the valley from where these people escaped was داوردان (Dāwardān). Whereas Ibn-e-Katheer writes with reference to Hazrat Sa'd bin Abdul Aziz that they were the inhabitants of "Azra'āt" (أذرعات). (Ibn-e-Katheer)

هم ألف They were thousands in number. There are many sayings of the Exegetes about the actual number of those people i.e. four thousand, eight thousand, nine thousand, forty thousand, more than thirty thousand, seventy thousand and ten thousand etc. But the responsible Exegetes say that ألف is plural in abundance which can apply to more than ten thousand only.

وهو جمع الكثرة ولا يقال في عشرة فما دونها ألف (القرطبي)

## STRANGE LINK OF THIS VERSE WITH THE PREVIOUS ONES:-

Firstly, Allah ordered for Jihād (as in the foregoing verse). It is evident that unity of the Muslims is essential to fight against the opponent in the form of an organization. The things that can interfere with unity mostly belong to the matters of the disputes of marriage and divorce, heritage and will. After describing a few commands to remove these disputes, the persuasion to Jihād starts after relating a warning incident of the Bani Israēl. (Derived from Tafseer-E-Haqqāni)

(ii) Regarding the link of this verse with the previous ones, Imām Abu Hayyan رحمته اللہ علیہ has also noted down the following statement.

لما بين الله تعالى حكم النكاح بين حكم القتال لان النكاح تحصين للدين والقتال تحصين للدين والمال والروح-

When Allah described order for marriage, in which there is protection of Dīn, then He described the commandment for Qitāl (fighting) in which there is protection of Dīn, property and soul as well. (Al-Bahr-ul-Muheet)



## THREE LESSONS IN THIS INCIDENT:-

- (i) The time of death is pre-determined. It is inevitable whatever you do. So showing cowardice is futile.
- (ii) Cowardice pushes man into the mouth of death even more. Man thinks that he will escape due to cowardice. But the enemy is encouraged much more to kill him.
- (iii) Allah's Omnipotence is very great. It is not difficult for Him to raise the decomposed dead alive. Then O Muslims! why do you not fight the adversaries putting your Twakkul in Allah and why do you rely on apparent causes?  
(Derived from Tafseer-E-Haqqāni)

## A POINT:-

The fortunate Muslim who wishes to persuade his Muslim brothers to Jihād, should learn the method of persuading to Jihād from this style of the Noble Qur'an. Ponder over the verse No. 243-252 of Surah Al-Baqarah please and you will certainly grasp this style by the grace of Allah. Concerning the account of Bani Isra'el, Allama Abu Hayyān رحمته الله writes:

وأنت هذه القصة بين يدي الأمر بالقتال تشجيعاً للمؤمنين وحثاً على الجهاد والتعريض  
للشهادة وإعلاماً أن لا مفر مما قضى الله تعالى (البحر المحيط)

This story is told with the command of fighting in order to embolden the Mu'minīn, urge them on to Jihād, to point to and warn about Shahādāt that there is no escape from the decree of Allah.

## SUPPLICATION:

O Allah! endow us with the longing to meet You and save us from cowardice, and bless us with the certainty of the truth that the time of death is inevitable and inculcate in us the point that there is life in the Noble Qur'an and Jihād in the way of Allah. (آمين يارب العالمين!)



## Al-Baqarah Madaniyah, Verse 244

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

### TRANSLATION:-

And fight in the way of Allah and comprehend that Allah is certainly All-Hearing, All-Knowing.

### SUMMARY:-

O Muslims! meditate over the last story and fight in the way of Allah and know well that Allah is All-Hearing, All-Knowing. It means: Do not fear death and act upon the command of Jihād in the way of Allah fearlessly and courageously.

### REFERENCES:-

هذا خطاب لهذه الامة بالجهاد في سبيل الله وتقدمت تلك القصة كما قلنا تنبيهاً لهذه الامة ان لاتفر من الموت كفرار هؤلاء وتشجيعاً لها وتشبهاً.

(i) In this verse, the Ummah of Muhammad ﷺ is being ordered to fight in the way of Allah. In the last story, there was warning for this Ummah not to try to escape death like the people of Bani Israēl but to stand firm at Jihād. (Al-Bahr-ul-Muheet)

هذا خطاب لامة محمد ﷺ بالقتال في سبيل الله في قول الجمهور وهو الذي ينوئ به ان تكون كلمة الله هي العليا.

(ii) According to Majority of Ulama', the Ummah of Muhammad ﷺ is being ordered to fight in the way of Allah in this verse, the Qital (fighting) that is done to uplift Allah's words high. (Al-Qurtabi)

أن هذا الخطاب للذين أحيوا قال الضحاك رحمه الله أحياءهم ثم أمرهم بان يذهبوا الى الجهاد لانه تعالى انما اماتهم بسبب ان كرهوا الجهاد.

(iii) In this verse, the address قَاتِلُوا (fight) is to those people of Banī Israēl who were raised alive. Zahāk رحمه الله says: Allah raised them alive, then ordered them to come out for Jihād because Allah had killed them for not taking part in Jihād. (At-Tafseer-ul-Kabeer). The Exegetes have called this saying weak. (Al-Qurtabi, Al-Bahr-ul-Mauheet)

### TWO FINE WRITINGS IN THE INTERPRETATION OF THIS VERSE

(i) Allama Ibn-e-Katheer رحمه الله writes in the interpretation of this verse:  
ای کما ان الحذر لا يغني من القدر كذلك الفرار من الجهاد وتجنبه لا يقرب اجلاً ولا يعده..... الخ

As fleeing from death cannot change the decree of fate, escaping Jihād and discarding it also cannot draw death nearer or push it away. But the fixed time of death and livelihood ordained are the destinies that cannot be decreased or increased as Allah says: (Translation)

**These (Hypocrite) who said about their (Mujāhid) brethren, while themselves sitting (away Jihād), "Had they obeyed us, they would not have been killed." Say, "Then avert death from yourselves if you are true."**

**Have you not seen those to whom it was said, "Hold your hands (from fighting) and be steadfast in Salāt and pay Zakāh?" However, when fighting is enjoined upon them, then surprisingly, a group from them starts fearing people, as one would fear Allah, or fearing even more. They say, "Our Lord, why have You enjoined fighting upon us? Would you not have spared us for a little more time?" Say, "The enjoyment of the world is but a little, and the Hereafter is for the one who fears Allah, and you shall not be wronged, even to the measure of a fibre. Wherever you will be, Death will overtake you, even though you are in fortified castles.**

**(An-Nisa 77, 78)**

We have narrated a report from the Amīr of the Islamic forces, the Commander-in-Chief, the defender of the Islamic borders and an open sword for the enemies of Allah i.e. Abu Sulemān Hazrat Khālīd bin Waleed رضي الله عنه that he said at the time of his death, "I fought at so many fronts. There is no part of my body without the wounds of arrow, sword or spear. But alas! I am dying in bed like a camel. The eyes of the cowardly people may not sleep." It means he was expressing regret, grief and sorrow that he was not martyred and was dying in bed. **(Ibn-e-Katheer)**

**(ii)** After describing these issues, the urging to lay down life and spending wealth in the way of Allah starts because no "Nation" can exist in the world as a "nation" until its members have the power and capacity to preserve their honour and religion in the world particularly the religion that is to spread over the entire world; the religion whose Monotheism and crystal clear injunctions are opposite to all the mischievous people in the world; the religion about which there may be the fear that there will come strict hurdles in its home as well as country rather they have started. Then what else will not have to be done? That is why; the order was given to fight in the way of Allah, to remove every hurdle that confronts with sword but good intentions and sincerity are the pre-requisite. The intention is not to spread bloodshed and getting humanity killed. But Jihād is a thing as emitting and cutting of the vicious and malignant infected material from the body. Sincerity and good intentions are essential for such matters. That is why; it was said, "Allah is all-Hearing, All-Knowing," **(Tafseer-E-Haqqāni)**

"Know well, Allah is All-Hearing, All-Knowing." وَأَعْلَمُ الْغُيُوبِ

1 أى هو يسمع كلامكم فى ترغيب الغير فى الجهاد وفى تنفير الغير عنه وعليم بما فى صدوركم من البواعث والاغراض وان ذلك الجهاد لغرض الدين او لعاجل الدنيا۔

(i) He (Allah) listens to your talk which you do while persuading others to Jihād or making them repugnant of it. He knows well the aims and objectives you harbour in your hearts whether your Jihād is for Dīn or worldly gains. (At-Tafseer-ul-Kabeer)

(ii) The conclusion is that as life and death are not in the possession of someone and death in war is not certain. So awake, arise! Fight in the way of Allah to raise and uplift Allah's law so that Islam may overpower and this earth may become a Paradise. As you fight to seek Allah's pleasure, He (as an expression of gratitude and blessing) will listen to your Du'a, grant it and bless you with success over your adversaries. (Tafseer-ul-Furqān)

### LINK:-

‘Allāma ALūcy (رحمته اللہ علیہ) says:

والجهاد لما كان ذروة سنام الدين وكان من اشق التكاليف حرضهم عليه من طرق شتى مبتدئاً من قوله سبحانه وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ - (البقرة ١٥٣)  
منتها الى هذا المقال الكريم مختتما بذكر انفاق فى سبيله للتميم۔

It means Jihād is the peak of the commands of Dīn and the most difficult of all the dictates. That is why; Allah has (in Surah Al-Baqarah) urged (the Muslims) to it in different ways. This urging begins with the verse وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ - and completes with قَاتِلُوا. This urging syllabus has been rounded up by ending it with the command to spend money in Jihād. (which is in the next verse) (Rūh-ul-Ma'āni)

### SUPPLICATION:

O Allah! You have ordered us to fight in Your way. O Allah! We believe in it. O Allah! Grant us with the power to fulfil all requirements of Your command in letter and spirit! (آمين يارب العالمين!)



## Al-Baqarah Madaniyah, Verse 245

يَسْأَلُ اللَّهَ الرَّحْمَنُ الرَّحِيمَ  
مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا  
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

### TRANSLATION:-

Who is the one who would give Allah a good loan so that Allah may multiply it for him many times? Allah withholds and extends, and to Him you are to be returned.

### SUMMARY:-

Spend money on Jihād and give loan to Allah. He will multiply it many times. Expansion and multiplying livelihood is in the hand of Allah and you are to be returned to Him alone. Hence whatever you give, you will get it multiplied many times with Him.

### LINK:-

(i) The actual objective is persuasion to Qitāl (fighting) in the way of Allah. The story of Bani Israēl is as an introduction. The article of spending in the way of Allah is its verification. Next the story of Talūt عليه السلام and Jālūt is its confirmation. (Derived from Bayān-ul-Qur'ān)

(ii) The order for Jihād and Qitāl has just been revealed. It is but natural that the Muslim Ummah will need a big capital to purchase the weapons of war. That is why; the wealthy people of the Ummah are invited to take part in it. In Qur'ānic terms قَرْضًا حَسَنًا means all the amount that may be spent on any category of Dīn. Here it means expenditures on Jihād. (Tafseer-e-Majidī)

لما امر الله تعالى بالجهاد والقتال على الحق حرض على الانفاق في ذلك

(iii) When Allah commanded Jihād and Qitāl for the truth, then (in this verse) He urged (the Muslims) to spend wealth on Jihād. (Al-Qurtabi)

أن هذه الآية متعلقة بما قبلها والمراد منها القرض في الجهاد خاصة فندب العاجز للجهاد ان ينفق على الفقير القادر على الجهاد وامر القادر على الجهاد ان ينفق على نفسه في طريق الجهاد۔

(iv) According to one saying, this verse links with the previous one. Here loan means spending money specially on Jihād. Therefore, the person who is unable to take part in practical Jihād is urged to spend his wealth on the poor fighting people. Those who have the power to fight have been urged to bear their own

expenses i.e. to fight in the way of Allah both physically and monetarily.

(At-Tafseer-ul-Kabeer)

وَاللَّهُ يَظْهَرُ وَيَكْتُمُ

Allah straitens and extends the livelihood.

(i) It has been clarified that poverty and amplitude both are in Allah's Hands. Those who do not spend in Our way, should not remain under the delusion that their wealth will remain forever. Allah can entangle those people in thousands of troubles and straiten them. Including all this, the greatest misfortune will be that the opponents will overpower them and snatch away their country and all the wealth. But the person who spends money, should not fear of poverty. He will achieve the spoils and domination over the countries in this world and on the Day of Resurrection that is at hand and which has been termed with اَلْيَوْمَ تَرْجَعُونَ, they will be endowed with numerous blessings as were showered on Sahābah رَضِيَ اللَّهُ عَنْهُمْ.

(Tafseer-E-Haqqāni)

(ii) Merely laying down life is not sufficient but spending money is also the dire need. Do purchase weapons of war and help others in making preparations. You will be blessed with success and victory as soon as you enter the battlefield. You will get the spoils beyond imagination. You will get many times more than you spend for the survival and establishment of Islam. The crescent flag will flap over hundreds of countries and thousands of Mushriks will embrace Islam. Damn care poverty and destitution because straitening and amplitude are in the hands of Allah. It is possible that you may be possessing millions of rupees. But Allah may create the situation and circumstances that all the wealth may become useless for you and you may have to lead a life of insolvency and poverty. It is also possible that during the days of insolvency, He may bless you with so great delight and bliss that is not ordained to the millionaires. (Tafseer-ul-Furqān)

## THE BLESSED WORDS:-

While interpreting this verse, Hazrat Shah Abdul Qādir رَحِمَهُ اللَّهُ writes:

"It was advised with great affection and kindness to give loan to Allah i.e. to spend money on Jihād and not to fear of poverty. All amplitude is in the hands of Allah." (Mūzih-ul-Qur'an)

## SUPPLICATION:

O Allah! O the Opulent, O that Who enriches others, grant us with the power and capacity to spend our wealth on Jihād in the way of Allah and also grant it with acceptance! (آمين يا ارحم الراحمين!)



## Al-Baqarah Madaniyah, Verse 246

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ  
قَالُوا لِبَنِي إِهْيَبَ أَتُحِبُّهُمْ أَتُحِبُّهُمْ أَتُحِبُّهُمْ أَتُحِبُّهُمْ أَتُحِبُّهُمْ  
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا  
وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَ  
أَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

### TRANSLATION:-

"Did you not see a group from the Banī Israēl after (the time of) Mūsā when they said to their Prophet, "Appoint for us a king so that we may fight in the way of Allah." He said, "Is it (not) likely, if fighting is enjoined upon you, that you would not fight?" They said, "What is wrong with us that we would not fight while we have been driven away from our homes and our sons?" But, when fighting was enjoined upon them, they turned away except a few of them, and Allah is All-Aware of the unjust."

### SUMMARY:-

Have you witnessed this incident of the Bani Israēl (to understand the benefits, terms and manners of Jihād)? When they intended to start Qitāl in order to get rid of the oppressions of Jalūt and win freedom, they asked the Prophet ﷺ of the time to appoint a commander for them so that they might fight under his leadership. The Prophet said, "Lest you should turn away from Jihād." They said, "How can it be? Our houses and children are in the possession of the enemy. It cannot be that we may turn away from Jihād under such circumstances." But the prophet's apprehensions proved true. When they were ordered to fight, most of them were deprived of Jihād. Allah knows well such unjust people.

### LINK:-

ذكر في التحريض على القتال قصة أخرى جرت في بني اسرائيل (تفسير القرطبي)

Allah has described another incident of Banī Israēl in order to urge us on to Jihād.

## AGE OR PERIOD:-

The Noble Qur'ān has clearly said **مِنْ بَعْدِ مُوسَى**. This indicent is after the age of Mūsā **عليه السلام**. Note the sayings of a few Exegetes about the fixation of that age:

(i) It is the age nearly three centuries after Hazrat Mūsā **عليه السلام** and a short while before the age of Hazrat Dawūd **عليه السلام**. Nearly one thousand or one thousand and one hundred years were left till the start of Christian era. **(Tafseer-E-Mājidy)**

(ii) In these verses, Allah relates another tale of the Bani Israēl approx one thousand and one hundred years before Christmas. In that incident, Allah invites the Muslims to show perseverance and steadfastness in Jihād and to bear the troubles. **(Tafseer-E-Haqqāni)**

(iii) The substance of the writing of "Al-Bahr-ul-Muheet" about the fixation of the age is as under.

After Hazrat Mūsā **عليه السلام**, Hazrat Youshā' **عليه السلام** became his sucession among the Bani Israēl. He kept the Torah enforced. After his demise, Hazrat Hizqīl **عليه السلام** became his successor. After his death Bidā't (innovations) and idol worshipping became common among the Bani Israēl. Allah revealed Hazrat Ilyas **عليه السلام** towards them. After Hazrat Ilyas **عليه السلام**, Hazrat Al-Yasā' **عليه السلام** became the Prophet. After his death, many evils ran rampant in the Bani Israēl. Then the nation of their enemy Amāleqa overpowered them. These people used to live at the coast of Mediterranean sea between Egypt and Palestine. They occupied the cities of Bani Israēl, and imprisoned the sons of their chiefs, snatched away the Torah from the Bani Israēl and enforced Jizziya upon them. Then they prayed to Allah to reveal a Prophet among them so that they might be able to fight in his company. Hazrat Shamuel **عليه السلام** was born among them. When he was blessed with Prophethood, he persuaded the Bani Israēl to Dīn. The Bani Israēl said, "If you are really a Prophet, do appoint a ruler for us." This was the practice of the Bani Israēl that they would gather under the flag of the ruler and would fight. The ruler was under the Prophet. The prophet would guide the ruler and the ruler would drive the nation. **(Al-Bahr-ul-Muheet)**

## THE NAME OF THE PROPHET:-

Most of the Exegetes have recorded the name of the Prophet mentioned in this verse as Hazrat SHAMUEL **عليه السلام** **(Tafseer-E-Qurtabi, Bahr-ul-Muheet, At-Tafseer-ul-Kabeer etc.)**

**تَوَدُّوا أَنْ لَا يَلْحَقَ بِهِمْ** When the command for Jihād came, all turned away except a few.

هذا شان المترف المنعم متى كان متلبسا بالنعمة قوى عزمه وانف فاذا ابتلى بشئى من الخطوب كع وزل-

(i) This has been the practice of the wealthy people that as long as they keep getting wealth and other blessings, their intentions, modesty and honour remain high, but when they are tested with the help of some troubles, they fall into the



ditches of weakness and reversion. (Al-Bahr-ul-Muheet)

(ii) رَكَ قَلِيلًا مِنْهُمْ But only a few stood firm.

فهم الذين عبروا النهر وسياتي ذكرهم وقيل كان عدد هذا القليل ثلاثمائة وثلاثة عشر على عدد أهل بدر۔

These were the people who crossed the river. According to a saying, their number was 313 equal to the companions in the Ghazwa-E-Badr.

(At-Tafseer-ul-Kabeer)

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ And Allah knows well the unjust.

فيه وعيد وتهديد لمن تقاعد عن القتال بعد أن فرض عليه بسؤاله ورغبته۔

(a) In it, there is a strict admonition and warning for those who give up Jihād when Allah might have made Jihād obligatory to them on their demand.

(Al-Bahr-ul-Muheet)

وهذا هو الذى يدل على تعلق هذه الآية بقوله قبل ذلك

(b) وَقَالُوا فِي سَبِيلِ اللَّهِ to the end.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ is an argument on the point that this verse has a link with the foregoing verse وَقَالُوا فِي سَبِيلِ اللَّهِ. In other words, Allah related the tale of Bani Israēl to make the Muslims comprehend the obligation of Jihād with more stress and in the end called those unjust who discard Jihād, and explained the point that whosoever gives up Jihād in future, will deserve this warning. Hence, there is urging on Jihād in this verse as well as the point that the Muslims should always keep Jihād alive. (Allah knows better.) (At-Tafseer-ul-Kabeer)

## LESSONS:-

(i) It proves that the only natural way for the oppressed ones to get rid of oppression and the oppressors is Jihād.

(ii) Success licks the feet when Jihād is under the leadership of the Amīr.

(iii) It is "unjust" (cruelty) to turn away from Jihād.

## SUPPLICATION:

O Allah! We seek Your shelter against the fact lest we should be one of the unjust! (أَمِينَ يَا أَكْرَمَ الْأَكْرَمِينَ!)



## Al-Baqarah Madaniyah, Verse 247

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٤٧﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا  
 أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ  
 يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ  
 زَادَهُ بِسُطَّةٍ فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن  
 يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٨﴾

### TRANSLATION:-

Their Prophet said to them: Allah has appointed Talūt عليه السلام as a king for you. They said: How could he have kingship over us when we are more entitled to the kingship than he? He has not been given affluence in wealth. He said: Allah has chosen him over you and has increased his stature in knowledge and physique, and Allah gives His Kingship to whom He wills. Allah is All-Embracing, All-Knowing.

### SUMMARY:-

When the Bani Israēl requested to appoint an Amīr for Jihād, the Prophet ﷺ said to them, "Allah has appointed Talūt ﷺ your Amīr and ruler." At this, the Chiefs of Bani Israēl were enraged and said, "How can Talūt ﷺ be our Amīr? We deserve kingship more than he whereas Talūt ﷺ is poor and penniless." The Prophet ﷺ said, "This is Allah's choice. Allah has chosen Talūt ﷺ and has made him eligible for this post as regards Physique and knowledge. It is the will of Allah whom He gives kingship. Allah is All-Knowing, All-Embracing.

### TALUT ﷺ:-

(i) Talūt ﷺ bin Kash is said to have been the first king of the Jews from 1028 BC to 1012 BC. This is the man who has been discussed in the Torah with the name of Saw'l. (Tafseer-E-Majidy)

(ii) Bani Israēl have been the race of twelve children of Hazrat Yaqoob ﷺ because they were divided into Twelve sects or tribes on the basis of race. The smallest of these tribes was Bani Yāmīn. And there is complete clarification in the Torah that Talūt ﷺ belonged to that tribe. (Tafseer-E-Majidy)

كان طالوت اسمه بالعبرانية ساؤل فسمى طالوت لطلوه۔ (معالم، ماجدى)

(iii) The name of Talūt عليه السلام in Hebrew was SAW'L. He was called Talūt عليه السلام due to his long stature.

(iv) The nation of Talūt عليه السلام had no state before. They belonged to the working class. The Prophet said that empire was not the right of anyone, and greatest ability is wisdom. But they felt it ill. The extension in physique is that Allah gave the Prophet a Sceptre and said that only that person would be the king whose stature was equal to that sceptre. (Mūzih-ul-Qur'ān)

(v) Talūt عليه السلام was either a tanner or a shepherd.  
كان دباغاً أو راعياً (جلالين)

وكان طالوت سقاء (القرطبي) وكان عالماً فلذلك رفعه الله

(vi) He was a water-carrier. (Al-Qurtabi) He was a scholar. That is why; Allah blessed him with high status. (Al-Qurtabi)

## THE OBJECTION RAISED BY THE BANI ISRAĒL:-

وكان من سبط بنيامين ولم يكن من سبط النبوة ولا من سبط الملك وكانت النبوة في بني لاوى والملك في سبط يهودا فلذلك انكروا، (القرطبي)

(i) Talūt عليه السلام belonged to the Biniyāmīn family not to the family of prophethood or government. In Bani Israēl, Prophethood used to be in the Tribe of Lawī and government used to be in the tribe of Yahūdā.

فأتت عظماء بني اسرائيل نبيهم مستغربين ذلك حيث لم يكن من بيت النبوة ولا الملك  
(روح المعاني)

(ii) When the Prophet announced the kingship of Talūt عليه السلام, the Chiefs of Bani Israēl, astonished and wonder-struck at this choice, came to the Prophet because Talūt عليه السلام belonged neither to the family of Prophethood nor the government.

(iii) When the importance of race and family exceeds the legal limits, it takes the shape of caste system like those of the Hindus. Bani Israēl also believed that Prophethood was the special right of the Bani Lawi Tribe and government was the birth-right of the Bani Yahūdā Tribe. (Tafseer-E-Mājidy)

(iv) The world has always worshipped its family and racial distinction, and has always bowed before the idol of race and nation. No sooner did Islam come, than it wiped out these national and racial distinctions forever and established the general greatness of humanity, and stressed upon the divine law of activity. It (Islam) gave the first fatal blow of its persuasion to this racial and national pride and announced:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ  
(الحجرات ١٣)

The basis of every kind of grace, excellence and greatness is righteous deeds and

nothing else. The division into nations and families is only for the sake of recognition and distinction of one another. The greatest person is the only one who fears Allah the most. **(Tafseer-ul-Furqān)**

يَسْطُونَ فِي الْعَالَمِ وَالْجَسَمِ

Allah gave Talūt عليه السلام superiority and extent in knowledge and physique.

(i) Knowledge here means the learnings and arts that concern conquests (Jihād) and religious insight. علم الحرب it means the knowledge of war. **(Tafseer-E-Mājidy)**

(ii) Physical extension here means bravery. **(At-Tafseer-ul-Kabeer)**

Although too much length in stature is not an excellence otherwise the Holy Prophet ﷺ would have been blessed with the excellence. But as the Bani Israēl were to face the Amāleqa people who were very tall, they needed an Amīr who must be of tall-statured. **(Ruh-ul-Ma'āni)**

## LESSONS:-

(i) Family background, wealth and nation should not be given any consideration in the selection of the Amīr rather eligibility should be kept in view.

(ii) There should be the maximum learning and physical capacity for success in Jihād.

(iii) It is essential for the firmness and success of the people of Eemān that they should expel racial, family and language hatreds and become one "Ummah" and one "Organization."



## Al-Baqarah Madaniyah, Verse 248


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ  
 سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ  
 تَحْمِلُهَا الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ

### TRANSLATION:-

Their Prophet said to them: The sign of his kingship is that the Ark (wooden box) shall come to you carried by the angels, having therein tranquility from your Lord, and the remains of what the House of Mūsā and the House of Hārūn had left. Surely, in it there is a sign for you, if you are Mu'minīn."

### SUMMARY:-

Their Prophet said: The sign of the Amīr's being true is that your lost Ark (wooden box) will come back to you in which there is peace and tranquility for you and the remains of the Prophets. The angels of Allah will carry that box to you. There is a great sign in it for the Mu'minīn.

### التَّابُوتُ (Ark or Wooden Box)

Idiomatic name of the special box is Tāboot "Sakina." This was the most important national asset and heritage of the Bani Israēl. The real script of Torāh with the remains of Prophets was kept safe. The Israelites regarded it a thing of great blessings and sanctity and showed great reverence to it. They kept it with them during journey and stay, war and peace very carefully. (Tafseer-E- Mājidy)

The above mentioned writing is the gist of all the sayings of the Exegetes that they have made about it. Hazrat Shah Abdul-Qādir writes:

"There had been a box with the Bani Israēl containing the remains of Hazrat Mūsā عليه السلام and Hazrat Hārūn عليه السلام. They carried it to the forntline at the time of fight and attacked the enemy keeping it in the fore-front and Allah granted them with victory. When their intentions turned malicious, that box was snatched away from them and the enemy usurped it. Now as Talūt عليه السلام became a king, that box came at his front door at night. The reason was that the enemy city where that box was kept, was visited by an epidemic and five cities were rendered desolate. They loaded it on two bullocks and drove them away. Then the angels drove those bullocks there." (Mūzih-ul-Qur'an)

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ، Allāma Alūcy رحمته الله writes that there were the following things in

that box i.e. the sawdust of the planks of Torāh, Hazrat Mūsa's ﷺ clothes, Hazrat Hārūn's ﷺ turban, the golden plate in which the hearts of the Prophets were washed pure, and the following Kalma that would remove poverty and misery.

لا اله الا الله الحليم الكريم وسبحان الله رب السموات السبع ورب العرش العظيم والحمد لله رب العلمين - (روح المعاني)

### NOTE:-

(i) It is necessary for the Amīr that the masses and the army may be satisfied with him. When the Bani Israēl begged pardon of sins and intended to fight, Allah began to restore His blessings to them. The first blessing was they were given an Amīr and Shari' ruler who might collect, train, control and lead the nation. Being blessed with an Amīr is better than millions of blessings and a great favour of Allah. When the Bani Israēl were given an Amīr, family and language prejudices arose in them. To remove this, Allah showed them a sign and the entire nation agreed upon that Amīr.

(ii) Heavenly blessings began to descend upon them as soon as the Amīr was appointed and the lost blessings also began to come back. So much so, the Torāh revealed from the sky also came back. The blessings and might of unity and collectivity began to come to the view.

### LESSONS:-

- (i) Agreeing and being satisfied with Amīr of Jihād is essential for success.
- (ii) Tranquility of heart and passion are essential for success in Jihād. So strengthen your hearts with the help of Allah's Book.
- (iii) Do pray for Allah's hidden assistance so that the oppressed may overpower the oppressors in Jihād which is impossible without Allah's assistance.



## Al-Baqarah Madaniyah, Verse 249

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ  
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَم مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

### TRANSLATION:-

"So, when Talūt عليه السلام set out along with the troops, he said; "Allah is going to test you by a river, so, whoever drinks from it is not my man, and whoever does not taste it, is surely a man of mine, except the one who scoops a little with his hand." Then they drank from it, except a few of them. So, when it (the river) was crossed by him and by those who had Eemān with him, they said: There is no strength with us today against Jālūt and his troops." Said those who believed in their having to meet Allah: "How many small groups have overcome large groups by the will of Allah. Allah is with those who observe patience."

### SUMMARY:-

When the Bani Israēl accepted Talūt عليه السلام as their king, and gathered to confront Jālūt, Talūt عليه السلام with his armies set out to 'Amāleqa from Bait-ul-Maqdis and said to his Mujahideen: "Allah will test you through a river. So, the one who drinks water from it, will not be able to go with me to fight, and the one who does not drink or the one who scoops a little, will be able to join with me in the fight." When this troop reached the river, all drank water except a few. Hence they remained back. Talūt عليه السلام and his true Mu'min companions who had not violated the condition, crossed the river and reached the battlefield. When they saw the huge troop of Jālūt and their own small number, they began to say: "Today we do not find any strength on us to fight Jālūt and his troops." At this, the Mujahideen who

believed in union with Allah said: "It has happened many times that small organizations overcome big armies by the will of Allah, and Allah is with those who stand firm".

## SAYINGS:-

الجنود: Troop:

وكان عدد الجنود في قول السدى ثمانين ألفاً

(i) The Exegetes have written that the troop comprises eighty thousand. (Al-Qurtabi)

قال وهب بن منبه لم يخلف عنه الاذوعذر من صغروا وكبروا مرض-

(ii) Wahab رحمته الله says that all the people came out with them except those who had the excuse of childhood, old age and disease. (Al-Qurtabi)

(iii) Some traditions say that the people were very zealous and passionate. So many people got ready to set out. At this, Talūt عليه السلام announced that only the young, agile and free-minded people should accompany him. Eighty thousand people went with him. Imām Rāzī رحمته الله writes:

ولا ابغى الاالشباب النشيط الفارغ فاجتمع اليه ممن اختار ثمانون ألفاً (التفسير الكبير)

Hazrat Shah Abdul-Qādir رحمته الله writes:

"All got ready to set out with Talūt عليه السلام keeping material gains in view. He set the condition that only the young and the care-free people should set out. Still eighty thousand people came out. He wished to test them. They could not find water in the area of approx sixteen miles. They reached a river after this. He set the condition that the one who drank more than a scoop, should not go with him. Three hundred thirteen people were left. All the others dropped out."

(Mūzih-ul-Qur'ān)

إِنَّ اللَّهَ مُبْتَلِيكُمْ Allah will certainly test you. Why was this test? Note a few sayings:

(i) In my opinion, the reason of this test can be that on such occasions, hordes of people gather in zeal and zest. But those who stand firm at the time of trial are very few. On such occasions, the retreat of such people causes others' retreat also. Allah was to prune and sort out such people. For this purpose, this test was conducted which is quite appropriate because fighting requires perseverance and labour. Hence, patience at the time of availability of water without demand at the hour of intense thirst is the proof of perseverance and dashing at something like the blind mad people is the proof of its absence. (Bayān-ul-Qur'ān)

(ii) في حكمة هذا الابتلاء وجهان In short, what was the philosophy in the test? There are two sayings: First is that the Bani Israēl were habitual of disobeying their Prophets and the leaders. They did not stop even after observing big signs. That is why; it was necessary to test them before this great Jihād campaign so that there might occur a separation between those who obey and those who flee. The second is: This test was for the sake of training so that capacity to undergo hardships



might be born in the them.

## WHICH WAS THE RIVER: النهر

انه نهر بين الاردن وفلسطين وهو قول قتادة والربع

(i) This river is between Urdan and Palestine. (At-Tafseer-ul-Kabeer)

(ii) انه نهر فلسطين It is the river Palestine. This tradition is ascribed to Hazrat Ibn-e-Abbas رضي الله عنه (At-Tafseer-ul-Kabeer)

(iii) It means the River Jordan. (Tafseer-E-Majidy)

“The one who drinks water, will not be able to accompany me”. قَلَيْسَ مَعِيَ

Allama ALūcy رحمه الله writes:

عن ابن عباس رضي الله عنه: ان من شرب لم يزد الا عطشا وفي رواية ان الذين شربوا اسودت شفاههم وغلبهم العطش -

It is reported by Ibn-e-Abbas رضي الله عنه that anyone who drank water; his thirst increased. There is another tradition that those who (disobeyed and) drank water, their lips turned black and thirst made them powerless and overpowered.

لَا قَائِلَ لَهُمْ Very few of them obeyed and did not drink water.

وكانوا ثلثمائة وثلاثة عشر عدة اهل بدر على ماخرجه البخاري عن البراء رضي الله عنه

.....(روح المعاني)

(i) They were three hundred thirteen, the number of those of Badr. It is according to the tradition reported by Imām Būkhari رحمه الله with reference to Hazrat Barā' رضي الله عنه.

القليل الذي لم يشرب قيل انه اربعة آلاف والمشهور وهو قول الحسن انهم كانوا على

عدد اهل بدر.....الخ

(ii) According to one saying, they were four thousand. But the famous saying is that of Hazrat Hasan Basri رحمه الله that their number was equal to the people of the Badr i.e. more than three hundred and ten. All of them were true Mu'minīn. The proof of this saying is that the Holy Prophet صلی الله علیه وسلم said to his companions on the day of Badr, "Today, your number is equal to those of the companions of Tālūt عليه السلام who had crossed the river; and only the true Mu'minīn had crossed the river with him." Hazrat Bara' bin 'Aāzib رضي الله عنه says: "We were on that (Badr) day three hundred thirteen." (At-Tafseer-ul-Kabeer)

## THE FEDAI PEOPLE:-

When some people said; "We have no strength on us to fight so mighty swarm of Jālūt, those who had firm Eemān in union with Allah gathered the entire army and consoled: قَالُوا لَبَدْرَيْنِ يَضْرِبُونَنَا فَهَمْمُنَا لَمْ يَكُنْ يَضْرِبُونَنَا بِمَعْنَى يَوْقُونَ

ان المراد من لقاء الله الموت (At-Tafseer-ul-Kabeer) And يَضْرِبُونَ

يَقَاءُ الله means "death" i.e. they had vowed firmly to lay down their lives for Allah. (At-Tafseer-ul-Kabeer). Hence Allah's assistance comes to such people only.

Allama Alūcy رحمته الله writes:

ويحتمل ابقاء الظن على معناه والمراد يظنون انهم يستشهدون عما قريب ويلقون الله تعالى

It is also possible that "ظن" may be taken in its original meaning "dominant fancy," and meaning may be "those people were certain that they would be martyred and would meet Allah." (Rūh-ul-Ma'āni)

كَمُؤْمِنِينَ وَكَانُوا فِي شُكٍّ The people who were certain that Allah has the power to raise people alive after death. They were also certain that it was not difficult task for Him to overpower the weak to the powerful. So, they encouraged the entire army. (Rūh-ul-Ma'āni)

وَالَّذِينَ صَبَرُوا الصَّابِرِينَ الْمُرَادُ مِنْهُ الْمَعِيَّةُ بِالنَّصْرِ وَالْإِحْسَانِ

It means that Allah with His assistance and favour is with those who stand firm. (Rūh-ul-Ma'āni)

## LESSONS:-

- (i) Training and preparation is essential for Jihād.
- (ii) Worldliness and hedonism prove fatal for Jihād.
- (iii) The Mujahideen who control their hearts' desires and bear hardships for their objectives, succeed.
- (iv) Victory is ordained due to Allah's assistance not due to lack and abundance.
- (v) Yearning for union with Allah i.e. the passion to lay down life and love of martyrdom emboldens the Mujahideen.
- (vi) The commander of the army should prune out and exclude those who may spread disheartedness at the time of war. He should appoint those who may keep encouraging others and enhancing their yearning for martyrdom during the journey and fighting.
- (vii) When the true Mu'minīn come out to fight, they have to face many attractive Subversions (Fitnas). The Mujahideen should not dip themselves into these sweet rivers but keep moving forward to their goal.



## Al-Baqarah Madaniyah, Verse 250

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
وَتَبَيَّنَتْ أَقْدَامُنَا وَانْصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

### TRANSLATION:-

And when they faced Jalūt and his troops, they said: "O our Lord, pour out endurance on us, make firm our feet and help us against the Kuffār."

### SUMMARY:-

When all became firm and came face to face with Jalūt and his troops in the battlefield, they began to pray to Allah: "O our Lord, shower patience and endurance on our hearts like rain, make us firm in the battlefield and overpower us against the Kuffār."

### COMMENTARY:-

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ When Talūt عليه السلام and his Mujahideen came face to face with Jalūt and his army. اى ظهورا لقتالهم وتصافوا When they came face to face for fight and marshalled. (Jalālain)

المبارزة فى الحروب هى ان يبرز كل واحد منهم لصاحبه وقت القتال The duel in war means to come in front of the adversary at the time of fight.

(At-Tafseer-ul-Kabeer)

### A POINT:-

It is verified by the traditions that the said time is special for the granting of the supplications.

### THREE PARTS OF SUPPLICATION:-

This supplication has three parts. Perseverance is required for success in war and perseverance is gained by the firmness of heart. Therefore, they, first of all, demanded firmness of heart. Then they demanded perseverance which means firmness and the power to fight courageously. It does not mean that feet may not move from their place. In the end, they demanded Allah's help because only firmness of heart and boldness in war cannot work so much. Victory cannot be gained unless Allah's help comes. That is why; they begged of Allah for assistance and domination. (Derived from different Tafseer Books)

### A POINT:-

The hearts were full of yearning for martyrdom. The passion of union with Allah had removed every weakness from the heart. Man's weak point is the passion

to live in this world forever. There are a number of weaknesses hidden behind this weakness.

Then they marshalled before the enemy. This time is the special moment for the supplications being granted. The Du'a uttered from the holy and keen heart was granted at once and Allah granted them with victory.

### **LESSONS:-**

- (i) The Mujahideen must always tend to Allah.
- (ii) They should pray to Allah before starting the war.
- (iii) When the enemy comes face to face, Mujahideen should not be impressed by their power. Instead, they should look to Allah's power and beseech and pray to Him.
- (iv) Three points should be kept in mind during Jihād training.
  - (A) How can one be courageous so that firmness in heart may be gained?
  - (B) How can bravery be produced so that perseverance may be achieved?
  - (C) Such intentions and activities must be adopted due to which Allah's help descends.



## Al-Baqarah Madaniyah, Verse 251

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ  
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْ لَا دَفَعُ اللَّهُ  
النَّاسَ بَعْضُهُمْ لِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو  
فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

### TRANSLATION:-

"So they defeated them by the will of Allah and Dawood عليه السلام killed Jālūt, and Allah gave him the Kingdom and the wisdom and taught him what He willed. Had Allah not been pushing back some people by means of others, the earth would have been spoiled. But Allah is All-Gracious to all the worlds."

### SUMMARY:-

(By Hazrat Shah Abdul Qadir رحمۃ اللہ علیہ)

Among those three hundred and thirty souls, were also Hazrat Dawood عليه السلام, his father and his six brothers. Hazrat Dawood عليه السلام came across three stones on the way. Those stones requested Hazrat Dawood عليه السلام to pick them up as they would kill Jālūt. When the war began, Jālūt himself came out and said; "I alone am suffice for all of you. Come on before me." The Prophet عليه السلام called in the father of Hazrat Dawood عليه السلام and told him to show him his sons. He presented six sons who were tall of stature but he did not present Dawood عليه السلام because he was not tall-statured and he grazed the goats. The Prophet عليه السلام called him in and asked him if he would kill Jālūt. He replied in the affirmative and then went out before Jālūt and shot those three stones with a catapult. The entire body of Jālūt was covered with iron armour except the forehead. The (stones) struck at his forehead and penetrated across. (Mūzih-ul-Qur'an)

### NOTE:-

(i) After this, Tālūt عليه السلام married his daughter with him (i.e. Hazrat Dawood عليه السلام). After the demise of Tālūt عليه السلام, he became king.

(Mūzih-ul-Qur'an)

(ii) Ignorant people say that fighting is not the job of the Prophets عليهم السلام. It comes out from this incident that Jihād always continues. If there had not been Jihād, the mischievous people would have desolated the land. (Mūzih-ul-Qur'an)

## COMMENTARY:-

فَهِرَ مَوْهَبُهُمْ بِرِزْقِ اللَّهِ The people of Eemān defeated Jālūt and his army with Allah's will.

المعنى ان الله تعالى استجاب دعاءهم وافرغ الصبر عليهم وثبت اقدامهم ونصرهم على القوم الكافرين جالوت وجنوده وحقق بفضله ورحمته ظن من قال كم من فتية قتيده ..... الخ

It means Allah granted the prayer of the people of Eemān and poured out patience and perseverance on them, and granted them with bravery and strength, and blessed them with victory over Jālūt and his armies, and He proved the fancy of his people true with grace and blessing who said ..... الخ

(At-Tafseer-ul-Kabeer)

(A) وَقَتَلَ دَاوُدُ جَالُوتَ And Hazrat Dawood عليه السلام killed Jālūt.

قال ابن عباس رضي الله عنهما ان داود كان راعياً وله سبعة اخوة مع طالوت

(i) Hazrat Ibn-e-Abbas رضي الله عنهما says that Hazrat Dawood عليه السلام was a shepherd and seven of his brothers were in the army of Jālūt.

(At-Tafseer-ul-Kabeer)

(ii) The name of their father was Esha. (Al-Qurtabi) هو ابن ايشاء (القرطبي)

عن وهب بن منبه قال لمابرز طالوت لجالوت ..... الخ

(iii) Wahab bin Manabbah (رحمته الله) says that when Talūt عليه السلام and Jālūt confronted, Jālūt said: "Bring that youth who may fight me. If he kills me, my country will be yours and if I kill him, your country will be mine." Hazrat Dawood عليه السلام was brought to Hazrat Talūt عليه السلام. Talūt عليه السلام promised him that if he killed Jālūt, he would marry his daughter with him and would allow him to use his wealth. When Talūt عليه السلام tried to put armour around Hazrat Dawood عليه السلام, he disliked it and said, "If Allah does not help me against him, these weapons will do no good to me." Then Hazrat Dawood عليه السلام took his catapult, stuffed a few pieces of stone and came out to the face Jālūt. At this, Jālūt said, "Will you fight me?." Hazrat Dawood عليه السلام said, "Yes." Jālūt said, "Destruction to you! You have come out to counter me with catapult and stone as a man comes out to confront a dog. I shall chop you today and let your flesh be eaten by birds." Hazrat Dawood عليه السلام said: "Allah's enemy, you are worse than a dog." (After this, there was fight and Jālūt was killed by Hazrat Dawood عليه السلام with the help of stones). (Ruh-ul-Ma'āni)

This incident has also been narrated in other Israīlite traditions of the same kind with some precision or addition.

(iv) Dawood bin Yasi bin 'Owaibad has been a true Prophet in 1024 BC to 963 BC. He has been mentioned for sixteen times in the Noble Quran. He was included in the army of Talūt عليه السلام only as a normal youngster. He was till then blessed with neither prophethood nor the country and Empire. (Tafseer-E-Majidy).

(B) وَآتَيْنَا دَاوُدَ الْمُلْكَ وَالْحِكْمَةَ Allah blessed Dawood عليه السلام with kingship and wisdom. Its comprehensive summary is found in the following writing:

Hazrat Dawood عليه السلام has been the second king from among the race of the Isra'īlites. The first king was Talūt عليه السلام. He (Dawood) was his (Talūt's عليه السلام) son-in-law. When Talūt عليه السلام with his elder son was martyred in the battlefield (it is written in Rūh-ul-Ma'āni that Talūt عليه السلام went to fight along his ten sons and was martyred while fighting), the Yahūda tribe elected Dawood عليه السلام as their king. After two years' conflict, the other tribes also yielded to it. For seven years, he kept Hebron (Al-Khalil) as his capital. Then he evacuated Jerusalem from the enemies and made it the capital. He overpowered all the surrounding rulers and extended his Empire well. His reign is memorable for conquests and good management in the history of Isra'īl. **(Tafseer-E-Majidy)**

(C) **وَالنَّبِيَّةُ** It means prophethood which is the most dignified form of wisdom. **(Tafseer-E-Majidy)**

**فاجتمع الملك والنبوّة فيه** It means kingship and prophethood both got accumulated with Hazrat Dawood عليه السلام whereas both these things used to be separate in Bani Isra'īl. **(At-Tafseer-ul-Kabeer)**

ولم يجتمع الملك والنبوّة لا حد قبله بل كانت النبوّة في سبط والملك في سبط..... (روح المعاني)

(D) **وَعَلَّمَ مَا يَشَاءُ** And Allah taught him what else He willed.

(i) **كصنعة اللبوس ومنطق الطير وكلام الدواب** It means the techniques to make armours, the language of birds and animals etc. **(Rūh-ul-Ma'āni)**

(ii) **الخ ففيه وجوه..... الخ** There are many sayings in it. He was taught how to make armours as is in many verses of the Noble Qur'ān. He was taught the language of the birds and the ants. He was endowed with the perception of worldly and governmental affairs because he was basically a shepherd not a king. He was taught religious knowledge because he was the ruler of the people. So, it was necessary to teach him how to take decisions. He was blessed with an attractive sweet voice and was taught charming accents. After mentioning these five sayings, Imām Rāzi رحمته الله says:

**ولا يبعد حمل اللفظ على الكل** It means that all such meanings can be taken from the words **علمه ما يشاء**. **(At-Tafseer-ul-Kabeer)**

**وَلَوْلَا دَفْعُ اللَّهِ الدَّاعِيَ إِلَىٰ أَفْكَارٍ يُفْسِدَاتِ الْكَرْبِ**

(E) "Had Allah not been replacing some people with some others, there would have been disruption on the earth."

وقال ابن عباس ولولا دفع الله العدو بجنود المسلمين لغلب المشركون فقتلوا المؤمنين

وخرّبوا البلاد والمساجد

(i) Hazrat Abdullah bin Abbas رضي الله عنه says (The meaning of the verse is) If Allah does not keep pushing back the enemy by means of the Muslim armies, the Mushriks will overpower the Muslims and kill them and desolate their cities and Masājid. **(Al-Qurtabi)**

ای لولا یدفع عن قوم بآخین کما دفع عن بنی اسرائیل لمقاتلة طالوت وشجاعة داؤد لهلكوا۔

(ii) It means that people will be killed if Allah does not keep removing some nations by means of some others as He used the Bani Israēl by means of Talūt's Jihād and Dawood's bravery. (Ibn-e-Katheer)

تَقْسَمُ بِأَرْضِ بَغْلَةَ الْمُشْرِكِينَ وَقَتْلُ الْمُسْلِمِينَ وَتَخْرِيبُ الْمَسَاجِدِ۔

(iii) It means (if there is no Jihād) the earth will be spoiled and that is in a way that the Mujhriks will prevail, the Muslims will be martyred and the Masājid will be depopulated. (Jalālain)

It proves that the government of Kūfr and Polytheism is the real violence and disturbance on earth.

(iv) It comes to be known from this detail that Jihād has always been on earth. There is a great blessing and favour in it. Ignorant people say that fighting is not the job of the Prophets. (Tafseer-E-'Usmāni)

(v) If Jihād on the earth had stopped, the entire earth would have become the house of wickedness and violence. But Allah wants to keep it existing. That is why; brave sacrificing people are raised to uproot and wipe out the false efforts of Kūfr and its co-ordinators. (Tafseer-ul-Furqān)

وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ But Allah is All-Gracious to all the worlds.

يُدْفِعُ عَنْهُمْ بَعْضُهُمْ بَعْضًا He showers His Grace by removing some people by means of some others.

## NOTE:-

Bani Israēl had reached the last verge of destruction. Allah defeated the enemy by means of Jihād. He enforced the blessings of prophethood, government, knowledge and progress in the Bani Israēl. Hence, Allah has started this job of Jihād with His grace to secure the earth from disturbance and violence. We come to know that Jihād is a blessing not violence and it is Allah's special favour to His slaves. For more details, please study the Journal: "JIHAD: BLESSING OR DISRUPTION". (جهاد رحمت یا فساد)

## A POINT:-

Someone may be wondering how so powerful enemy was annihilated in so trivial a fight? The answer is "When the Mu'minīn are endowed with the Fedai (sacrificial) Passion, their power increases manifold. The opponent is psychologically impressed by their high ambitions and courage and is terrified. When the Holy Prophet ﷺ took an oath of death at Hudaibiyah from Sahābah رضی اللہ عنہم and this small army was filled with the passion to lay down their lives for Allah, the Mushriks of Makkah were over-awed, and in spite of being in their own territory, they could cause no harm to the Muslims rather they were inclined to come to reconciliation at the time of conquest of Makkah. The passion, courage and morale of the



Muslims was so high and intense that the warring Mushriks of Arabia who were fond of fighting, could not come to face them. Actually, the Fedai passions of the Muslims had completely discouraged and shaken the Mushriks.

Same kind of situation seems to be in this fight. This army of three hundred and thirteen of Tālūt عَلَيْهِ السَّلَام had become pure as gold after undergoing so many trials; and the true passion of union with Allah had made them such a solid strength that not to speak of facing them, even the last remnants of courage of the enemy were lost. The actual thing is that war is fought with the help of Eemān and passion. Other things have secondary importance. (Allah knows better).

### LESSONS:-

- (i) The Chiefs of Kūfr should be killed to gain hasty triumph over the enemy.
- (ii) The youth who come to fight should be valued and encouraged.
- (iii) Jihād should be regarded as Allah's blessing and favour.
- (iv) The Amīr should shower prizes and favours upon the brave Mujāhideen.



## Al-Baqarah Madaniyah, Verse 252

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَذْكُرُ آيَاتِ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

### TRANSLATION:-

These are the verses of Allah that We recite to you with all veracity, and certainly you are among the Messengers.

### SUMMARY:-

All these incidents are being recited to you in the authentic verses of Allah. You are certainly one of the Messengers of Allah. (You will also gain domination over your mighty enemies through Jihād. The people all over the world will believe in the Truth of the Noble Qur'an and your Prophethood.)

يَذْكُرُ آيَاتِ اللَّهِ These are Allah's verses.

اشارة الى ما سلف من حديث الالوف وموتهم واحيائهم وتمليك طالوت واطهاره بالآية واهلاك الجبابرة على يد صبي

يَذْكُرُ refers to the foregoing incidents i.e. the efforts of thousands of the people to escape death, their dying, their revival, Talūt's becoimg a king, the exposure of the sign of his kingship and death of a powerful enemy at the hands of a child. (Rūh-ul-Ma'āni)

### LINK:-

(i) (O Prophet) this tale is being told to you to fulfil your needs. An Empire will also be established for you as was established for the Bani Israēl. In other words, there is a promise in this verse for an Empire. (Hāshia, Hazrat Lahori رَحْمَةُ اللَّهِ عَلَيْهِ)

(ii) This story is told to explain that as the Bani Israēl framed their government, there is a forecast for the Holy Prophet ﷺ also that he ﷺ would have to fight the opponents of Islam. Resultantly, he ﷺ would overpower and he ﷺ would feel the need for the establishment of an Empire for the survival and establishment of the Muslim Ummah. That is why; this story is being told now keeping future needs in view. All the political affairs have been taught in this tale that are required for the establishment of a government so that he ﷺ may also easily establish a government on their basis. Hazrat Dawood عليه السلام was one of the revealed Messengers. He was endowed with the learning of dominion and domination. He ﷺ is also a revealed Prophet. So, it is essential that he ﷺ should also be blessed with these manifold favours. (Tafseer-ul-Furqān)

## A POINT:-

The incidents like the Jihād of Tālūt occurred soon in Ghazwa-E-Badr. The unequipped and unarmed few Muslims defeated the huge equipped army of the Mushriks and the brave warrior like Abu Jahl was killed by small children. (Allah knows better.)

## SUPPLICATION:-

O Allah! grant us all the Muslims with the power to get united and fight in Jihād and bless us with an Amīr for Jihād, unite our scattered forces and shower on us triumph and victory. (آمین یارب المستضعفین!)



## Al-Baqarah Madaniyah, Verse 261

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ  
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ  
يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

### TRANSLATION:-

The example of those who spend in the way of Allah is just like a grain that sprouts seven ears, each ear having a hundred grains, and Allah multiplies (the rewards) for whom He wills. Allah is All-Embracing, All-Knowing.

### SUMMARY:-

(i) Spending money in the way of Allah is a source of great reward, Thawab and blessings.

(ii) Allah multiplies the wealth spent in His way. Allah gives its reward in a well-multiplied form.

### LINK:-

لما قص الله سبحانه ما فيه من البراهين حث على الجهاد واعلم ان من جاهد بعد هذا البرهان الذي لا يأتى به الا نبى فله فى جهاده الثواب العظيم۔

In the previous verses, Allah told the stories which have arguments (about the revival of the dead). Now there is the persuasion to Jihād. The man who listens to these arguments that no one except a Prophet can narrate, and goes out to take part in Jihād, will be blessed with a goodly reward on Jihād. (Al-Qurtabi)

It was stated in the foregoing verses that Allah is All-Powerful to raise the dead alive. Immediately after it, was the persuasion to Jihād. Spending wealth in Jihād was called a great reward so that man might make his remaining life successful and also store a lot for the life Hereafter by spending in Jihād. There is also an indication to the fact that apparently, there seems death and destruction in Jihād but actually Allah has put life in it. Allah is certainly the Master of life and death. The money invested in Jihād is spent apparently but actually, it is secured. (Allah knows better).

### THE CAUSES OF REVELATION:-

روى ان هذه الآية نزلت فى شان عثمان بن عفان وعبدالرحمن بن عوف وذلك الخ

(i) It is reported that the present verse was revealed about Hazrat Usman bin

'Affān رضي الله عنه and Hazrat Abd-ur-Rahmān bin Aūf رضي الله عنه. That is when the Holy Prophet ﷺ was to depart on the Ghazwa-E-Tabōok, he ﷺ stimulated the Muslims to spend money. Hazrat Abd-ur-Rahmān bin 'Aūf رضي الله عنه brought four thousand Dirhams and said: "O Prophet of Allah, I have eight thousand Dirhams. I have spared four thousand for the household needs and am giving four thousand to my Lord as a loan." He ﷺ said: "May Allah bless you with multiplication in what you have kept and what you have given." Then Hazrat 'Usmān رضي الله عنه said: "O Prophet of Allah, I shall arrange for the provisions of every Mujāhid who has no provisions." This verse was revealed at it. **(Al-Qurtabi)**

وقال مكحول: يعني به الانفاق في الجهاد من رباط الخيل واعداد السلاح وغير ذلك۔

(ii) "This verse is about the wealth that is spent in Jihād in order to purchase horses and weaponry. **(Ibn-e-Katheer)**

عن ابن عباس الجهاد والحج يضعف الدرهم فيهما الى سبعمائة ضعف ولهذا قال تعالى  
كَمْ تَنْجِي حَبِيَّةَ الْآيَةِ۔

(iii) Hazrat Abdullah bin Abbas رضي الله عنه says that the Dirham spent on Jihād and Hajj multiplies to seven hundred times. That is why; Allah says كَمْ تَنْجِي حَبِيَّةَ الْآيَةِ (i.e. recited this same verse) **(Ibn-e-Katheer)**

(iv) Some Exegetes have taken "in the way of Allah" as spending in all the righteous deeds in obedience to Allah. Allama Qurtabi رحمه الله says about it:

وسبل الله كثيرة واعظمها الجهاد لتكون كلمة الله هي العليا

It means there are many ways of Allah and the greatest of them is Jihād which is fought to uplift Allah's words high. **(Al-Qurtabi)**

واعظمها واعناها الجهاد لاعلاء كلمة الله وقيل المراد بسبيل الله هنا الجهاد خاصة (البرالمحيط)

## NOTE:-

(i) Allama Ibn-e-Katheer has collected those Traditions in the explanation of this verse that tell of seven hundred times multiplicity due to spending in Jihād. These traditions also show that this verse concerns much with Jihād.

(ii) But the Noble Qur'an tells us that when a Muslim gives a penny for Jihād in the way Allah which multiplies seven hundred times and the more has no limits, the venerable Sahābah رضي الله عنهم saw this with their open eyes that they spent hundreds and became the owners of millions. **(Tafseer-ul-Furqān)**

(iii) Explaining this verse, 'Allāma ALūcy رحمه الله writes:

وعن معاذ بن جبل رضي الله عنه ان الغزاة المنفقين قد خبا الله تعالى لهم من خزائن رحمته ما ينقطع

عنه علم العباد (روح المعاني)

Hazrat Ma'āz bin Jabl رضي الله عنه narrates that Allah has kept in store such treasures of His blessings for the Mujahideen who spend their properties in Jihād; the treasures that humans cannot imagine.

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## SUPPLICATION:-

O Allah, when You granted venerable Sahābah رَضِيَ اللَّهُ عَنْهُمْ with the capacity and power and they spent their wealth lavishly in Jihād in Your way and pleased You. O Allah, save us also from miserliness and hoarding and grant us with the power and capacity to spend our wealth the maximum in Jihād in the way of Allah!

(آمِن يَٰذَا الْقُوَّةِ الْمَتِينِ)



## Al-Baqarah Madaniyah, Verse 262

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ شُحًّا لَا يُتَّبِعُونَ  
مِمَّا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

### TRANSLATION:-

Those who spend their wealth in the way of Allah, then do not make their spending followed by boasting about favour, or with causing hurt, – they have their reward with their Lord and there is no fear for them nor shall they grieve.

### SUMMARY:-

The people who spend their wealth sincerely and happily in the way of Allah, and they neither boast of favour nor cause hurting, deserve goodly reward and are immune against fear and grief.

### THE CAUSES OF REVELATION:-

قيل انها نزلت في عثمان بن عفان رضي الله عنه ..... الخ

It is narrated that the present verse was revealed about Hazrat 'Usmān bin 'Affān رضي الله عنه. Hazrat Abd-ur-Rahmān bin Samrah رضي الله عنه says: "At the time of the Ghazwa-E-Tabūk, Hazrat 'Usmān رضي الله عنه brought one thousand Dinar to the Holy Prophet ﷺ. I witnessed that the Holy Prophet ﷺ again and again, turned them upside down in his hands and said: "Nothing can harm Ibn-e-'Affān from today onward. O my Lord! Remember this day for Usmān." Hazrat Abu Saeed Khudri رضي الله عنه says; "I saw that the Holy Prophet ﷺ had raised his hands, supplicating for 'Usmān رضي الله عنه and saying; "O Lord, I am pleased with Usmān. Do get pleased with him also." He ﷺ kept praying till it dawned. Then this verse was revealed: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ (Al-Qurtabi)

The statement of Hazrat Abu Saeed Khudri رضي الله عنه in the explanation of this verse has also been noted down under the causes of revelation of this verse in Tafseer Rūl-ul-Ma'āni.



## Al-Baqarah Madaniyah, Verse 273

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يٰۤاَقْرَبَۤاَ الَّذِیْنَ اُحْصِرُوْا فِیْ سَبِیْلِ اللّٰهِ لَا یَسْتَطِیْعُوْنَ ضَرْبًا  
 فِی الْاَرْضِ یَحْسَبُهُمُ الْجَاهِلُ اَغْنِیَاءَ مِنَ التَّعَقُّفِ تَعْرِفُهُمْ  
 بِسَبِّهِمْ لَا یَسْأَلُوْنَ النَّاسَ الْخَافَا وَمَا تَنْفَقُوْا مِنْ خَیْرٍ  
 فَانَ اللّٰهُ بِهٖ عَلِیْمٌ

### TRANSLATION:-

"(Your charities should be perferably meant) for the needy who are confined in the way of Allah, unable to travel in the land. An ignorant person takes them as free of need because of their abstinence. You know them by their appearance (from begging). They do not beg people importunately, and whatever good thing you spend, Allah is All-Aware of it."

### SUMMARY:-

And spend your wealth on those needy people who are unable to travel on land because of business in Jihād. As they do not beg of people, ignorant people regard them as wealthy. O Muslims, you will recognize them by their appearance, they do not beg people and whatever thing you spend, Allah is All-Aware of it.

### COMMENTARY:-

وهم اهل الصفة رضی اللہ عنہ قاله ابن عباس رضی اللہ عنہ و محمد بن كعب القرظی و كانوا نحواً من ثلثمائة ويزيدون و ينقصون من فقراء المهاجرين يسكنون ثقيفة المسجد يستغرقون اوقاتهم بالتعلم والجهاد وكانوا يخرجون في كل سرية يبعثها رسول صلی اللہ علیہ وسلم.

(i) They were the Suffah people رضی اللہ عنہ. It is reported by Hazrat Ibn-e-Abbas رضی اللہ عنہ and Muhammad bin Ka'b رضی اللہ عنہ. From among the poor Muhajirīn, these were approx three hundred people. Their number kept increasing and decreasing at times. They used to live at a platform in the Masjid. They spent the whole time in gaining knowledge and fighting in the way of Allah and they participated in every expedition that the Holy Prophet صلی اللہ علیہ وسلم would launch. (Rūh-ul-Ma'āni)

حبسوا انفسهم على الجهاد۔ (جلالین)

They had specified themselves for Jihād.

وعن سعيد بن جبیر هم قوم اصابتهم الجراحات في سبيل الله تعالى فصاروا زمناً



(ii) It is reported by Hazrat Saeed bin Jubair رضي الله عنه that they were the people who were injured and crippled in Jihād. (Rūh-ul-Ma'āni)

حبسوا انفسهم عن التصرف في معاشهم خوف العدو

(iii) It means the people who could not earn their living due to the fear of the enemy. (Al-Qurtabi)

وكانوا من المهاجرين الذين يقاتلون مع رسول الله غير مرضى ولا عميان

(iv) They were the Muhājir who would accompany the Holy Prophet ﷺ in Jihād. They had no excuse of any disease or blindness (Al-Qurtabi) i.e. they were healthy and could earn their living themselves. But they did not earn their living due to the business in Jihād. Spending wealth on such people is a cause of great reward and Thawab.

وقال قتادة حبسوا انفسهم للغزو ومنعهم الفقر من الغزو-

(v) Qatādah says that these were the people who had devoted their lives to Jihād and then poverty and starvation hindered them from Jihād. (Al-Bahr-ul-Muheet)

### NOTE:-

Some people should devote themselves completely to continue the important duty of Jihād. The other Muslims should look after them without demand and spend their wealth to meet their needs. In this way, Jihād will flourish and the Muslims will be strengthened. (Allah knows better.)

### SUPPLICATION:-

O Allah! Be kind to the Muslim Ummah and revive these dictates of the Noble Qur'ān among them and enforce the Qur'ānic sequence of Jihād in the Muslim Ummah! (آمين يا راحم المساكين)



## Al-Baqarah Madaniyah, Verse 286

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا  
 اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا  
 تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا  
 رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا  
 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

### TRANSLATION:-

"And Allah does not oblige anyone beyond his capacity. For him is what he has earned, and on him is what he has incurred."

"O, our Lord, do not hold us accountable, if we forget or make a mistake, and our Lord, do not place on us such a burden as You have placed on those who were before us, and, our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord. So then help us against the Kuffār."

### SUMMARY:-

O, Our Lord! grant us with domination over the Kuffār! O Allah! only You are our Helper!

### COMMENTARY:-

(i) O Allah! grant us with domination over those enemies of Your Dīn who fight with us. (Ruh-ul-Ma'āni)

(ii) It is upto our Lord to help His slaves. (You are our Lord and we are Your slaves. Help us please.) (Kashāf)

3 باقامة الحجة والغلبة في قتالهم فان من شان المولى ان ينصر مواليه على الاعداء

(iii) Strengthen our argument over the Kuffār and overpower us over them in Jihād and assist us. It is certainly the grace of the Lord to grant His slaves with domination over the enemies. (Jalālian)

4 اى اظهرنا عليهم بما تحدث في قلوبنا من الجرأة والقوة و في قلوبهم من الخور والجبن

(iv) O Allah, overpower us over those Kuffār by instilling courage and strength in our hearts but put weakness and cowardice in their hearts." (Al-Bahr-ul-Maheet)

## NOTE:-

(i) Surah Al-Baqarah is the Sanām-ul-Qur'ān, (height of all). All the important beliefs and commandments of Islam have been described in it in detail. Now, it will be possible for the Muslims to act upon it only when they dominate the enemies. Hence, the Surah has been ended at this comprehensive Du'a. (Allah knows better)

(ii) This Surah describes Allah's apparent and hidden blessings on the Muslims. The survival of the blessings can be only with the domination over the Kuffār. Otherwise they are always bent upon apostatizing the Muslims. Domination over the Kuffār is gained through Jihād. In other words, attention to Jihād has been drawn at the end of the Surah. (Allah knows better)

(iii) Everything should be sacrificed to the altar of this good ending in which Islam's targets and objectives have been described very clearly in bright brilliant words that the Monotheists have been sent in the world as rulers over all the nations and religions. They can become **شُهَدَاءٌ عَلَى النَّاسِ** (witness to other people) only when they act upon the law which has been given to them by means of the Holy Prophet ﷺ. They should develop in them patience, perseverance, spirit, steadfastness, religious devotion and dedication to **Dīn**, be ever ready for Jihād in the way of Allah and pray to Allah for triumph and success. **(Tafseer-ul-Furqān)**

## A POINT:-

After teaching this supplication, attention is being drawn to the fact that it is the responsibility of the Muslims to labour away to raise Allah's words high and to subdue Kūfr and Polytheism. It is evident, this is an uphill task. For this purpose, the supplication to obtain assistance and get domination has been taught. This Du'a has been taught in so important last verse of the so important Surah of the Noble Qur'an. "O Allah, grant us with assistance and triumph in Jihād and bless us with domination over the Kuffār! (Allah knows better.)

## SUPPLICATION:-

وَأَعِزَّنَا بِمَا فَتَوْنَنَا وَأَعِزَّنَا بِمَا فَتَوْنَنَا وَأَعِزَّنَا بِمَا فَتَوْنَنَا

(آمِينَ يَا أَرْحَمَ الرَّاحِمِينَ)

Zul-Hijja 26, 1426.

January 27, 2006.

Friday, after Zuhri Salāt

{ Translation of Commentary on Surah Al-Baqarah ends here }

{ Rajab 27, 1428. }

{ August 12, 2007. }

{ Sunday before Salāt-ul-Fajr }





سُورَةُ آلِ عِمْرَانَ مَدَنِيَّةٌ



# INTRODUCTORY

**The Following Sixty-Two Verses of " Sūrah Al-Imrān" on Jihād Topics Have Been Discussed in This Compilation:**

Verse No.  
12

Verse No.  
13

Verse No.  
28

Verse No.  
110-112

Verse No.  
118-129

Verse No.  
139-175

Verse No.  
194-200

**There Are Clues to Jihād Topics in the Following Eighteen Verses:**

14

15

19

26

27

55

56

81

100-104

130-134

(Allah knows better)

## \*\*\*\*\* SUMMARY OF TOPICS ON JIHAD IN SIXTY-TWO VERSES: \*\*\*\*\*

- Verse No. 12:** The enemies of Islam i.e. the Kuffār must be warned that they will soon be overpowered in this world and on the Day of Resurrection will be driven into Fire.
- Verse No. 13:** Victory is gained by means of Allah's assistance not due to manpower and weapons as was done in the Ghazwa-E-Badr. There is great guidance in the Ghazwa-E-Badr.
- Verse No. 28:** The Muslims should not love the Kuffār. He who loves the Kuffār, has no relation with Allah.
- Verse No. 110:** This Ummah is "The Best Ummah" because it fights in the way of Allah.
- Verse No. 111:** If the Muslims fulfil the condition of "The Best Ummah" the Jews and the Christians will not dare face them.
- Verse No. 112:** Disgrace and humility has been stamped upon the Jews.
- Verse No. 118:** O those who have Emān, do not make the Kuffār your confidant and special friends. They can never be the well-wishers of the Muslims.
- Verse No. 119:** The Muslims' friendship with the Kuffār is always one sided. You hold them dear but they never accept you as friend from the heart.
- Verse No. 120:** The happiness of the Kuffār is hidden in the fact that you may suffer a loss. The best way to escape their wickedness is to stand firm in Jihād and Taqwa not friendship with them.
- Verse No. 121:** The Holy Prophet ﷺ himself led the Muslims in the Ghazwa-E-Uhud.
- Verse No. 122:** Allah saved two tribes of Ansār from cowardice and retreat.
- Verse No. 123:** You were weak on the day of Ghazwa-E-Badr but you emerged as victorious when Allah helped. So always keep your dealings fair with Allah.
- Verse No. 124:** In the Ghazwa-E-Badr, the Holy Prophet ﷺ gave the glad tidings of Allah's assistance to the Mujahideen i.e. Three thousand angels.
- Verse No. 125:** Then the glad tidings of five thousand angels came if the enemy gets reinforcement.
- Verse No. 126:** The descence of the angels was as a glad news. The real thing is Allah's assistance that domination is gained only due to it.
- Verse No. 127:** All this was done so that the power of Kūfr and falsehood may be broken.
- Verse No. 128:** Granting forgiveness or punishing those Kuffār who fight the Muslims is only in the power of Allah.

- Verse No. 129:** You should fight and leave the matter of pardoning or punishment to Allah.
- Verse No. 139:** You will always overpower if your Emān is secure.
- Verse No. 140:** There were many good philosophies and secrets in all that was done in the Ghazwa-E-Uhud. For example, the Mu'minīn were distinguished and many were blessed with martyrdom.
- Verse No. 141:** The object of all that happened in the Ghazwa-E-Uhud was to purify the Muslims and wipe out the Kuffār.
- Verse No. 142:** If you want to get high position in Paradise, be firm to Jihād and observe patience.
- Verse No. 143:** What kind of retreat when you would yearn for martyrdom?
- Verse No. 144:** Do not give up Din and Jihād however great incident befalls.
- Verse No. 145:** The time of death is predetermined. No difference occurs whether you participate in Jihād or not.
- Verse No. 146:** Many slaves of Allah showed perseverance in Jihād in the company of Prophets. 'O The Best Ummah' learn a lesson from them.
- Verse No. 147:** They remained attached with Allah firmly by means of repentance and supplication under the intense circumstances of war.
- Verse No. 148:** Allah blessed them with good reward and His love, both in the world and the Hereafter.
- Verse No. 149:** If you obey the Kuffār in opposition to Din and Jihād, you will suffer a great loss.
- Verse No. 150:** Depend upon Allah's assistance not those of the Kuffār. Allah is the Lord and the Best Assistant of the Mu'minīn.
- Verse No. 151:** Allah instils the Mu'minīns awe and terror in the hearts of the Kuffār.
- Verse No. 152:** Allah fulfilled His promise of assistance with you in the Ghazwa-E-Uhud but then mistake was made by you due to which you had to meet defeat. Now Allah has forgiven you.
- Verse No. 153:** The griefs were poured out on you that day so that you might become steadfast in obedience to the Messenger.
- Verse No. 154:** At the time of difficulty in Uhud, the Mu'minīn were dozing off and feeling peaceful whereas the Hypocrites were upset and were raising hue and cry.
- Verse No. 155:** Allah has pardoned the Muslims by whom mistake was made in the Ghazwa-E-Uhud.
- Verse No. 156:** O Muslims, do not talk like the Kuffār and Hypocrites i.e. there is death in Jihād. If such and such people had not gone out to fight, they would have escaped death.
- Verse No. 157:** Martyrdom in Jihād entitles man Allah's forgiveness and blessings.



- Verse No. 158:** All are to be held accountable to Allah.
- Verse No. 159:** It is Allah's grace and blessing on the Holy Prophet ﷺ that he ﷺ is very kind and affectionate to his companions رضی اللہ عنہم. This kindness remained present even after the Ghazwa-E-Uhud.
- Verse No. 160:** Tawakkul (placing trust) only in Allah. Victory can be achieved only by means of His assistance.
- Verse No. 161:** The Holy Prophet ﷺ is "Amīn" and embezzlement in the booty is a great sin.
- Verse No. 162:** Only that person can perform Islamic services who can postpone his objectives to fulfil the Divine Law.
- Verse No. 163:** People have different degrees and categories in the sight of Allah.
- Verse No. 164:** There is four point syllabus for the organization and Mujahideen i.e. recitation of the Noble Qur'ān, purification, teaching of the Book and teaching of the philosophy.
- Verse No. 165:** The misery that befell in the Ghazwa-E-Uhud was only due to you.
- Verse No. 166:** All that happened in the Ghazwa-E-Uhud was your lot and it was to distinguish the Mu'minīn.
- Verse No. 167:** The Hypocrites were exposed on the day of the Ghazwa-E-Uhud. When they were persuaded to Jihād, they did not come.
- Verse No. 168:** Those Hypocrites kept stopping from Jihād and frightening others that there was death in Jihād. They should be told that they would also die.
- Verse No. 169:** Do not regard the Shuhada' as dead. They are alive. They eat and drink.
- Verse No. 170:** They are very pleased with their condition and about the future of all those who wage Jihād after them.
- Verse No. 171:** They are getting reward and are enjoying even more favours.
- Verse No. 172:** Those who were injured but obeyed the Holy Prophet ﷺ, still came out for Jihād; there is a big reward for them. (the Ghazwa Hamrā' Ul-Asad)
- Verse No. 173:** When those people were frightened of the power of the enemy, they took side of Allah's support and were not frightened.
- Verse No. 174:** These Mujahideen were endowed with Allah's grace and His blessings and came back safe and sound.
- Verse No. 175:** The man who frightens the Muslims of the Kuffār is a devil. Do not follow him.
- Verse No. 194:** A Supplication for assistance in opposition to the enemies and Paradise in the end.
- Verse No. 195:** The Supplication will be granted but you will have to sacrifice your home, life and property.

- Verse No. 196:** Do not indulge in fallacy due to the timely success of the Kuffār.
- Verse No. 197:** There is spring of merriment for them for a few days then eternal damnation.
- Verse No. 198:** True blessings are those of the Hereafter.
- Verse No. 199:** Success of the people of the Scripture and qualities for victory.
- Verse No. 200:** O Mu'minīn, be firm to Din, be steadfast in Jihād, remain vigilant and active to face the enemies and fear Allah, you will succeed.

### SUMMARY OF INDICATIONS TO JIHAD IN EIGHTEEN VERSES

- Verse No. 14:** The cause of humility and subduing of the Kāfirs is their worldliness.
- Verse No. 15:** The cause of conquest of the Muslims is the love for the blessings of the Hereafter.
- Verse No. 19:** No Din is acceptable but Islam. This is due to Jihād.
- Verse No. 26-27:** A Supplication and forecast for the conquest, honour and Caliphate for the Muslims.
- Verse No. 55-56:** Humility and obedience of the Kuffār and domination of the Muslims.
- Verse No. 81:** Promise of assistance of the Holy Prophet ﷺ.
- Verse No. 100-104:** The Kāfirs want to apostatize the Muslims. The Muslims should fortify their Emān and organization and take part in Jihād. Hazrat Shah Abdul Qādir رحمۃ اللہ علیہ has called verse number 104 totally a Jihād verse. Please consult Mūzih-ul-Qur'ān.
- Verse No. 130-134:** Usury weakens Jihād. Obedience, piety and spending in the way of Allah strengthen it. (Allah knows better)

### (OTHERS)

- ★ According to Hazrat Shah Abdul Qādir رحمۃ اللہ علیہ, verse number 104 to 109 are also on Jihād topics. See Mauzih-ul-Qur'ān.
- ★ According to Hazrat Abdul Qādir رحمۃ اللہ علیہ and Hazrat Ashraf Ali Thānvī رحمۃ اللہ علیہ, verse number 137 to 138 also concern Jihād topics. Please see Mauzih-ul-Qur'ān and Bayān-ul-Qur'ān.
- ★ According to Imām Rāzī رحمۃ اللہ علیہ, verse number 176 and all the next ones also bear Jihād topics. **(At-Tafseer-ul-Kabeer)**



## Al-Imrān Madaniyah, Verse 12



With the name of Allah, the All-Beneficent, the Very-Merciful

قُلْ يٰٓاَ۟لَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ وَ  
يَبْسُ اِلَيْهَا ۝۱۲

### TRANSLATION:-

Say to the Kuffar: You shall soon be overcome and shall be gathered into Hell. Indeed, it is an evil abode to live in.

### SUMMARY:-

The Islam enemy Kuffar should be warned clearly that they are soon going to be overcome in the world; and in the Hereafter, they would be driven into the Hell. Islam is to overcome the world and it is the guarantee of success in the Hereafter. Therefore, take shelter under the sacred shade of Islam.

### A STRANGE FORECAST:-

"Apparently, it was the forecast about the impossible, because the Muslims were very few in Madina. The domination of this small group over the Quraish of Makkah and other Arab tribes who were very brave warriors, was obviously impossible. (There were three powerful tribes of the Jews in Madina) Besides this, there were two strong Empires which had nearly occupied the world. One was "The Persian Empire Zoroastre which was controlling "Hind and Turkistan." The second was that of the Christian "Roman Empire" which spread over the entire Europe, Asia Minor, Syria and other countries of Africa.

In this situation, it was emphatically said relying only on the heavenly assistance **سَتُغْلَبُوْنَ** i.e. you will soon be overcome. This forecast came true before the lapse of only one century. What is it if it is not the proof of the Holy Prophet ﷺ being true? (Tafseer-E-Haqqāni)

### THE CAUSES OF REVELATION:-

عن ابن عباس رضي الله عنهما ان يهود اهل المدينة قالوا لما هزم الله تعالى المشركين ..... الخ

(i) Hazrat Abdullah bin Abbas رضي الله عنهما relates that when Allah inflicted a crushing defeat upon the Mushriks on the day of Badr, the Jews of Madina began to say "By Allah Almighty, he (Hazrat Muhammad ﷺ) is the same unlettered Prophet about whom Hazrat Mūsā عليه السلام gave us glad tidings and whose memoirs with his praise and qualities we find in our Book and his Standard will always remain raised high."

The Jews were going to verify and follow him that a few of them advised them not to haste till they experience another incident. When in the Ghazwa-E-Uhud, the Holy Prophet ﷺ and his companions could not get domination, the Jews were lost in the world of suspicions and began to say: "By Allah, He ﷺ is not that prophet." Hence their hearts were hardened. They did not embrace Islam rather they broke the covenant that was between them and the Holy Prophet ﷺ. Ka'b bin Ashraf, the leader of the Jews, went to Makkah with sixty riders and met Abu Sufyān and other Makkah leaders. He said to them, "We are all one and the same. We should make a united front and wage war against Muhammad." At this, these verses were revealed (and was told that they were to be overcome) (**Rūh-ul-Ma'āni, Al-Bahr-ul-Mūheet**).

2 عن عمرو بن قتادة ان رسول الله صلى الله عليه وسلم لما اصاب من اهل بدر ما اصاب ورجع الى المدينة جمع اليهود في سوق بني قينقاع..... الخ-

(ii) When the Holy Prophet ﷺ got victory in the Ghazwa-E-Badr, got the booty, and came to Madina, he ﷺ collected the Jews in the bazār of Banu Qainqah' and said: "O the Jews, embrace Islam before Allah inflicts upon you the situation like that of the Quraish." At this, the Jews said: "O Muhammad, you should not be in delusion of victory over some inexperienced young chaps of Quraish. They were unlettered and did not know how to fight. By Allah, if you fight against us, you will come to know how brave warriors we are! You have not confronted any one like us. This verse was revealed at this. (And they were told that their days were numbered) (**Ibn-e-Katheer**)

The writer of Rūh-ul-Ma'āni has also narrated the same thing from Hazrat Ibn-e-Abbas رضي الله عنه. After describing this tradition, he writes:

وقد صدق الله تعالى وعده رسوله ﷺ فقتل كما قيل من بني قريظة في يوم واحد ستمائة جمعهم في سوق بني قينقاع وامر السيف بضرب اعناقهم وامر بحفر حفيرة ورميهم فيها وأجل بني نضير وفتح خيبر وضرب الجزية عليهم- وهذا من اوضح شواهد النبوة-

Allah certainly fulfilled the promise with His Messenger ﷺ. As it is said, he ﷺ got six hundred Jews of Bani Quraiza killed in one day. He got a ditch dug and threw them into it, and exiled the Bani Nazir, and conquered Khyber, and imposed Jizziya on the Jews. All these were the clear proofs of Hazrat Muhammad's ﷺ being a true Prophet. (**Rūh-ul-Ma'āni**)

3 وفي رواية ابي صالح عنه ان اليهود لما فرحوا بما اصاب المسلمين يوم احد نزلت-

(iii) Abu Sālih reports from Hazrat Ibn-e-Abbas رضي الله عنه that the Muslims faced adverse circumstances on the day of Uhud and the Jews held festivities. This verse was revealed then. (Do not hold festivities, your end is also near) (**Al-Qurtabi**)

4 وقيل نزلت في قريش قبل بدر بسنتين فحقق الله ذلك

(iv) According to a report, this verse was revealed about the Quraish two years

before the Ghazwa-E-Badr. Hence, Allah fulfilled that promise (on the day of Badr).  
**(Al-Bahr-ul-Muheet)**

5 وقيل في ابي سفيان وقومه جمعوا لرسول ﷺ بعد بدر فنزلت

(v) According to a saying, Abu Sufyān and his nation started preparations (of war) against the Holy Prophet ﷺ after the Ghazwa-E-Badr. This verse was revealed about him. **(Al-Bahr-ul-Muheet)**

## REFERENCES:-

(i) It will be better keep the word generalized with regard to its application and thus all the Jews and the Mushriks who were disgraced and humiliated at the hands of the Muslims during the life time of the Holy Prophet ﷺ be applied to equally.  
**(Tafseer-E-Majidy)**

(ii) The people who have countered the Book (The Noble Qur'ān) obstinately and adversely, have adopted rebellious way of the Jews as the progeny of Pharaoh did in opposition to Hazrat Mūsa (عليه السلام). The time is not far when that same will happen to them as happened with the progeny of Pharaoh. The world will then see who triumphs finally. **(Tarjumān-ul-Qur'ān)**

(iii) The time has now come when all of you i.e. the Jews, the Christians and the Mushriks shall surrender to the Divine army and lay down your arms. This is the degradation in this world and the blazing hot abode that lies waiting for you is another matter. According to some traditions, after triumphant return from "Badr" the Holy Prophet ﷺ asked the Jews to embrace Islam otherwise be ready to face the situation as that of the Quraishites. They said, "O Muhammad, do not remain in the delusions of victory over some inexperienced young chaps of Quraish. If you fight against us, you will discover that we are experienced and brave soldiers. At this, these verses were revealed. It is also said that the Jews had somewhat inclined towards Islam seeing the victory of the Muslims at Badr, but then declined saying, "Let us wait and see what happens next." Next year, at the timely defeat of the Muslims in the Ghazwa-E-Uhud, their hearts were hardened and their ambitions rose high, they broke the covenant with the Muslims and made preparations for war. Ka'b bin Ashraf, the leader of the Jews, went to Makkah leaders. He said to them, "We are all one and the same. We should make a united front and wage war against Muhammad!" At this, these verses were revealed. (Allah knows better).

However, Allah showed after a few days that there remained no Mushrik in the Peninsula Arabia. The treacherous people of Bani Quraiza were killed, Bani Nazir were exiled, the Christians of Najrān after great degradation began to pay Jizziya and, for about one thousand years, the conceited and haughty nations of the world recognized the supremacy and grandeur of the Muslims all over the world. فالحمد لله على ذلك **(Tafseef-E-'Usmāni)**

(iv) The Jews, the Christians and all the opponents of Islam should be very emphatically told that as they have discarded the true teachings, their governance

cannot continue. They will soon be overpowered and will have to lead their lives under the Muslims and after death, they will have to be pushed into the Fire. (Tafseer-ul-Furqān)

### NOTE:-

After contemplating over this verse and the previous ones, the whole point and sequence becomes clear and no doubt remains that the Kuffār in our age are dominant not dominated. The foregoing verses tell us that the Noble Qur'ān is an authentic Book and the Mu'minīn have accepted it fully. Their Eemān as well as activity is according to it and they are anxiously supplicating for perseverance at it. On the one hand, the Kuffār are always anxious about this world and their children. But their wealth and children will do nothing for them as was the case with Pharaoh. Now the Mu'minīn will confront these Kuffār and dominate them. The question arose at it that the Mu'minīn were very few in number and also weak. The answer came: "Look at the people of Badr. Allah will assist the Mu'minīn in the same way." The question arose at this: "Why are the Kuffār defeated in spite of so great manpower and weapons of war and why are the Muslims held victorious?" The answer came: The target of the Kuffār is the enjoyments, sexualities, progress and material gains of the world whereas the Muslims yearn for success in the Hereafter and Paradise. The conclusion is that the mundane people can never face those whose object of life is the Hereafter."

Do study the translation of verse No.7 to 15 of Surah Al-Imrān once. All this sequence will become clear to you. The secret of domination and defeat will also be exposed. Now, most of the Muslims have given up reciting and studying the Noble Qur'ān and have made wealth, children, material progress and embellishment their object of life. That is why; they are deprived of domination. Now, if the Muslims mould their Eemān and activity according to the Noble Qur'ān and scratch out the love of the world from their hearts, they will soon watch the scenario of this verse. When thinking and activity are like those of the Kuffār, degradation will have to become their lot. العياذ بالله (May Allah forbid!) Some of the Exegetes have linked the foregoing and succeeding verses with Jihād. (Allah knows better)

### SUPPLICATION:-

O Allah, grant us with the capacity to obey and adopt the Noble Qur'ān, make us the organization of the Noble Qur'ān and subdue the Kuffār! (آمِينَ يَا أَوَّلَ الْاَوَّلِينَ)



## Al-Imrān Madaniyah, Verse 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ  
اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ  
يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

### TRANSLATION:-

There was sign for you in the two groups who confronted each other: One group fighting in the way of Allah, and the other unbelieving seeing themselves as twice their number with open eyes. And Allah gives strength with His help to whomsoever He wills. Indeed, there is a lesson therein for those who have eyes.

### SUMMARY:-

There is a great lesson (sign) for the sagacious people in the Ghazwa-E-Badr. On that day, one group was fighting purely for Allah and opposite to it was the troop of the Kuffār. Very strange incidents of Allah's assistance were observed that day. Each one of them was watching with his open eyes their opponents double in number. Strength and domination are endowed upon those who are blessed with Allah's assistance. Only those can understand this whose heart's eyes are open.

### A BRIEF ACCOUNT:-

In the Ghazwa-E-Badr, the number of the Kuffār was nearly one thousand. (Nine hundred Ninety-five) (Tafseer-E-Mājidy). They had seven hundred camels and one hundred horses. On the other side, the Muslim Mujāhideen were a few more than three hundred (313) with seventy camels, two horses, six armours and eighty swords. (Eighty had swords but the others had sticks and clubs.) (Tafseer-E-Haqqāni). The wonder was that each group appeared the double of their number to the other. The result was that the Kuffār were full of awe to see the opponent as double of their number and the Muslims seeing the double number than they, attended to Allah even more and expected victory over them being fully confident of Allah's declaration **وَنُفِخُ بِالنَّفَاثَةِ نَفَاثَةً يُغْلِبُوا رَبِّكَ إِن يَشَأْ**. The Muslims will be blessed with victory over their enemy twice in number. Likely, they would have feared if they had seen the actual number of their enemy which was three times more. But sometimes, the two parties saw each other less in number as described in Surah Al-Anfal. In short, the victory of a weak and resourceless group over a heavy odd with a huge potential, confirming the prophecies made in Makkah, provided an extra-ordinary lesson for those who had eyes. (Tafseer-E-'Usmāni)

## THE BLESSED WORDS:-

Hazrat Shah Abdul-Qādir رحمته اللہ علیہ writes:

In the Ghazwa-E-Badr, whose description is in Surah Al-Anfāl, the Kuffār were thrice the Muslims but Allah showed them the double so that they might not be afraid. Then Allah blessed the Muslims with victory. The Kuffār should learn a lesson from it. (Mūzih-ul-Qur'an)

## GLAD TIDINGS RECEIVED IN MAKKAH:-

In the Surah's revealed in Makkah, good news of a war was given in which the Muslims were to be glorious and successful but the Kuffār unsuccessful. Allah says:

أَمْ يَقُولُونَ غَنَجِمِمْ فَتَنْصُرُ سَيِّئُهُمْ لِنَجْمِمْ وَيُؤْتُونَ الذِّبْرَ بِلِ السَّاعَةِ مُوَيْدُهُمْ وَالسَّاعَةُ آدَى وَأَمْرٌ (القمر ۴۴ تا ۴۶)

"O do they say: "We are a large group, well-defended?" Soon this, 'large group' shall be defeated, and all of them will turn their backs. Rather the Hour (of Judgement) is their appointed time (for their full recompense), and the Hour is more horrible and much more bitter". (Al-Qamar 44-46)

Here Qiyāmat (The Day of Judgement) can also mean the hour of defeat and humiliation. Therefore when the Holy Prophet صلی اللہ علیہ وسلم was supplicating to Allah for the assistance of the Muslims, and his Du'a was granted, he صلی اللہ علیہ وسلم came out of his tent reciting these same verses as:

سَيِّئُهُمْ لِنَجْمِمْ وَيُؤْتُونَ الذِّبْرَ ..... الخ (تفسير الفرقان)

## COMMENTARY:-

About يُرَوْنَهُمْ مِثْلَيْهِمْ دَأَى الْعَيْنِ, the Exegetes have different opinions as to who was seeing whom. One opinion has already been described above. Note some others:

الجمهور من الناس على ان الفاعل ييرون هم المومنون والضمير المتصل هو للكفار - (القرطبي)

(i) The Muslims were seeing the Kuffār double in number than they (nearly six hundred only). (Al-Qurtabi)

يحتمل ان يكون الضمير فى مثليهم للمسلمين اى ترون ايها المسلمون المسلمين مثلى ما انتم عليه من العدد - (القرطبي)

(ii) The Muslims were watching themselves double than their actual number. (Al-Qurtabi)

(iii) The Kuffār were observing themselves many times more (with open eyes) than the Muslims. (they were actually many times more) (Bayān-ul-Qur'an)

(iv) The Kuffār were noticing the Muslims many times more. Allāma Alucy رحمته اللہ علیہ has reported this same tradition from Suddi.

والمراد كما قال السدى ترى الفئة الاخيرة الكافرة الفئة الاولى المومنة مثلى عدد الرائيين - (روح المعاني)

The meaning of مثلين has been taken as double, tripple and also much in number without any determined number.



زعم الفراء ان معنى يَرَوْنَهُمْ مِثْلَهُمْ 'ثلاثة امثالهم (بحر) المراد بالمثلين مطلق الكثرة لا خصوص المثلين (جمل، تفسير ماجدى)

In the opinion of Farā, يَرَوْنَهُمْ مِثْلَهُمْ means seeing three times more. (Al-Bahr-ul-Muheet) مثلين means mere greater number not doubling in particular.

### NOTE:-

The situation changes at every step in war. So different type of assistance is required at different moments. Allah helps the Mu'minīn according to the requirement of the situation and time. Therefore, all the interpretations are possible. (Allah knows better)

### A POINT:-

If Eemān is firm and secure and Allah's assistance is in perspective, the Kāfir power will appear very weak to the Muslims. Therefore, they rush in for fight without feeling any fear. This same lesson has been taught in this verse. If Eemān is not secure, intentions are not good and the heart is filled with the love of matter, the power of the Kuffār begins to look more than their actual power. (Allah knows better)

### A POINT:-

فَوَيْلٌ لِلَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاذِبُونَ

**One group was fighting for Allah and the other was Kuffār.**

This sentence seems strange. Or it can be said that one group was that of the Muslims and the other was of Kuffār, or it can be said that one group was fighting in the way of Allah and other in the way of Kūfr and Satan. Allama Abu Hayyān رحمه الله answers this question in this way:

فذكر في الاولى لازم الايمان وهو القتال في سبيل الله وذكر في الثانية ملزوم القتال في سبيل الشيطان وهو الكفر۔

In فَوَيْلٌ that thing has been described which is incumbent in Eemān i.e. قتال في سبيل الله. For the second group that has been mentioned for قتال في شيطان is Kufr which is inseparable from the former. (Al-Bahr-ul-Muheet)

### NOTE:-

Allah has again and again described the incidents of the Ghazwa-E-Badr for the Muslims till the Day of Judgement and has presented this incident as an example for the success of the Muslims. Therefore, when the passion of Eemān is ignited in the hearts of the Muslims and they wish for success, they should get complete guidance from the Ghazwa-E-Badr.

فضائے بدر پیدا کر فرشتے تیری نصرت کو  
اُتر سکتے ہیں گردوں سے قطار اندر قطار اب بھی

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(If you create the situation of the Ghazwa-E-Badr, the angels can descend for your assistance from the sky even today.) (Allah knows better)

All these arguments reveal that this verse talks of Ghazwa-E-Badr. Hence the people with insight who meditate over the cause of progress and decline, rise and fall of the nations, this same Ghazwa-E-Badr will open for them hundreds of lessons and prudence to listen and understand them. **(Tafseer-ul-Furqān)**

### **SUPPLICATION:**

O Allah! show us the scenes of Badr again and again and enable us to deserve Your hidden help!

(آمین یا آخر الآخرین)



## Al-Imrān Madaniyah, Verse 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ  
 وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا  
 مِنْهُمْ تُقَاةً ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

### TRANSLATION:-

The Mu'minīn must not take the Kuffār as friends instead of the Mu'minīn. And whoever does that, has no relation with Allah whatsoever unless you (do so) as a protective measure (in order) to save yourself from them. Allah warns you of Himself, for unto Allah is the return.

### SUMMARY:-

The Muslims should not take the Kuffār as friends instead of the Mu'minīn. If they commit this act of cruelty, they will be deprived of Allah's love, assistance and relation. However, at some places and in some situations, it is fair by means of apparent good manners for the sake of protection only when there is fear of great harm. O you who nourish friendship with the Kuffār, all of you are to return to Him. So, fear Him and be attached with Him.

### COMMENTARY:-

(i) Now the time to make decision has come. This addressed the followers of Islam to be active and not to show any weakness. The most important point in this regard is not to prefer their personal relations to collective relations nor to make the enemies their friends and companions. The battlefiled has started. Two different rows of the friends and the enemies stand ready. Therefore, everyone should adopt one row for him single-mindedly. He should not conspire against the one remaining with the other. (Tarjumān-ul-Qur'an)

(ii) There can be three kinds of relations with the Kuffār.

The first is **Mawālāt** that is relationship based on cordiality and friendship.

The second is '**Madārāt**' which means relationship based on customary cordiality, adequacy in courtesy, pleasant and friendly behaviour and mannerly politeness.

The third is "**Mawāsāt**" which means relationship based on sympathy, kindness and concern. Note the detail as under:

(A) "Mawālāt" is never lawful in any situation and the verse  
 لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ ۚ أُولَٰئِكَ يَتَوَلَّوْنَ الْكَافِرِينَ ۚ وَمَنْ يَتَوَلَّهُمْ يَكُونُ مِنَ الْكَافِرِينَ (Do not make

the Jews and the Christians your friends. They are friends to each other and the one who makes them friends, will be one of them.)

And same is the meaning of the verse لَا تَجِدُ دُؤْلًا وَلَا عُدُوًّا وَعَدُوكُمْ أُولِيَاءَ (Do not make My and your enemies your friends)

(B) "Madārāt" (customary cordiality and mannerly politeness) is allowed in three cases

- (1) To avoid harm i.e. when the enemy is powerful and the Muslims weak, and they fear a big danger; it is legal to defend themselves by means of customary cordiality and mannerly behaviour.
- (2) For religious policy of that Kāfir i.e. when Divine Light is expected. It means when he is expected to embrace Islam.
- (3) For the honour and service of the guest, Muwāsāt (relationship based on sympathy, kindness and concern) is lawful with the Kuffār provided they are not warring ones. If they are warring Kuffār, it is not allowed. "Madārāt" is permissible in the above mentioned three cases whereas it is not allowed in the following cases.

(a) Personal interest.

(b) For material gains.

(c) For name and fame. If there is the fear of the loss of Dīn, it is fully unlawful i.e. Harām. (Bayān-ul-Qur'ān)

(iii) When the reign of power, honour, kingdom and the universal revolutions are absolutely in the hands of Allah, it is not worthwhile on the part of the Muslims who have correct Eemān in Allah to make friends with the enemies of Allah leaving aside the friendship of the Muslim brethren. The enemies of Allah and the Holy Prophet ﷺ can never become the friends of the Muslims. One who is led away by this folly, has no love for and connection with Allah. Allah is the centre of all love and hope to a real Muslim. And only such people are entitled to Allah's support and patronage as are sincerely attached with Allah. Friendship with the enemies of Allah is rebellion against Allah. Rebellious people cannot expect Allah's favour and bounty. Of course, the taking of security measures to the extent of administration and planning in a national and constitutional manner for the sake of self-protection against the mighty harm of the Kuffār, shall be an exception to the rule of Abandonment of Intimate Relations as the مُحَرِّفُ الْفِتْنَةِ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ (unless it is for a tactic in the battle, or to join a company) has been exempted from وَمَنْ يُؤْمَرْ بِمِثْلِ ذَلِكَ (Whoever turns his back to them on such a day.—). It means, it is not lawful for a Muslim fighter to turn his back in the battlefield except that he makes some dodge or tries to join with the other company. Similarly, the present verse لَا تَقْفُوا مِنْهُمْ تَقْفَاةً is also not Mawālāt in fact but outer shape which we name "Madārāt". (Tafseer-E-'Usma'ni)

## NOTE:-

This point is very important and demands details. The gist of all that has been written in Arabic Tafseer Books has been summed up in the above three points. However, there is a great detail in the Tafseer Rūh-ul-Ma'āni on this point and there is a thought-provoking and touching didactic writing on this issue in the Tafseer Anwār-ul-Bayān. Whereas its similar verses have been collected in the Tafseer Ibn-e-Katheer and there is a convincing and effective discussion on this verse in the Tafseer-ul-Furqān. The students should consult those Tafseer Books. This point will be elucidated more while explaining Surah Al-Mā'idah.

فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ The one who has friendship with Kuffār, has no relation with Allah.

ای فلیس من حزب الله ولا من اولیائه فی شئی

- (i) It means, he is neither in the group of Allah nor His friends. (May Allah forbid!) (Al-Qurtabi)

ای من ولایتہ او من دینہ۔ (روح المعانی)

- (ii) It means that he has no concern with Allah's friendship or His Dīn. (Ruh-ul-Ma'āni)

یعنی انه منسلخ من ولایة الله رأساً۔ (کشاف)

- (iii) It means the lover of the Kuffār will never have any relation with Allah at all. because love and wrath for Allah's sake is a basic principle and a big topic of Islam. (Kashāf)

فلیس من دین الله فی شئی۔ (جلالین)

- (iv) It means, he has no relation with Allah's Dīn. (Jalālain)

## THE CAUSES OF REVELATION:-

(i) معالم التنزیل (Ma'alim-ut-Tanzeil) page number 291, V-1 reports from Hazrat Abdullah bin Abbas رضی اللہ عنہما that the above mentioned verse was revealed about Abdullah bin Ubyye and his companions. These people claimed of being Mu'min but actually they were Kuffār. They used to befriend the Jews and the Mushriks and conveyed to them the secret news about the Muslims with the hope that the Jews and the Mushriks would subdue the Holy Prophet صلی اللہ علیہ وسلم and they would stand victorious. At this, Allah revealed this verse and forbade the Muslims to emulate such attitude and to have friendship with the Kuffār but have friendship with the Muslims only. It is also reported by Hazrat Abdullah bin Abbas رضی اللہ عنہما that a few Jews had relations with a few Ansār. Their secret target was to apostatize them. Some Sahābah رضی اللہ عنہم forbade those Ansār to do so but those people did not comply rather they continued mixing with them. Allah revealed this verse and forbade them to have friendship with the enemies of Dīn. (Anwār-ul-Bayān)

عن ابن عباس رضی اللہ تعالیٰ عنہما انها نزلت فی عبادة بن الصامت الانصاری وکان

بدریا نقیباً و كان له حلفاء من اليهود فلما خرج رسول الله ﷺ يوم الاحزاب قال عبادۃ! يا نبی الله ان معی خمسائة من اليهود وقد رأیت ان یخرجوا معی فاستظهر بهم علی العدو فانزل الله تعالی اِنَّ تَحِدُّواْ الْاَیة

(ii) It is reported by Hazrat Abdullah bin Abbas رضی اللہ عنہما that the verse was revealed about Hazrat 'Ubādāh bin Sāmīt Ansārī رضی اللہ عنہ who was one of the Nuqaba and one of the Sahābah رضی اللہ عنہم of the Badr. A few Jews were his comrades. When the Holy Prophet ﷺ set out on "Ghazwa-E-Ahzāb" he ﷺ said to the Holy Prophet ﷺ, "I have five hundred Jews with me. I am of the view that if they also go with me, I shall get cooperation from them." This verse was revealed at it. (Rūh-ul-Ma'ānī) (The Muslims were forbidden to have friendship with the enemies)

## A STRANGE POINT:-

Do recite the two foregoing verses also i.e. verse number 26 to 27. After pondering over both these verses, the meanings of this verse are inculcated into the mind fully and man becomes a staunch Muslim. The Exegetes have written that when on the eve of the Ghazwa-E-Ahzāb, he ﷺ hit fiercely at a hard rock and sparks arose out from it, he ﷺ gave the glad tidings to his devoted and sacrificing companions رضی اللہ عنہم about the conquest of Rome and Persia. At this, the Kuffār made great fun of them by saying: These people have nothing to eat. Pieces of stone are tied on their bellies but they are talking of the Empires of Rome and Persia and their treasures. The Noble Qur'ān answered this sarcasm and fun in the form of the following supplication. قُلْ اِنَّهُمْ مِثْلُ شِمِثِ الْاُمْدَانِ.... الْاَیة Say:

**"O Allah, O Lord of kingdom, You give kingdom to whom You will, and take kingdom away from whom You will, and You bestow honour on whom You will, and bring disgrace to whom You will. In Your hand lies the betterment (of everyone). You are certainly All-Powerful over everything. You make the night enter into the day and make the day enter into the night; and You bring the living out of the dead, and bring the dead out of the living, and You give to whom You will beyond measures." (Al-Imrān; 26,27)**

Instantly after it, there is the verse that forbids the Muslims to have friendship with the Kuffār because some of the Muslims have friendship with the Kuffār due to their power, Estate and Kingdom and they (Muslims) feel a great honour in shaking hands with them. That is why; it is already made clear that giving and snatching away the kingdom is in Allah's power. So do not yield to the Kuffār due to this fact that now their power and government have become invincible. Allah will disgrace them when He wills. Moreover, there is no honour or disgrace in friendship with Kūfr but with Allah. Then do not be disappointed if you see the darkness of Kūfr spread everywhere. It is in the power of Allah to change the night into the day. Now, if you seem dead as a nation, it is also in Allah's power to raise

the dead alive. Moreover, days and nights come and go; life and death continue the rise and the fall is also the law of nature. All this does not mean that you may become time-server and begin to have friendship with the Kuffār. Fear Allah and always have strong intimacy with Him only.

### A POINT:-

In the previous verse, when the Muslims prayed to Allah for kingdom, honour and life, the answer came in this verse:

**"Give up friendship with Kuffār, strengthen your ties with Allah, your supplication will be granted."**

A condition is said to have been imposed for the granting of the previous supplication not to have friendship with the enemy because the friend of the enemy is always enemy. (وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ) If you exceed the limit of developing relationship (with the enemy), you will be held accountable to Allah. As eating of the dead (animal) is allowed to save life but unlawful (Harām) to eat to ones fill, same is the case of friendship with the Kuffār. If you coin lame excuses for friendship with the Kuffār, Allah knows the secrets of the hearts. (Hashia, Hazrat Lahori رحمته الله)

### SUPPLICATION:

يا غفور، يا غفار، يا تواب، يا مالك الملك، يا محيي يا مميت Bless the Muslim Ummah with peace of mind on the earth! يا معز يا مدد Bless the Ummah with respect! يا ولي Hold us as Your companions and forgive the collective mistakes made by us with regard to friendship with the Kuffār and protect us all against it!

(آمين يا ذا القوة المتين!)



## Al-Imrān Madaniyah, Verse 110

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ  
تَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

### TRANSLATION:-

"You are the best 'Ummah' raised for mankind. You bid the Fair and forbid the unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are Mu'minīn, while most of them are sinners."

### SUMMARY:-

The Ummah of Hazrat Muhammad ﷺ is the best of All Ummahs. Its job is to enforce the Fair and uproot the unfair. The greatest of "Fairs" is Islam and the greatest of unfairs is "Kufr." The Eemān of this Ummah is the accepted one. If the people of the scripture had also believed in this way, it would have been better for them. Some of them have embraced Islam but most of them are adamant to Kufr.

### COMMENTARY:-

وقال ابو هريرة رضي الله عنه نحن خير الناس للناس نسوقهم بالسلاسل الى الاسلام-

(i) Hazrat Abu Huraira رضي الله عنه says: "We are the best people for all the people because we chain them and bring them to Islam." (Al-Qurtabi)

(It means the cause of being the Best Ummah is fighting in the way of Allah. Explanation is on the ensuing pages)

روى عن ابن عباس رضي الله عنهما انه قال في تفسير هذه الآية قوله كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ان يشهدوا ان لا اله الا الله و يقروا بما انزل الله وتقاتلونهم عليه ولا اله الا الله اعظم المعروف والتكذيب هو انكر المنكر-

(ii) Explaining the verse, Hazrat Abdullah bin Abbas رضي الله عنهما says كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ You are the best Ummah who have been raised for the people. You order the people to attest لا اله الا الله and confess all that Allah has revealed and you fight the people (Kuffār) who refute it. لا اله الا الله is the best Fair (i.e. the biggest righteous deed) and its denial is the biggest sin. (At-Tafseer-ul-Kabeer)



The reason of this Ummah's being the Best is that this Ummah persuades the entire world to Eemān and fights with those who do not accept it. In this way, no one can stop its preaching till it encompasses the whole universe.

وأخرج ابن المنذر وغيره عن ابن عباس رضي الله عنهما في الآية أن المعنى تأمرونهم أن يشهدوا أن لا اله الا الله و يقرؤا بما انزل الله تعالى وتقاتلونهم عليه ولا اله الا الله هو اعظم المعروف وتنهونهم عن المنكر والمنكر هو التكذيب وهو انكر المنكر (روح المعاني)

(iii) Ibn-e-Manzar etc has reported from Ibn-e-Abbas رضي الله عنهما in the explanation of this verse. It means, you order those Kuffār to witness Allah as One, follow the Noble Quran sent down by Him and fight them on this point. لا اله الا الله is the biggest goodness. You forbid them from the vice and falsification is the biggest vice.

وقال ابن عباس رضي الله عنهما هم الذين هاجروا من مكة الى المدينة وشهدوا بدر او الحديبية وقال عمر بن الخطاب رضي الله عنه من فعل فعلهم كان مثلهم

(iv) Hazrat Abdullah bin Abbas رضي الله عنهما says: "These (The best Ummah) are the people who migrated from Makkah to Madina and took part in the Ghazwa-E-Badr and the incident of Hadaibiyah." Hazrat Umar bin Khattāb رضي الله عنه says; Anyone who does so (migration and Jihād), will be like them (i.e. the best Ummah).

(Al-Qurtabi)

(v) Here much stressive condition has been laid to bid the Fair and to forbid the Unfair means bidding the Fair and forbidding the unfair by force and physical potential which is its highest stage. This superiority of this Ummah to other Ummahs' is for two reasons. Firstly, due to the legality of Jihād whose target is repulsion of Kūfr and corruption. Secondly, due to the preaching of Muhammad's صلى الله عليه وسلم teachings to the other people in general as is shown by applying the word لِلنَّاسِ to it. Contrary to other Sharia's, there was no Jihād in some of them and in some others, it was not common to all nations due to the revelation of prophets عليهم السلام to particular Ummahs. (Bayān-ul-Qur'an)

It means there are two causes of this Ummah's being the Best:

(A) Jihād

(B) Common preaching to the entire universe.

Then it is impossible to spread the message of preaching without Jihād because the Kuffār will erect hurdles which can be removed only by means of Jihād.

عن ابي حازم عن ابي هريرة رضي الله عنه لَا تُدْعَى خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ قال تجرون الناس بالسلاسل الى الاسلام

(vi) It is reported by Hazrat Abu Huraira رضي الله عنه: "You are the best Ummah who have been raised for the people" means you chain the people and drag them to Islam. (Al-Qurtabi)

It means you bring the people to Islam by means of Jihād. It does not mean that you put swords at the necks of the people and turn them Muslims because the man who embraces Islam under compulsion can never be a true Muslim at all. But it means, you shatter the power of Kūfr by means of Jihād and dominate Islam and

enforce its just and legal system. Then people embrace Islam in a larger number. In the same way, people embrace Islam when they see the ventures and enterprises of the Muslims. When the power and grandeur of Kūfr is broken in the world and it becomes a symbol of disgrace and degradation, people soon give it up because "Kūfr" is an "Unnatural" thing. People stick to it out of government, power and ignorance. When the power and grandeur of Kūfr is broken by means of Jihād, it does not take people long to revert to their "Natural Dīn" i.e. Islam. This is the substance of attracting the people to Islam by means of chains. (Allah knows better)

## AN AMBIGUITY:-

من اى وجه يقتضى الامر بالمعروف والنهي عن المنكر والايمان بالله كون هذه الامة خير الامم مع أن هذه الصفات كانت حاصلة في سائر الامم۔

Why has "bidding the Fair, forbidding the vice and having Eemān in Allah" been termed the cause of excellence of this Ummah when all these traits were found in all the other Ummah's also? (At-Tafseer-ul- Kabeer)

It means, the people of the past Ummahs also had Eemān in Allah and the good people among them bade the Fair and forade the Unfair as is proved with the help of many verses of the Noble Qur'ān. Then how is this Ummah the best of all the other Ummahs?"

## ANSWER:-

قال القفال رحمته الله تفضيلهم على الامم الذين كانوا قبلهم انما حصل لاجل انهم يأمرون بالمعروف وينهون عن المنكر بأكد الوجوه وهو القتال لان الامر بالمعروف قد يكون بالقلب وباللسان وباليد واقواها ما يكون بالقتال۔

Imām Qaffal رحمته الله says that superiority of this Ummah to other Ummahs is due to the reason that it acts upon the firm and stressive command of "bidding the Fair and forbidding the Unfair" and this stressive method is "قتال في سبيل الله" fighting in the way of Allah! It is because bidding the Fair is done sometimes by means of tongue and sometimes by hand and the most powerful bidding for the Fair is done by means of Qitāl (fighting).

واعرف المعروفات الدين الحق والايمان بالتوحيد وانكر المنكرات الكفر بالله

The biggest of all righteous deeds is having Eemān in the True Dīn, Monotheism and Prophethood, but the biggest of all the Unfair is Kūfr.

فكان الجهاد في الدين محملا لاعظم المضار لغرض ايصال الغير الى اعظم المنافع وتخليصه من اعظم المضار

Fighting for the sake of Dīn is staking oneself in the biggest loss (killing) to communicate to others the biggest profit (Islam) and saving others from the biggest harm (Kūfr).

Hence it is emphatically proved that Jihād is the

most elevated and the best worship.

(Now, the question is: There was Jihād in the past Ummah's also. Its answer is)

ولما كان امر الجهاد في شرعنا اقوى منه في سائر الشرائع لا جرم صار ذلك موجبا لفضل هذه الامة على سائر الامم۔

Jihād is stronger in our Shariah than the other ones. Jihād is certainly the cause of superiority of this Ummah to the other Ummahs. After this, he has described the tradition from Hazrat Abdullah bin Abbas (رضي الله عنهما) that has already been mentioned.

(At-Tafseer-ul-Kabeer)

Jihād was obligatory to the other Ummahs also. But the grand and important Jihād obligatory to this Ummah and as waged by the Holy Prophet (ﷺ) himself was never found in other Ummahs. Therefore, the individuals of this Ummah lay down their lives to convey the Fair (Islam) to the entire world. That is why; this Ummah is called the Best of all Ummahs.

## THE BLESSED WORDS:-

In the opinion of Hazrat Shah Abdul Qādir (رحمته الله عليه), only this verse does not belong to "On the Topic of Jihād" but "On the Topic of Jihād" starts even from verse number 104 and extends very far away. Hence, Allah says in verse number 104 الآية

وَيَنْصُرُ الْمُتَّقِينَ

**There has to be a group of people from among you who calls towards the good and bids the Fair and forbids the Unfair. And it is these who are successful. (Al-Imrān 104)**

Hazrat Shah Abdul Qādir (رحمته الله عليه) writes in its explanation: "It becomes clear that it is obligatory to the Muslims to have a group of people among them who may fight and strive in the way of Allah to make people act upon Dīn so that no one may dare act contrary to Dīn, and those who abide by it (Jihād) are really successful. And (having the view) that no one should object or oppose to anyone else (every one should follow his Dīn and no one may either invite to Dīn or fight for Islam) is not the way of Islam (It is not Islamic ideology and philosophy).

(Mūzih-ul-Qur'ān)

After this, Allah says in verse number 108:

يَقُولُ اِنَّ اِلَهَكُمْ اِلَهٌ وَاحِدٌ ۚ وَنُفِثَ فِي عَصَا مُوسَى الْبَقَرَةُ ۚ وَلَئِنْ كُنْتُمْ تُحِبُّونَ اِلَهَكُمْ فَاَتَوْا اِلَهَكُمْ ۚ فَاَتَوْا اِلَهَكُمْ ۚ وَلَئِنْ كُنْتُمْ تُحِبُّونَ اِلَهَكُمْ فَاَتَوْا اِلَهَكُمْ ۚ (آل عمران ١٠٨)

**"These are the verses of Allah We recite to you with all veracity.**

**Allah has not intended to do injustice to (anyone in) the world."**

**(Al-Imrān: 108)**

Explaining this verse, Hazrat Shah Abdul-Qādir (رحمته الله عليه) writes: "The command of Jihād and bidding the Fair is not an oppression to the creature rather it is their training. (Mūzih-ul-Qur'ān)

After this, Allah says in verse number 109.

**"To Allah belongs all what is in the Heavens and what is in the earth. To Allah all matters are returned." (Al-Imrān:109)**

Explaining this verse, Hazrat Shah Abdul Qādir رحمته اللہ علیہ writes: If lives and property of the creature are lost in Jihād, it is Allah's will because every thing belongs to Allah." **(Mūzih-ul-Qur'ān)**

Then he writes in the marginal note of this verse: "This Ummah is the best of all Ummahs due to two reasons

- (i) Bidding the Fair i.e. Jihād
- (ii) Abiding by Eemān i.e. Monotheism.

These two qualities are not found so deep rooted in any other Dīn. **(Mūzih-ul-Qur'ān)**

### A POINT:-

The words امر and نہی have been used in the verse which may also indicate that this Ummah may gain power and kingship and may live on this earth so that it may issue commands. If the Muslims are overpowered, how they will be able to issue commands. والامر هو قول القائل لغيره على سبيل الاستعلاء افعَل (Allah knows better)

### A POINT:-

Every of Allah's dictate is Fair and every of Allah's disobedience is Unfair. Only that Ummah can be the best that spreads the Fair to the entire world and uproots the Unfair from all over the world. When this Ummah advances with the Fair, the guards of the Unfair will obstruct it. If the Ummah stops, the preaching of Dīn will stop and it will be restricted to a few limited areas. If it advances, there will be no way out than war. Hence, how can the Fair and righteousness be spread all over the world without Jihād and strength? (Allah knows better)

### NOTE:-

(i) This part of the verse encompasses the full picture of the completion of faith, moral and practical life of this Muslim Ummah. The conclusion is: O Muslims, do realize your responsibilities. You are the trustees of Monothesim, Allah's deputy and Vicegerent on earth. You are His force created and sent to enforce and protect the Divine law. The mission of your life is to manage the Divine government, to keep every part of truth correct and not to let the false system act openly. It would have been great cruelty if this active and operative group of the Muslims had not been permitted any freedom of fighting at any cost. The meanings of imposing the responsibilities of Jihād without permisison and promulgation of Hudūd Ordinance was just like tying ones hands and feet, throwing him into the river and asking him to swim." **(Tafseer-E-Mājidy)**

(ii) Imām Sarkhasi has started the chapter “جهاد وسير” (Jihad wa Seyyar) in his world famous book “مبسوط” (Mabsoot) with this very verse. It becomes clear now

that this verse has a very deep link with Jihād.

أُخْرِجَتْ All that the word أُخْرِجَتْ tells about going out also indicates to Jihād.

### HAZRAT UMAR'S رَضِيَ اللَّهُ عَنْهُ SAYING:-

Most of the Exegetes have noted down this saying of Hazrat Umar bin Khattāb رَضِيَ اللَّهُ عَنْهُ:

من سره ان يكون من تلكم الامة فليحقق شرط الله منها

"Anyone who wishes to join this Ummah, should fulfil Allah's condition in this regard i.e. he should develop in him the three qualities mentioned in the verse."

(Jalālain etc)

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ If the people of the Book had also fulfilled these three conditions according to Allah's dictate, they would also have found great good. But very few of them have embraced Islam whereas most of them have adopted the path of Kūfr and disobedience.

### SUPPLICATION:-

O Allah, bless all of us with the accepted yearning to spread Islam in all the nooks and corners of the world so that human beings may get rid of Kūfr and become the owners of Paradise by confessing ﷺ O Allah, grant us with the power and capacity to preach and wage Jihād consequently and bless Islam with so great domination that the people may enter Islam in the form of huge groups! (آمين يا ارحم الراحمين)



## Al-Imrān Madaniyah, Verse 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَنْ يَضُرُّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُوتُوكُمْ ۚ وَالْأَدْبَارُ

ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

### TRANSLATION:-

They will never (be able to) cause you any harm except a little hurt. If they fight you, they will turn their backs on you, then they shall not be helped.

### SUMMARY:-

Although very few of the people of the Scripture have embraced Islam and most of them are your opponents and enemies, yet this majority of theirs will not be able to cause you any harm except a little hurt by tongue (nor can it hinder your Dīn from spreading all over the world). If these people take a step ahead than battle of words and start fighting you in the battlefield, they will flee away defeated with no helper to come.

### THE CAUSES OF REVELATION:-

قال مقاتل ان رؤوس اليهود: كعب وعدى والنعمان وابو رافع وابو ياسر وكنانة وابن صوريا عمدوا الى مؤمنهم عبدالله بن سلام واصحابه فاذوهم لاسلامهم فانزل الله تعالى لن يضرركم، الآية۔

Imām Maqātil رحمته الله says: The chiefs of the Jews began to tease and pester those people from among them who had given up Judaism and had embraced Islam as Hazrat Abdullah bin Salām رضي الله عنه and his companions رضي الله عنهم. This verse was revealed then explaining that these people can cause you no harm except a little hurt verbally. (Al-Qurtabi)

يَعْنِي الضَّرْرُ الْيَسِيرُ means pestering a little. The writer of Rūh-ul-Ma‘āni says: يعنى الضرر اليسير i.e. they can cause them very little harm. There is written in Qurtabi باللسان i.e. they can tease them by means of tongue whereas some of the Exegetes have written۔ بقول من طعن في الدين او تهديد او نحو ذلك (كشاف) They can tease you by objecting to Dīn or by threatening you.

### COMMENTARY:-

Allama Ibn-e-Katheer رحمته الله writes: وَإِنْ يُقَاتِلُوكُمْ يُوتُوكُمْ ۚ (If they fight you, they will flee away after facing defeat.)

وهكذا وقع فانهم يوم خيبر اذلهم الله وارغم انوفهم وكذلك من قبلهم من يهود المدينة بنى

قينقاع و بنى النضير كلهم اذلهم الله وكذلك النصارى بالشام كسرهم الصحابة فى غير ماموطن' وسلبوهم ملك الشام أبداً لا يدين و دهر الداهرين ولا تزال عصاة الاسلام قائمة بالشام حتى ينزل عيسى ابن مريم وهم كذلك ويحكم بملة الاسلام وشرع محمد عليه افضل الصلوة والسلام فيكسر الصليب ويقتل الخنزير و يضع الجزية ولا يقبل الا الاسلام-

(i) It happened the same. Allah disgraced and degraded them on the Day of Khyber and they had to lick the dust. Before this, Allah had disgraced and degraded Bani Qainqa' and Bani Nazir in Madina. Same was the case with the Christians in Syria where Sahābah رضي الله عنهم crushed them and snatched away Syria from them forever. Now Islamic government will ever persist in Syria till Hazrat Eisa عليه السلام descends, enforces Islam and the Sharia of Muhammad صلى الله عليه وسلم, breaks the cross, kills the pigs and ends up Jizziya because then nothing will be accepted but Islam. (Ibn-e-Katheer)

(ii) "If most of them (people of the Scripture) are ungodly and disobedient, let them be. You should not be afraid of their might and material stores. Allah has promised you glory and victory over the Satanic army provided you prove yourself the best Ummah (خير الأمم). They can neither destroy you, nor annihilate you from the surface of the Earth, nor render any major national loss to you, nor exterminate Islam, nor destroy the Noble Qur'an which is the greatest possible loss to you. They can, of course, bring about a trifling loss, or hurt you a little by abusing you, or by slandering the pious Prophet صلى الله عليه وسلم and his followers رضي الله عنهم, or by distorting the Quranic knowledge, or by making anti-propaganda against Islam. They cannot, however, gain predominance despite their riches and heavy armaments. If they fight against you, they will turn their backs and they would not receive any help from any quarter to overturn their defeat and humiliation.

This prophecy proved correct altogether. In the resplendent period of the Sahābah رضي الله عنهم, the People of the Scripture met the same fate as aforesaid. They tried their level best to destroy the Muslims and their glorious Religion, squandered a lot of wealth in their desire to exterminate Islam and the upholders of Islam, but to no avail. Wherever they encountered the Muslims, they had to flee away like terrified donkeys. The Help of Allah always made the Muslims prevail over the tremendous odds. The enemies either fled, vanquished and humiliated, bewitched at their vanity, or were made prisoners and subjects, or metamorphosed into the logs of the Hell." (Tafseer-E-'Usmāni)

## NOTE:-

This verse is still present with all its glory. The Jews and the Christians are teasing the Muslims verbally but they are afraid of their Jihād. So, they are making the rulers of Islamic countries scape goats and tools to stop Jihād. If the Ummah as

a whole gives the proof of being "the Best Ummah" even today, conveys the message of the "Fair" to the entire world, realizes its responsibility of enforcing Islam and persuades the whole world to لا اله الا الله with the force of Jihād at its back, the application of this verse will be seen even today with naked eyes. It is a matter of deviation if we give up the conditions of "the Best Ummah," make the world our sole target of life and raise objections against the Noble Qur'ān, then cry, "Why do the Kuffār not take to their heels." (Allah knows better)

### **SUPPLICATION:-**

O Allah, grant us with the power and capacity to fulfil the terms and conditions of "the Best Ummah!" (آمین یا اکریم الاکرمین)





## Al-Imrān Madaniyah, Verse 112

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَ  
 حَبْلٍ مِّنَ النَّاسِ وَبَاءٌ وَغَضَبٌ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ  
 الْمَسْكَنَةُ ۚ ذَٰلِكَ يَأْتِيهِمْ كَانُوا يَكْفُرُونَ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا لَا تُبَيِّنُوا لِلْكَافِرِينَ مِمَّا عَصَوْا ۚ كَانُوا يَعْتَدُونَ ﴿١١٢﴾

### TRANSLATION:-

Disgrace has been stamped over them wherever they are found, unless (saved) through a bond from Allah and through a bond from men, and they have returned with wrath from Allah, and misery has been stamped over them. All this is because they used to deny the signs of Allah, and to slay the prophets unjustly. All this is because they disobeyed and transgressed the limits.

### SUMMARY:-

The Jews would slay the Prophets. Now, they have adopted disobedience to Allah as their way of life. These people keep transgressing the religious, moral and human limits and most of all, these people are staunch deniers of Allah's Book. Allah has stamped over them disgrace, humility and cowardice due to these crimes. They can escape disgrace only if they take refuge with Allah or enter into a covenant with a powerful nation. These people deserve Allah's wrath.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ Disgrace has been stamped over them.

(i) Worthlessness i.e. insecurity of life. (Bayān-ul-Qur'ān)

(ii) هدر النفس والمال والاهل "Their lives, property and blood of the members of family have no worth. (They are beaten and robbed everywhere) (Rūh-ul-Ma'āni)

(iii) ذلة التمسك بالباطل واعطاء الجزية The disgrace of sticking to the falsehood and to live after paying Jiziyah. (Rūh-ul-Ma'āni)

(iv) Disgrace i.e. worthlessness of their lives, their properties and honour has been generated in the hearts of Allah's creatures. History bears witness that this affliction and wretchedness of the Jews did not persist till the period of revelation (of this verse) but continued for hundreds of years to come. Hence, till the first one third of the 20th AC, the Jews had been beaten black and blue in Germany, Hungary, Italy, Schechoslovakia and other countries of the world despite all their

prosperity and material sources. It itself is the explanation of this verse.  
(Tafseer-E-Majidy)

5 ان المراد ان يحاربوا ويقتلوا وتغنم اموالهم وتسبى ذراريتهم وتملك اراضيهم-

(v) Abasement means they will be assaulted and slain, their properties will be usurped as spoils of war, their children will be imprisoned and their lands will be snatched away. (At-Tafseer-ul-Kabeer)

فَسُكِّنَ Humility has been stamped over them. There are many remarks about its explanation. In brief, note only three:

(i) It means Jizziyah.

(ii) The heart and self of the Jew remain indigent however much wealthy he grows. He always exposes his poverty and indigence to the people (due to miserliness and greed).

(iii) There is the news of Jihād in it that Allah has made the wealth of the Jews the means of livelihood for the Muslims. Hence the Jews remain indigent.  
(At-Tafseer-ul-Kabeer)

### A POINT:-

Disgrace concerns objective world i.e. they will be disgraced and degraded in the estimation of others. Indigence (فَسُكِّنَ) concerns subjective world i.e. they are humiliated, covetous and greedy. (Allah knows better.)

حَبْلٌ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ But unless (saved) through bond from Allah or through bond from men. The Exegetes have written much about it. The views of only the three are given below:

(i) The rope of Allah means the security which a man gains by embracing Islam. The rope of people means the pact that people make with their subordinates.  
(Tafseer-E-Haqqāni)

(ii) حَبْلٌ مِنَ اللَّهِ can mean such a valley of theirs which the Divine Sharia has itself exempted from killing, destruction and revengeful activities. For example, their children, women and stoics etc. And حَبْلٌ مِنَ النَّاسِ can mean the classes that come under security through pacts. (Tafseer-E-Majidy)

(iii) It means abasement has been stamped over the Jews forever and forever. Wherever they are found, the stamp of abasement cannot be removed from over them. Even the big billionaires cannot protect their lives and properties independently because they have no independent government of their own except the Divine Scripture i.e. they perform a few remnants of the Old Testament due to which they still survive and they are saved through the source from people. (As is in Muzih-ul-Qur'an)

Some Exegetes have taken حَبْلٌ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ as the responsibility of Allah and covenant of the Muslims. It means the only source is to come under security of

Allah by signing a pact with the Muslims. Some people say that **يَحْيَىٰ بَيْنَ يَدَيْهِ** means Islam i.e. they can come out of that abasement by embracing Islam or by becoming their ally because agreement also protects life and property. (Allah knows better) (Tafseer-E-'Usmāni)

## AN AMBIGUITY:-

Abasement is stamped over them means the Jews cannot have their sovereign and peaceful state. But now, Israēl has come into being and has become a very powerful state.

## ANSWER TO THE ANBIGUITY:-

- (i) Hazrat Māulana Mufti Wali Hasan **رحمۃ اللہ علیہ** says: This is the age of nearness to the Doomsday. The Holy Prophet **ﷺ** has told about the fateful war of the Muslims with the Jews. For this war, Allah is collecting all the Jews at one place. The place of that fateful war is the same where the state of Israēl is established.
- (ii) It is not a sovereign state but a temporary colony established under the protection of other people. If the Christian countries draw back from helping them, Israīl will begin to stagger and tremble within a few days.
- (iii) Israīl has not yet been able to come into peace due to the blessings of Jihād. Fear and abasement are always stamped over every Israīlite. (Allah knows better)

Whatever may happen, the existence of Israīl is still a source and cause of ignominy for the Muslims who Embrace Eemān in the Noble Qur'ān. May Allah rid all of us of this ignominy! (Āmīn, O the Lord of the Universe)

## A POINT:-

Formerly it was said "**You are the Best of Ummah. It is your duty to convey the message of Eemān and save the whole humanity from Kūfr.**" In the next verse, it was said: **People of the Book will erect great hurdles in your way. But in Jihād against them, they will be defeated. Now the question is: Their power is great. How will they be defeated?** It is elucidated in this verse that Allah has stamped abasement over them due to their evil deeds. Hence the verse **لَا تَنْفِرُوا فِي الْحَرِّ وَالْبَرِّ وَالْجِبَالِ وَالْأَنْهَارِ وَالْجَنِّ وَالْجِنَّةِ** tells us the causes of victory and this verse tells us the causes of defeat. The causes of success and victory are Eemān and Jihad etc. but the cause of abasement and defeat are Kūfr, disobedience and turning away one's back on Allah's Book. (Allah knows better)



## Al-Imrān Madaniyah, Verse 118

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَاطِلًا مِنْ دُونِكُمْ لَا يَأْتُونَكُمْ  
خَبْرًا وَلَا دُورًا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ  
وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ  
تَعْقِلُونَ ﴿١١٨﴾

### TRANSLATION:-

"O you who Embrace Eemān, take not anyone for your intimate outside yourselves. They spare not to ruin you, they yearn for you to suffer much pain. Enmity emerges out of their tongues, and what is hidden in their hearts is yet greater. We have told you the points if you have but wisdom."

### SUMMARY:-

O Mu'minīn, do not take any Kāfir and Hypocrite your intimate and secretary outside the Muslims. These people are always active in putting you in trouble and disruption. They express some enmity that they have against you through their mouths. but the actual enmity is hidden in their hearts. Allah has warned you against their enmity and intentions. Now be wise and adhere to Allah's commands firmly.

### THE BLESSED WORDS:-

The Muslims should not befriend the Kuffār. They are enemies in every way.  
(Mūzih-ul-Qur'ān)

### REGRETFUL WORDS:-

Imām Qurṭabī رحمته الله describes the present day situation in the following words:  
وقد انقلبت الأحوال في هذه الزمان باتخاذ أهل الكتاب كتبة وأمناء وتسودو بذلك عند  
الجهلة الأغبياء من الولاة والأمراء

Now, the situation has changed so much. The barbarous and idiot rulers have made the Jews their assistants and managers and have exalted them to high posts.  
(Al-Qurṭabī)

Imām Qurṭabī رحمہ اللہ has described this situation of approx one thousand years ago whereas an Exegete of near past describes the situation of his time in the following words:

"History bears testimony to the fact that whenever the Muslims disregarded this advice, they suffered tragic consequences. The policy of the enemy to get control over the Muslims is that he bribes some people and makes them his companion or secretary. These hapless Muslims then disclose all the secrets and classified information of the Muslims to these enemies of Islam. The foes have nourished such spies of the Muslims for them in the Muslim countries as convey every secret thing and information to the enemies due to which the Muslim governments are manipulated and the key Muslim figures are slain. Despite the fact these people profess the Kalimah of Islam, they keep harming Islam and the Muslims more that can be feared from the enemies themselves." **(Anwar-ul-Bayān)**

This was the situation a few years ago. But the attitude of the Muslims today with regard to this command of Allah is beyond description.

May Allah be kind to us! Āmin!

لَا تَجْعَلُوا أَيْمَانَكُمْ O Mu'minīn, do not take anyone as your intimate.

(i) اصفیاء تطلعونہم علی سرکم Do not take him such an intimate whom you impart your secrets. **(Jalāllain)**

(ii) بطانة الرجل خاصته التي يستطنون امره Man's intimates are those special people who know his innermost secrets. **(Al-Qurtbāi)**

نہی اللہ عزّ وجلّ المؤمنین بھذہ الآیۃ ان یتخذوا من الکفار والیہود واهل الهواء دخلاء و  
ولجاء یفاوضونہم فی الاراء ویسندون الیہم امورہم

Through this verse, Allah has forbidden the Mu'minīn to make the Kuffār, the Jews and the sensualists so intimate friends whom they join in their secret counsels and depend upon them in their personal affairs. **(Al-Qurtabī)**

## THE CAUSES OF REVELATION:-

According to some Exegetes, this verse was revealed about the Jews, according to others, about the Hypocrites but according to some others, about the Kuffār. **(At-Tafseer-ul-Kabeer)**

However, causes of revelation can be particular but the command is general.

## COMMENTARY:-

The gist of all that has been written in the explanation of this verse by the writer of Rūh-ul-Ma'āni and other Exegetes can be perceived in the following writing:

"Allah has very plainly informed the Muslims not to take anyone outside the Islamic brethren as their intimates because no group can be their well-wisher whether the Jews or the Christians, the Hypocrites or the Mushriks. But it is their utmost effort to madden and harm you and entangle you in ever new religious and

worldly evils. Their yearning is always to see you in trouble and cause you religious or material loss through any trick or machination. The enmity and wrath they harbour in their hearts is much greater than they reveal. But sometimes, overpowered by the passions of enmity and wrath, they utter the words which clearly expose their deep enmity. Their tongues do not remain in their control due to enmity and jealousy. It is not upto a wise person to take such a wicked hidden enemy as his intimate. Allah has clearly given His command about friends and Mawālāt with the friends and foes. The wise will be careful. (Tafseer-E-'Uamāni)

### A NARRATIVE:-

وقيل لعمر رضي الله عنه ان ههنا رجلا ..... الى آخره-

It was said to Hazrat Umar رضي الله عنه: "Here is a very nice writer from among the Christians of Heerah. Will you take him as your assistant?" Hazrat Umar رضي الله عنه said at this: If I do so, I shall be one of those who take others outside the Muslims as their intimate. (Allah has forbidden it) (Al-Qurtabi, Rūh-ul-Ma'āni)

### NARROW-MINDEDNESS:-

No Muslim or masses of Islamic government is allowed to have intimacy with the deniers of Islamic law and the rebellious people beyond a prescribed limit in which there is the danger of harm to the individuals as well as the collective nation. Some idiots have regarded this open, clear, appropriate and necessary arrangement as narrow-mindedness. How strange! Prevention and cure against infectious diseases is named "Rules of Hygien" very proudly and the system that is devised to protect against ruination in both the Worlds is called narrow-mindedness. There should be a limit to everything. (Tafseer-E-Mājidiy)



## Al-Imrān Madaniyah, Verse 119

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَآنَتُمْ أَوْلَاءَ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ  
كُلِّهِ وَإِذَا لَقُّوَكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَٰلَيْكُمْ  
الَّذِينَ آمَلِ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ  
بِذَاتِ الصُّدُورِ ﴿١١٩﴾

### TRANSLATION:-

"Look, you are the ones who love them and they do not love you. You believe in all the books; (on the other hand) when they meet you, they say, "We believe" and when they are alone, they bite their finger-tips out of rage against you. Say, "May you perish in your rage!" Surely, Allah is All-Aware of what lies in the hearts."

### SUMMARY:-

O Muslims! you love them whereas they are your malignant enemies. The situation of your and their ideas is that you believe in all the Scriptures whereas they do not believe in your Book "The Noble Qur'ān." Then what kind of friendship with them? Moreover, do not be taken in by their pretentious attitude. They talk of love, friendship and Eemān with you but when you turn your backs, they plan of destroying you. When they see your progress, they bite their finger-tips out of jealousy and grief. Say to them, "Perish in your grief, wrath and jealousy. Now, you cannot hinder the progress of Islam" Allah is All-Aware of what lies in the hearts.

### COMMENTARY:-

(i) **تُحِبُّونَهُمْ** O Muslims! You love them.

**لِقَرَابَتِهِمْ مِنْكُمْ وَصِدْقَتِهِمْ** (you love them) due to the past relationship and friendship with them and **لَا يُحِبُّونَكُمْ** they do not love you **فِي الدِّينِ** due to opposition with you in Dīn. (Jalallain)

Their view point is false and defective. Still they have made it a standard for friendship or enmity whereas your view point is actual, true and perfect. Still you prefer relationship to it which is wrong.

**وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ** اى بكتابكم وكتابهم وبما مضى من الكتب قبل ذلك وهم يكفرون

(ii) It means you believe in all the heavenly Scriptures i.e. your own Book and their Book and all the Books revealed before this whereas they deny your book. You deserve more to harbour wrath against them instead they have wrath against you. (Ibn-e-Katheer)

قُلْ مُوتُوا بِغَيْظِكُمْ اى مهما كنتم تحسدون عليه المؤمنين وبغيطكم ذلك منهم فاعلموا ان الله متم نعمته على عباده المؤمنين ومكمل دينه ومعل كلمته ومظهر دينه فموتوا انتم بغيطكم

(iii) Say: O Kuffār and Hypocrites! waste away and die in your grief. How much jealous you become of the Muslims and how much grief and wrath you express about Muslims, Allah will accomplish His blessings upon His slaves, and will complete His Dīn, and will raise His words and will dominate His Dīn. Do perish in your wrath. (Ibn-e-Katheer)

(iv) قُلْ مُوتُوا بِغَيْظِكُمْ Say: Die in your wrath.

أمر الرسول الله بطيب النفس وقوة الرجا والاستبشار بوعد الله ان يهلكو غيظاء باعزاز الدين واذ لالهم كانه قيل حدث نفسك بذلك

This command is to the Holy Prophet ﷺ in order to please him, to encourage him and to convey to him the good news of Allah's promise that they (enemies) will die out of grief and wrath seeing the supremacy of Islam and their own abasement. In other words, it has been said to him ﷺ: Do pronounce in your heart, O Kuffār, die in your own grief and wrath. (Kashāf)

قُلْ مُوتُوا بِغَيْظِكُمْ هو دعاء عليهم اى قل يا محمد ﷺ ادام الله غيظكم الى أن تموتوا

(v) It is a curse for them (Kuffar): Say O Muhammad ﷺ: "May Allah ever keep you in grief till you die." (Al-Qurtabi)

(vi) "It is strange that you love them but they are not your friends rather they are your bitter enemies who have resolved to exterminate you. Moreover, you believe in all the Divine books of all the nations revealed upon any Messenger in any age. You believe in the Books whose names Allah has told and those also whose names Allah has not given you. Contrary to it, these people do not believe in your Book and your Prophet rather their Eemān in their own Books is not correct. So, it should have been that they would have loved you to some extent and you would have been averse to them to some extent. But, here, the situation is totally contrary." (Tafseer-E-'Usmāni)

(vii) At the times of visiting and in national meetings, they deliver the speeches due to which the simple Muslims think that they are their well-wishers. But keep it in mind, all this is lip service." (Tafseer-ul-Furqān)



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**NOTE:-**

Seeing the power of the Kuffār in the present age, such commands of the Holy Qur'ān seem very strange to some people. Such people should keep in mind that when those dictates were being revealed, the Muslims were very few in number and were very weak and the entire world was under the domination (rule) of Kūfr. But those Muslims did not coin any excuse of their minority and power of the Kuffār rather they immediately acted upon those dictates due to whose blessings Islam kept strengthening and it spread all over the world and reached us by the grace of Allah. There is a great lesson in this point for the sagacious people. (Allah knows better)



## Al-Imrān Madaniyah, Verse 120

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنْ تَسِسْكُمُ حَسَنَةٌ تَسُوءُكُمْ وَإِنْ تَصِيبْكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا  
وَإِنْ تَصِيدُوا وَتَتَّقُوا لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ  
بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١٢٠﴾

### TRANSLATION:-

"If something good happens to you, it annoys them, and if something evil befalls you, they are delighted at it. If you observe patience and fear Allah, their cunning shall not harm you at all. Allah is All-Embracing of what they do."

### SUMMARY:-

These people have so intense wrath and enmity against you that whenever a good happens to you, they are burnt with wrath and if you meet a loss, they exult at it. Now, it is no way out to develop friendly relations with these wicked and evil-mongering enemies to avoid their wickedness. But the way to avoid them is to adhere firmly to your Dīn and ideas, avoid disobedience to Allah and win His assistance. However much powerful they are, they cannot hide themselves from Allah.

### COMMENTARY:-

(i) Some people may think that if they do not have intimate relations with them, they may be even more enraged and make plans against them and harm them to the maximum. So Allah instructs the Muslims that if they observe patience and piety and are steadfast in Islam, no machination of the Kuffār will work. Their treacherous plans are in Allah's knowledge and He has the power to smash their plans. The Muslims should be clean in dealings with Allah. Allah shall clean their way of all thorns. (Tafseer-E-'Usmāni)

(ii) Recall to your mind the story of Jihād with the Kuffār when patience and piety were fully observed as in Ghazwa-E-Badr where no harm could come out of the machinations of the Kuffār and whenever, some deficiency occurred, a harm befell as the Muslims were overpowered in Ghazwa-E-Uhud. Then in Ghazwa Hamra-ul-Asad, despite being exhausted due to current injuries, they observed piety and perseverance and were successful. This attests the above mentioned article. (Bayān-ul-Qur'ān)

(iii) **وَتَتَّقُوا** If you stand firm **عَلَىٰ عِدَاؤِهِمْ** to their enmity **وَتَتَّقُوا** and fear Allah, and avoid **مَانِهِمْ عَنْهُ مِنْ مَّوَالَاتِهِمْ** their intimacy you have been forbidden, then their treacherous plans will not harm you. **(Kashāf)**

(iv) **إِنْ تَصْبِرُوا** If you stand firm in spite of their troubles or stand firm to Allah's obedience and Jihād (their treacherous plans will cause you no harm).

(v) **إِنْ تَصْبِرُوا عَلَىٰ آذَانِهِمْ وَتَتَّقُوا اللَّهَ** في مَوَالَاتِهِمْ وغيرها

(v) If you observe patience at their troubles and fear Allah with regard to friendship with the Kuffār, they will not be able to cause you any harm. **(Jalālain)**

## THE QUR'ĀNIC PRESCRIPTION:-

The Qur'anic prescription of protection against the Kuffār all over the world "perseverance and piety" comprises steadfastness in Eemān and Jihād and avoidance from friendship with the Kuffār. May the Muslims understand it, and discard disgraceful ways but act upon the Qur'ānic methods due to whose blessings, Islam has reached us. (Allah knows better)

## SUPPLICATION:

يا الله! يا اهل التقوى! يا اهل المغفرة  
(آميين يارب العلمين)



## Al-Imrān Madaniyah, Verse 121

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ يُلْقَتَالُ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

### TRANSLATION:-

Recall the time when you left your house in the morning in order to place the Mu'minīn in positions for fighting. Allah is All-Hearing, All-Knowing.

### SUMMARY:-

That time is worth recalling when Hazrat Muhammad ﷺ came out of his house and was appointing the Mujahid Sahābah رضى الله عنهم at different places in the battlefield according to the strategies of war. And Allah is All-Hearing, All-Knowing.

### THE CAUSES OF REVELATION:-

والجمهور على أنها غزوة احد

Majority of Ulamā believe This verse was revealed about Ghazwa-E-Uhud. (Al-Qurtabi, Rūh-ul-Ma'āni)

### COMMENTARY:-

مِنْ أَهْلِكَ In the morning, he ﷺ came out from the members of his family i.e.

خرجت بالصباح من منزلك من عند عائشه رضى الله عنها

In the morning, he ﷺ came out from Hazrat 'Ayesha's رضى الله عنها tent. (Al-Qurtabi)

مَقَاعِدَ يُلْقَتَالُ He ﷺ was appointing his Muslim Mujāhideen at the places of fight.

1 فمشی علی رجليه فجعل یصف اصحابه للقتال كانما یقوم بهم القدح ان رأى صدرا خارجا قال تاخر

(i) He ﷺ went out on foot. He ﷺ set the rows of his companions رضى الله عنهم straight as an arrow. If He ﷺ saw someone's chest thrust forward, he ﷺ ordered him to keep back. (Kashāf)

(ii) "The importance of the sequence of the rows and batteries is as admitted today as it used to be in the times of Alexander and Dāra. The Complete Guide of the nation i.e. Hazrat Muhammad ﷺ was unique as Commander-in-Chief besides being a sacred Prophet رضى الله عنه." (Tafseer-E-Majidy)

## A STRANGE ARGUMENT:-

Imām Rāzi رحمته الله writes:

ويروى انه عليه السلام غدا من منزل عائشة رضي الله عنها فمشى على رجله الى احد وهذا قول مجاهد والواقدي  
فدل هذا النص ان عائشة رضي الله عنها كانت اهلا للنبي صلى الله عليه وسلم وقال تعالى الصِّبْطُ لِلصِّبْطِ وَالطَّيِّبُونَ لِلطَّيِّبِ  
(النور - ٢٦)

فدل هذا النص على انها مطهرة مبرأة من كل قبح الاترى ان ولد نوح لما كان كافراً قال  
إِنِّي لَيْسَ مِنِّي أَهْلًا - (هود - ٨٦)

It is reported by Mujāhid and Wāqidi that the Holy Prophet صلى الله عليه وسلم came out of Hazrat 'Ayesha's رضي الله عنها tent and went to Uhud on foot. It proved that Hazrat 'Ayesha رضي الله عنها was the wife of the Holy Prophet صلى الله عليه وسلم and it is Allah's saying: "Pious ladies for pious men and pious men for pious ladies." This verse proves that Hazrat 'Ayesha رضي الله عنها was free and pure of any kind of evil and vice. Did you not preceive when Nuh's son was a Kāfir, Allah said "(O Nuh) He is not from your family." (At-Tafseer-ul-Kabeer)

## LESSON:-

The religious guides of the Muslims and 'Ulama who are the heirs of the Holy Prophet صلى الله عليه وسلم should be skilled in the warfare so that they may guide and lead the Muslim Ummah correctly in every field of life.



غزوة أحد

# THE GHAZWA-E-UHUD

*Derived From*

SEERAT-UL-MUSTAFA ﷺ

*By*

Hazrat Maūlana  
Muhammad Idrees Kāndhlvi



# THE GHAZWA-E-UHUD

Shawwal, 3rd Year AH

Uhud is the name of a famous mountain about two miles away Madina. It is called Uhud because it is very distinctive and separate from other mountains. (Al-Bidāya Wan-Nihāya P:9, V-4). Allah Almighty says:

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ بِبَنِي الْمُؤْمِنِينَ مُقَابِلَ يَثْرِبَ (آل عمران - ١٢١)

"When the Quraish of Makkah were defeated badly at Badr and turned back, it came to be known that the business caravan which Abu Sufyān had brought safe and sound from the coast route, was kept safe at Darūn-Nadwāh with the capital and the profit. Normally, the injuries of the humiliating defeat at Badr were fresh in everyone's heart. But the people whose fathers, sons, brothers, nephews and other relatives had been killed, were more wrathful. Everyone's heart was burning with the evil passion of revenge. At last, Abu Sufyān bin Harb, Abdullah bin Abi Rabī'a, 'Ikrima bin Abi Jahl, Hārith bin Hishām, Hawaitab bin Abdul-'Uzzā, Safwān bin Umayya (Abu Sufyān's son Hanzala, Hazrat 'Ikrima's father, Hārith bin Hishām's brother Abu Jahl bin Hishām and Safwān's father Umayya were killed in the battle of Badr. Later on Abu Sufyān, Abdullah bin Abi Rabia', 'Ikrima bin Abi Jahl, Hārith bin Hishām, Hawaitab bin Abdul-'Uzzā and Safwān bin Umayya رَضِيَ اللَّهُ عَنْهُمْ embraced Islam.) (Zarqāni P:20, V-ii) and other Chiefs of Quraish gathered in a meeting and unanimously that the capital of the business caravan that was kept safe and secure agreed should be divided among the share holders but the profit should be spent on making preparations of war against Muhammad (ﷺ) so that they might take bloody revenge from the Muslims of the deaths of their relatives killed therein. All accepted this proposal with one voice and the amount of the profit which was Fifty Thousand Dinars accumulated for this purpose was also deposited.

Allah revealed the following verse about it.

إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَموَالَهُمْ يَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ (الأنفال ٣٦)

"Surely those who unbeliever spend their wealth to prevent (people) from the way of Allah. So, they shall spend it. Then it will become a remorse for them, then they shall be overpowered."

## **QURAISHITE'S TAKING THEIR WOMEN WITH THEM:**

In short, the Quraish made maximum preparations for the battle. They also took their women with them so that they (their ladies) might recite exciting verses to encourage the fighters and admonish the fleeing ones. Moreover, the fighters in

the presence of women would fight courageously and dauntlessly and would not think of retreat. They (Quraish) also persuaded and urged other tribes to join them and show their mettle in the war. In this way, an army of three thousand valiant people was gathered. Seven hundred of them were in iron armours. They took two hundred horses, three thousand camels and fifteen women with them. This army of three thousand soldiers under the leadership of Abū Sufyān bin Harb started off very proudly from Makkah on 5th Shawwāl, 3 AH. (Tabqāt Ibn-e-Sa'd P:25 V-II) Zarqāni P:20 V-II, Tabri P:9, V-III)

### HAZRAT ABBAS رضي الله عنه INFORMING THE HOLY PROPHET صلى الله عليه وسلم OF THE INTENTIONS OF THE QURAISH:

Hazrat Abbas رضي الله عنه wrote all this and sent it to the Holy Prophet صلى الله عليه وسلم by means of a fast speed messenger with the advice to deliver that letter to the Holy Prophet صلى الله عليه وسلم within three days without fail. (Zarqani P:21, V-II)

### THE HOLY PROPHET'S صلى الله عليه وسلم CONSULTATION WITH THE SAHABAH رضي الله عنهم:

Receiving this news, the Holy Prophet صلى الله عليه وسلم sent Hazrat Anas رضي الله عنه and Mu'nas رضي الله عنه to reconnoiter the movements of the Quraish. Coming back, they informed that the army of the Quraish had approached near Madina. Later on, Hubāb bin Manzar رضي الله عنه was sent to investigate the number of the soldiers. Reaching back, Hazrat Hubāb رضي الله عنه conveyed very accurate information. Sa'd bin Ma'āz رضي الله عنه Usayd bin Huzayr رضي الله عنه and Sa'd bin 'Abādah رضي الله عنه kept watch over the Masjid the whole night. Sentries were also posted at all corners of the city. (Tabqāt Ibn-e-Sa'd, P:25, V-II)

It was Friday night. When it dawned, the Holy Prophet صلى الله عليه وسلم consulted with the Sahābah رضي الله عنهم. The elderly Muhājirīn and Ansār suggested to encounter the enemy by holding fast to the city. But the young men who could not participate in the Ghazwa-E-Badr and were overpowered with the passion of Shahādāt, were of the view that the enemy should be faced outside the city. The Holy Prophet صلى الله عليه وسلم said, "I have had a dream (He صلى الله عليه وسلم saw this dream on Friday night as is in Tabqāt Ibn-e-Sa'd P:26, V-II) that I am in armours. A heifer is being slaughtered. Its interpretation is that Madina is strong like an armour. Slaughtering of the heifer indicates that a few Sahābah رضي الله عنهم will be martyred. So, we should be confined to Madina to face the enemy. I also saw in the dream that I shook the sword. There was a groove at the point of my sword. I shook the sword again. It became finer than before. Its interpretation is that the Sahābah رضي الله عنهم were like sword who attacked the enemy. Taking the Sahābah رضي الله عنهم in Jihād was just like shaking the sword. Once it was shaken i.e. in the Ghazwa-E-Uhud, its front part was broken i.e. a few Sahābah رضي الله عنهم were slain. Then that same sword was used in another Ghazwa, it became finer and sharper than before and it worked well at the enemy."

Abdullah bin Ubaye (the Chief of the Hypocrites) was also consulted because



he was very active and experienced. He said:

"The past experience is that whenever a person attacked Madina and the citizens faced them remaining within the city, they stood victorious. Whenever they faced the enemy out of the city, they were defeated. O Prophet of Allah, do not go out of the city. By Allah, whenever we went out of the city, we suffered a loss at the hands of the enemy. When we remained in the city and the enemy attacked, he had to suffer a great loss at our hands. Please shut all the passages to Madina. If the enemy enters the city, the brave soldiers will counter them with swords while women and children will stone them from upon the roofs. If he returns unsuccessful from outside, our target is gained." **"فهو المراد" (Tabry PII, V-3)**

But some elderly and young Sahābah رضي الله عنهم were persistent in facing the enemy outside the city, and said:

"O Messenger صلى الله عليه وسلم of Allah, we were looking forward to this day and were praying to Allah for it. Good luck, now Allah has brought that day." Hazrat Hamzah رضي الله عنه, Sa'd bin Abādah رضي الله عنه and Nu'amān bin Mālīk رضي الله عنه said, "O Messenger of Allah صلى الله عليه وسلم, if we face the enemy remaining in the city, our enemy will suspect us of our cowardice" and then Hazrat Hamzah رضي الله عنه spoke out thus:

والذي انزل عليك الكتاب لا اطعم اليوم طعاما حتى اجالدهم بسيفي خارج المدينة (البداية  
البداية والنهاية ج ٢ ص ١٢، زرقاني ج ٢ ص ٢٣)

By Allah Who has revealed the Book upon you صلى الله عليه وسلم, I shall not take meal until I face the enemy with my sword outside the city. **(Al-Bidāya Wan-Nihāya V-4, P:12 Zarqāni V-2, P:23)**

Nu'amān bin Mālīk Ansārī رضي الله عنه said:

يا رسول الله لا تحرمنا الجنة فوالذي بعثك بالحق لا دخلن الجنة

"O Prophet of Allah, do not deprive us of Paradise. By Allah Who has sent you صلى الله عليه وسلم with the Truth, I will certainly enter Paradise."

He صلى الله عليه وسلم said, "On what grounds?" Nu'amān رضي الله عنه said:

لاني اشهدان لا اله الا الله وانك رسول الله ولا افر يوم الزحف

"It is because I attest that there is no Lord but Allah and you صلى الله عليه وسلم are, no doubt, the true Prophet صلى الله عليه وسلم and I do not flee from the battlefield."

In another tradition, there are the following words:

لاني احب الله ورسوله

It is because I love Allah and His Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم said: "You have spoken the truth."

When the Holy Prophet صلى الله عليه وسلم saw that not only the young lovers of Paradise and lovers of martyrdom were already persistent in attacking the enemy outside the city, but some of the elderly Muhājir and Ansār like Hazrat Hamzah رضي الله عنه and Hazrat Sa'd رضي الله عنه were also impatient for martyrdom having the same opinion, he صلى الله عليه وسلم also determined the same.

It was Friday. After Friday Salāt, he صلى الله عليه وسلم addressed the people and persuaded

them to Jihād and Qitāl and to make preparations for it. Hearing this, the sincere slaves who were mad in love for Allah and who were fond of union with Him, were encouraged beyond limits. They comprehended that the time of their release from the captivity of the world had come.

خرم آں روزگزیں منزل ویاں بروم

راحت جاں ظلم وزپے جاناں بروم

"How blessed will be the day when I shall leave this desolate world. I wish the consolation of my being and hence going to my Beloved Lord."

## THE HOLY PROPHET'S ﷺ PREPARATIONS AND ARMOURING:

After the Asr Salāt, he ﷺ went to his room. The Sahābain صاحبین (The two companions رضی اللہ عنہم who remained with him in the world, and are with him in the 'Alim-e-Barzakh (عالم برزخ) and will be with him in Hashr (حشر), at Houz-e-Kousar (حوض کوثر) and in the Paradise) were also with him in his room.

The Holy Prophet ﷺ had not yet come out of his room when Sa'd bin Ma'āz and Usayd Bin Huzair رضی اللہ عنہما said to the people, "You have compelled the Holy Prophet ﷺ for nothing to go out of the city whereas revelation keeps descending upon him ﷺ. It is better leave the matter to him." Meanwhile he ﷺ came out carrying weapons in his hands and wearing two armours one to the front, one to the back. The Sahābah رضی اللہ عنہم said, "O Prophet of Allah ﷺ, we mistakenly insisted against your will which is never appropriate to us. Please, do as you ﷺ like." He ﷺ said, "It is not becoming of a Prophet to take off armours after putting them on till he ﷺ fights with Allah's enemies. Now, let us go with Allah's name and do as I direct. Keep it in mind, as long as you observe patience and are steadfast, Allah's assistance and victory will be with you". (It becomes clear now that this command is not particular to the Holy Prophet ﷺ only but same is the case with every Prophet that taking off arms without fighting is not fair for him. It also becomes clear that if Nafl (supererogation) نفل and Mustahib (مستحب) are started, it becomes obligatory to perform them).

## THE HOLY PROPHET'S ﷺ DEPARTURE AND INSPECTION OF THE ARMY:

On Friday, Shawwal 11, he ﷺ started off with an army of one thousand Sahābah رضی اللہ عنہم. He ﷺ was riding a horse. Hazrat Sa'd bin Ma'āz رضی اللہ عنہ and Hazrat Sa'd bin 'Abādah رضی اللہ عنہ were walking ahead of him in armour and all the rest of the Muslims were walking to his right and left. All this detail is discussed in **Tabaqāt Ibn-e-Sa'd and Zarqānī**. Out of Madina, when he ﷺ reached the place Sheikhaīn (Sheikhaīn is the name of two mounds situated between Madina and Uhud. There lived an old blind Jew and an old blind Jewess. That's why; those mounds were

known as Sheikha. Tabry P:12, V-iii), he ﷺ inspected the army. He ﷺ turned back those who were too young. The names of some of them are as under:-

- 1 Usāmah bin Zaid رضى الله عنه
- 2 Zaid bin Thābit رضى الله عنه
- 3 Abu Saeed Khudri رضى الله عنه
- 4 Abdullah bin 'Umar رضى الله عنه
- 5 Usayd bin Zuhair رضى الله عنه
- 6 Arābah bin Aūs رضى الله عنه
- 7 Barā bin Āazib رضى الله عنه
- 8 Zaid bin Arqam رضى الله عنه

Imām Shāfi' says that seventy Sahābah رضى الله عنهم were presented before him ﷺ who were fourteen years old. The Holy Prophet ﷺ turned them back for being underage. When, after a year, at the age of fifteen, they were brought, he ﷺ allowed them. **(Zarqāni P:25, V-II)** Rāfi' bin Khadīj رضى الله عنه was also one of those underage young men. He very cleverly stood on his tip-toes to look tall-statured. The Holy Prophet ﷺ allowed him. Moreover, it is also said that he was an expert archer.

Once, Umar bin Abdul Aziz رضى الله عنه asked Imām Nāfi': "In how many battles was Abdullah bin Umar رضى الله عنه with the Holy Prophet ﷺ? Imām Nāfi' said: Ibn-e-Umar رضى الله عنه himself told me: I was thirteen years old at the time of Ghazwa-E-Badr while I was fourteen years old at the time of Ghazwa-E-Uhud. I did not even intend to go to the Ghazwa-E-Badr. But at the time of the Ghazwa-E-Uhud, I requested the Holy Prophet ﷺ to allow me to participate in it. But he ﷺ did not allow me due to underage. In the same way, Zaid bin Thābit رضى الله عنه and Aūs bin Arābah bin Aūs رضى الله عنه were also turned back due to underage but Rāfi' bin Khadīj رضى الله عنه was allowed due to his tall stature. I was fifteen years old at the time of the Ghazwa-E-Khanduq (Ditch). Then he ﷺ allowed me and I remained with him ﷺ in the battle." Hearing the Tradition, Hazrat 'Umar bin Abdul Azīz instantly ordered to take it down because people requested him for stipend (allowance) from the Bait-ul-Māl for their sons and brothers. He also ordered to make good deep research. The one who is actually fifteen years old, should be enlisted in the Mujāhideen and fighters and his stipend (allowance) should be started from the Bait-ul-Māl. Those who are less than fifteen years, should be enlisted among children. **(Uyūn-ul-'Asr P:333)** Samrah bin Jundab رضى الله عنه who was his coeval, said to his step-father Mari bin Sanān رضى الله عنه in intense sorrow: "O father, Rāfi' has been allowed and he has gone away but I am left back when I am stronger than he and can beat him down." Mari bin Sanān رضى الله عنه said: O Prophet of Allah ﷺ, you ﷺ have allowed Rāfi' and turned my son back when my son can beat Rāfi' down.

He ﷺ held a wrestling match between Rāfi' رضى الله عنه and Samrah رضى الله عنه. Samrah رضى الله عنه beat Rāfi' رضى الله عنه down. He ﷺ allowed Samrah also. **(Tabri P:12, V-III)**. All the

young and the old, children and middle aged were steeped in the depth of the same passions and were ready to lay down their lives رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (Allah is pleased with them and they are pleased with Him)

## SEPARATION OF THE HYPOCRITES FROM THE MUSLIM ARMY AND THEIR RETURN:

When the Holy Prophet ﷺ reached near Uhud, Abdullah bin Ubaye, the chief of the Hypocrites, who had brought a group of three hundred men with him, turned back saying: He ﷺ has not attached any importance to our opinion. Why should we put ourselves in destruction for nothing. It is not a war. If it had been a war, we would certainly have sided with him." The following verse was revealed about these people.

وَلْيَعْلَمِ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْ فَاِقْتُلُوا فِي سَبِيلِ اللَّهِ اَوْ اذْقِعُوا فَاَقُولُوا لَوْ عَلِمْنَا رَبُّنَا كُنَّا مِنْكُمْ لَقَاتِلُوا لَوْ كُنَّا مِنْكُمْ لَقَاتِلُوا لَوْ كُنَّا مِنْكُمْ لَقَاتِلُوا لَوْ كُنَّا مِنْكُمْ لَقَاتِلُوا  
هَمْزٌ يَنْكُطُ يَوْمَئِذٍ اَخْرَبَ مِنْهُمْ زَيْدُ يَمَانَ يَقُولُونَ يَا قَوْمِ هَرَمَ مَا نَافِقِينَ فِي قُلُوبِهِمْ وَ اللَّهُ اَعْلَمُ  
بِمَا يَكْتُمُونَ ﴿١٤﴾ - (آل عمران ١٤)

And that He might know those who were Hypocrites and it was said to them "Come, fight in the way of Allah, or repel the foe." They said, "If only we knew how to fight, we would follow you!" That day, they were nearer to Kūfr than to Eemān. They utter with their mouths what is not in their hearts. And Allah knows well what they conceal.

Now only seven hundred Sahābah رضی اللہ عنہم were left with the Holy Prophet ﷺ among whom only one hundred were armoured and there were only two horses in the entire army. One for him ﷺ and the other for Abu Bardah bin Nayār Hārithy رضی اللہ عنہ. (Tabri P:12, V-III) Bani Salma from the Khazrij Tribe and Bani Hāritha from Aūs Tribe also intended to turn back like Ibn-e-Ubaye. Both these tribes were to both sides of the Army. Allah assisted them, saved them and they did not return. The following verse was revealed about them :

اِذْ هَمَّتْ خَافِقَتَيْنِ مِنْكُمْ اَنْ تَفْشَلَا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ - (آل عمران ١٢٢)

"When two of your groups were about to lose heart, while Allah was their guardian! It is in Allah alone that the Mu'minIn must place their trust."

He ﷺ was still at the SheikhaIn that the sun set. Hazrat Bilāl رضی اللہ عنہ called out Aẓān and he ﷺ led the Maghrib Salāt and stayed there for the night. Muhammad bin Muslimah رضی اللہ عنہ kept watch over the army the whole night. He patrolled the army time to time and then stayed near the tent of the Holy Prophet ﷺ.

During the last hours of the night, he ﷺ started off. When he ﷺ reached near the Uhud, the time for Fajr Salāt approached. Hazrat Bilāl recited the Aẓān then Iqāmat at his ﷺ command and he ﷺ led the Salāt.

## ARRANGEMENT OF THE ARMY:

After offering the Fajr Salāt, he ﷺ attended to the army. He ﷺ arranged the rows keeping Madina in the front and Uhud at the back. The rows that were a few moments ago formed to establish Salāt, were now ready to show their mettle and lay down their lives in Jihād and Qitāl in the way of Allah. **(Ibn Sa'd, P:27, V-II)**

There is a tradition in Al-Bukhārī by Barā' bin Aāzib رضى الله عنه: The Holy Prophet ﷺ appointed a troop of fifty archers to the back of the Uhud so that Quraish might not attack from the rear. Abdullah bin Jubair رضى الله عنه was appointed their Amīr with the words, **"Do not recede although you see us overpowering the Mushriks. If you see the Mushriks overpowering us, even then not do leave your place nor come for our help."**

It is reported by Zuhair رضى الله عنه, "If you see us eaten up by birds, do not leave your place." Mūsnaḍ-e-Ahmad and Mu'ajam have also reported from Ibn-e-Abbas رضى الله عنه that the Holy Prophet ﷺ ordered them: Stand firm to that place and guard us from behind. If you see us being slain, do not come for our help and if you see us collecting booty, do not join us even." **(Fat-hul-Bārī P:29, V-II)**

## THE CONDITION OF THE QURAISH ARMY:

The Quraish army had already reached near Madina on Wednesday and had encamped at the foot of the Uhud. It numbered three thousand among whom seven hundred were armoured, two hundred horses and three thousand camels. Fifteen women of the nobles of Makkah were also with them who instigated men by reciting some exciting poetic verses. **(Zarqānī P:26, V-II)**

Same is the business of the sensualist, sexualist and satanic people. The names of a few of those women are as under:

- i Hinda D/O 'Utba W/O Abu Sufyān
- ii Umme-Hakīm D/O Hārith bin Hishām W/O 'Ikrima S/O Abu Jahl
- iii Fātima D/O Waleed W/O Hārith bin Hishām
- iv Barzah D/O Masood W/O Safwān bin 'Umayya
- v Reeta D/O Sheeba W/O 'Amr-bin-al-Ās
- vi Salafa D/O Sa'd W/O Talha bin Abi Talha Jamhi
- vii Khannās D/O Mālik M/O Musa'b bin 'Umair
- viii 'Umra D/O Alqamah

Allama Zarqānī رحمه الله says that except Khannās and 'Umrah, all these women رضى الله عنه embraced Islam afterwards.

The Quraish appointed Khālīd bin Waleed to the right wing of the army, 'Ikrima bin Abu Jahl to the left wing, Safwān bin 'Umayya and 'Amr bin-ul-Ās over the infantry and Abdullah bin Abi Rabia' over the archers as officers.

Later on, all these four commanders of Quraish embraced Islam.

## THE HOLY PROPHET'S ﷺ ADDRESS TO THE MUJAHIDEEN:

When the ranks of both the parties got ready, the Holy Prophet ﷺ took a sword in his hand and said “من ياخذ هذا السيف بحقه” (Who will take this sword and fulfil its provision?) Hearing this, many hands lept forward to gain this auspiciousness. But the Holy Prophet ﷺ held his hand. Meanwhile, Abu Dujānah رضى الله عنه stood up and said, "O Prophet of Allah ﷺ, what is the provision to this sword?" He ﷺ said: "Its provision is that the enemies of Allah should be killed with it till it is deformed."

This traditon is reported from Hazrat Anas رضى الله عنه in Mūsnaḍ-E-Ahmad and Al-Muslim from Qatādah bin Nu'amān رضى الله عنه in Mu'ajam Tabrāni and from Hazrat Zubair رضى الله عنه in Mūsnaḍ Bazāz.

Hāfiz Abu Bashār Dūlabi has reported this Tradition from Hazrat Zubair رضى الله عنه Kitāb-ul-Kunā with the addition that he ﷺ said, "The provision of this sword is that no Muslim should be killed with it at any cost and never to flee from facing the enemy with this in hand."

Abu Dujānah رضى الله عنه said, "O Prophet of Allah ﷺ, I take it with its provision i.e. I shall fulfil its provision." He ﷺ, at once, gave the sword to Abu Dujānah رضى الله عنه. Probably, he ﷺ would have been informed through revelation that no one except Abu Dujānah رضى الله عنه could fulfil the provision of that sword. That's why; it was given to Abu Dujānah رضى الله عنه only. (Allah knows better) (Al-Isābah V-4, P:58, Zarqāni V-2, P:28)

### NOTE:-

Abu Dujānah رضى الله عنه was very bold and courageous. He was overwhelmed by a speical state during the war. At the time of war, he would wear red turban on his head and saunter. Probably, the Holy Prophet ﷺ had given him that sword only for this purpose as will become clear later on from his Jihād and Qitāl.

### INCEPTION OF WAR AND KILLING OF QURAISH DUELLISTS ONE BY ONE:

First of all, Abu Āamir came out in the Battlefield from the side of the Quraish. He was the Chief of the Aūs Tribe during the time of ignorance. He was called a hermit due to his piety. When the light of Islam spread in Madina, he could not tolerate its illumination and went to Makkah. The Holy Prophet ﷺ prescribed his name as "Al-Fāsiq" instead of hermit. Reaching Makkah, this wicked person urged the Quraish on to fight with the Holy Prophet ﷺ. He himself came with them in the Ghazwa-E-Uhud. He made them realize that when the people of the Aūs Tribe would see him, they would desert the Holy Prophet ﷺ and come to his side.

## THE FIRST DUELLIST:-

This same Abu Aāmīr landed in the field in the Ghazwa-E-Uhud and said challengingly:

يا معشر الاوس انا ابو عامر: O the people of Aūs, I am Abu Aāmīr.

May Allāh bless the people of Aūs who retorted!

لا انعم الله بك عينا يا فاسق: O the wicked and the disobedient to Allāh, may Allāh never cool your eyes!

Hearing this crushing retorting reply, Abu Aāmīr returned very humiliatingly and said to his people, "My nation has changed after me." (Zarqāni P:30, V-II, Ibn-e-Hishām P:79, V-II, Tabri P:16, V-III, 'Uyūn-ul-'Asr P:336, Al-Bidāya Wan-Nihāya P:16, V-IV)

## SECOND DUELLIST:-

Afterwards, the Standard bearer of the Mushriks, Talha bin Abi Talha came forward and said challengingly: "It is your fallacy that Allāh will push us soon into the hell with your swords and enter you into Paradise with our swords. Is there anyone among you whom my sword may enter in the Paradise soon or his sword may push me into hell soon?"

Hearing this, Hazrat Ali رضي الله عنه came forward and ran his sword at him due to which his foot was cut. He fell down face downward and the cloth from upon his private parts opened. Hazrat Ali رضي الله عنه felt ashamed and came back. The Holy Prophet صلی اللہ علیہ وسلم said to Hazrat Ali, "Why have you come back?" He رضي الله عنه replied, "I felt ashamed seeing his private parts." (Zarqāni P:31, V-II) Ibn-e-Sa'd says "Hazrat Ali رضي الله عنه ran his sword at him due to which his head was cut into two."

The Holy Prophet صلی اللہ علیہ وسلم became happy and raised the slogan "Allāh-o-Akbar!" All the Muslims also did so.

Probably, Hazrat Ali's رضي الله عنه sword's first blow ran at his foot and it was cut and the second blow ran at his skull and it was cut into two. In Ibn-e-Jareer's tradition, there is mention of only one blow but in that of Ibn-e-Sa'd, there is the mention of the second also. So, there is no contradiction in both these narrations.

## THIRD DUELLIST:-

Later on, Usmān bin Abi Talha held the Standard and came forward in the field reciting exciting verses.

ان علي اهل اللواء حقا  
ان تخضب الصعدة او تندقا

It is incumbent upon the Standard bearer to fight so fiercely till his spear is reddened with the blood of the enemy or is broken.

Hazrat Hamzah رضي الله عنه rushed forward, attacked and cut both of Usmān's hands and shoulders. The Standard fell from his hands and soon he died.



#### FOURTH DUELLIST:-

Then Abu Sa'd bin Abi Talha took up the Standard. Hazrat Sa'd bin Abi Waqās رضي الله عنه took aim at him and shot an arrow upon his windpipe due to which his tongue drooped out. Then he رضي الله عنه rushed forward and killed him at once.

#### FIFTH DUELLIST:-

After this, Masāfe' bin Talha bin Abi Talha took up the Standard. Hazrat Aasim bin Thābit رضي الله عنه killed him with one stroke.

#### SIXTH DUELLIST:-

Then Hārith bin Talha bin Abi Talha took up the Standard- Hazrat Aāsīm رضي الله عنه killed him also with one stroke of the sword and according to some others, Hazrat Zubair رضي الله عنه Killed him.

#### SEVENTH DUELLIST:-

Then Kilāb bin Talha bin Abi Talha held up the Standard. Hazrat Zuabir رضي الله عنه stepped forward and killed him.

#### EIGHTH DUELLIST:-

After that, Jūlass bin Talha bin Abi Talha took up the Standard. Hazrat Talha رضي الله عنه killed him at once.

#### NINETH DUELLIST:-

After that, Artāt bin Sharjeel held the Standard. Hazrat Ali رضي الله عنه killed him.

#### TENTH DUELLIST:-

Then Suraih bin Qārīz stepped forward with the Standard. He was also killed instantly. His killer's name is not known.

#### ELEVENTH DUELLIST:-

Then his slave Sawāb came forward with the Standard. Hazrat Sa'd bin Abi Waqās رضي الله عنه or Hazrat Hamzah رضي الله عنه or Hazrat Ali رضي الله عنه (contradiction in sayings) killed him. (Zarqāni P:131,V-II, Bin Sa'd P:28,V-II)

In this way, twenty - two chiefs of Quraish were killed. Allama Ibn-e-Hishām has given their names in detail with the figures 'who (Sahābi رضي الله عنه) killed whom' of the chiefs. (Zarqāni, V-II, P:31, Ibn-E-Hishām V-II, P:103)

#### ABU DUJĀNAH'S رضي الله عنه VALOUR:-

Abu Dujānah رضي الله عنه whom the Holy Prophet ﷺ had given his sword, was very brave and gallant. He took out his red turban, put it on his head and came to the field strutting with the following verse on his lips:

انا الذى عاهدنى خليلي  
ونحن بالسفح لدى النخيل



I am the same from whom that friend of mine took the pledge (his love has penetrated into my heart (i.e. Muhammad ﷺ) when we were at the foot of the mountain near an oasis.

ان لا اقوم الدهر فى الكبول  
اضرب بسيف الله والرسول

The pledge is: I shall never stand in the back ranks. With the sword of Allah and His Messenger ﷺ, I will keep killing the enemies.

Seeing Abu Dujānah رضى الله عنه strutting, the Holy Prophet ﷺ said: This style of gait is very abominable to Allah but not in this situation (i.e. when it is only to counter the enemies of Allah and His Prophet ﷺ and not for ones own Self). Hazrat Abu Dujānah رضى الله عنه kept splitting the enemy ranks. Anyone, who came before him, was killed till he confronted Abu Sufyān's wife, Hind. Abu Dujānah رضى الله عنه lifted the sword at her but soon held up his hand because it was not appropriate in any way to run the Prophet's ﷺ sword on a woman. One tradition is that Abu Dujānah رضى الله عنه reached Hind. She called to the people but no one came to help her. Abu Dujānah رضى الله عنه says that it did not seem good to him to run the Holy Prophet's ﷺ sword at a shelterless and helpless woman. (Al-Bidāya Wan-Nihāya P:16, V-IV)

### HAZRAT HAMZAH'S رضى الله عنه BRAVERY AND SHAHADAT:

The Kuffār were greatly perplexed and apprehensive of Hazrat Hamza's fierce attacks. Anyone upon whom he رضى الله عنه raised his sword, was killed at once. Wahshi bin Harb was the Abyssinian slave of Jubair bin Muta'm. Jubair's uncle Tu'aymah bin 'Addi was killed by Hazrat Hamzah رضى الله عنه in the Ghazwa-E-Badr. Jubair was greatly shocked at it. Jubair said to Wahshi, "If you kill Hamzah رضى الله عنه you will be released." When the Quraish set out for the Ghazwa-E-Uhud, Wahshi also accompanied them.

When the ranks of both the parties got ready for Qitāl, and the fight started, Sabā' bin Abdul-'Uzzā came forward challenging هل من مبارز؟ (Is there any duellist to face me?)

Hazrat Hamzah رضى الله عنه went to him saying, "O Sabā', O the son of the clitoris-cutter (for his mother was a woman circumciser), you want to face Allah and His Messenger?" Saying this, he ran the sword at him and killed him.

Wahshi was hiding himself behind a stone to look out for Hazrat Hamzah رضى الله عنه. When Hazrat Hamzah رضى الله عنه passed that way, Wahshi threw a Javelin at him from behind under the navel and it penetrated across.

Hazrat Hamzah رضى الله عنه walked a few steps, staggered but fell down and met his Lord. انا لله وانا اليه راجعون

This is the Tradition of Al-Bukhāri. But Musnad Abi Dawood Tayalsy رحمه الله says: Wahshi says: "When I came to Makkah, I was freed. Moreover, I had gone with the Quraish just to kill Hazrat Hamzah رضى الله عنه. Fighting was not my aim."

**(Fat-hul-Bārī P:202, V-VII)** After killing Hamzah (رضي الله عنه), I sat separate away the army because my object was nothing more than gaining freedom by killing Hazrat Hamzah رضي الله عنه.

## NOTE:-

After the conquest of Makkah, Wahshi, in the company of a delegate from Ta'if, came to the Holy Prophet ﷺ to embrace Islam. Seeing him coming, the Sahābah رضي الله عنهم cried out. "O Messenger of Allah ﷺ, "Wahshi, the killer of your uncle!" He ﷺ said:

دعوه فلاسلام رجل واحد احب الى من قتل الف كافر

"Let him come. One man's embracing Islam is many times dearer to me than killing one thousand Kuffār."

Later on, he ﷺ asked Wahshi about the details of killing Hazrat Hamzah رضي الله عنه. Wahshi related the incident in a great sense of shame only to comply with the order. He embraced Islam. The Holy Prophet ﷺ said to him, "Try not to come before me if possible because seeing you, the grief of my uncle refreshes." As Wahshi رضي الله عنه did not want to trouble him ﷺ, whenever he رضي الله عنه would come, he رضي الله عنه would sit at the back and was always anxious how to make amends for it. Therefore, as an expiation, he killed Musailima Kazzāb with that same javelion and pushed him into hell. Musailima had claimed False Prophethood after the demise of the Holy Prophet ﷺ.

He رضي الله عنه killed Musailima Kazzāb by blowing the spear at the navel as he had killed Hazrat Hamzah رضي الله عنه. In this way, he recompensed the best among the people by killing the worst among the people. **(Fat-hul-Bārī P:284,285, V-VII)** There is a tradition in Al-Bukhari that an Ansāri was also with Wahshi رضي الله عنه in killing Musailima Kazzāb. Wāqidi and Ishāq bin Rāhwia and Hākīm say that it was Abdullah bin Zaid bin Aāsīm Māznī رضي الله عنه and some people take the names of 'Addi bin-Sahl, and some, Abu Dujānah رضي الله عنه and some others bin-Zaid bin Khattāb رضي الله عنه. Some people say that it was Shann bin Abdullah رضي الله عنه as becomes clear from the following verses:

الم تراني ووحشيهم ..... ضربنا مسيلمة المفتن

(Do you not know that I and Wahshi both killed Musailma the wicked person?)

يسألني الناس عن قتله ..... فقلت ضربت وهذا طعن

(People ask me about the killing of Musailma Kazzāb as to who killed. I answer, I blew the sword and Wahshi blew the spear)

فلست بصاحبه دونه ..... وليس بصاحبه دون شن

(The gist is that neither I am the killer of Musailima nor can Wahshi be called the killer without the help of Shann) **(Fat-hul-Bārī V-VII, P:284, 285)**

Wahshi narrates: "I went to the Holy Prophet ﷺ. He ﷺ asked: Was it you who killed Hamzah?" I said:

نعم والحمد لله الذى اكرمهم ..... بيدى ولم يهني بيده

(Yes and thanks to Allah who blessed Hamzah رضي الله عنه with Shahādat and honour through me and did not disgrace me at his hands.)

It is a fact that if Wahshi رضي الله عنه had been killed by Hazrat Hamzah رضي الله عنه at that time, he رضي الله عنه would have been killed in Kūfr and there is no greater disgrace and ignominy than dying in Kūfr. After that, he رضي الله عنه said to Wahshi, "Go and fight in the way of Allah as you used to fight to hinder people from Allah." (At-Tabrāni) (Majma'zzawāid V-VI, P:121)

## SHAHĀDAT OF HAZRAT HANZALAH رضي الله عنه THE GHASEEL-UL-MALĀIK

Hazrat Hanzalah رضي الله عنه was the son of Abu Āmir Al-Fāsiq who has already been mentioned. He رضي الله عنه was with the Holy Prophet صلی اللہ علیہ وسلم in this battle.

There was a duel between Abu Sufyān and Hazrat Hanzalah رضي الله عنه. Hazrat Hanzalah رضي الله عنه tried to rush and attack Abu Sufyān. But Shaddād bin Aswad attacked from behind due to which Hazrat Hanzalah رضي الله عنه was martyred.

The Holy Prophet صلی اللہ علیہ وسلم said: I saw the angels washing Hazrat Hanzalah رضي الله عنه with the cloud water in silver utensils.

His wife named Jameela was a Sahābia رضي الله عنها. She was the sister of the Chief of the Hypocrites Abdullah bin Ubaye. She was asked about it. It came to be known that he had departed for Jihād when he was in a state of ceremonial impurity and was martyred in that state. (Narrated by Ibn-e-Ishāq, Al-Hākīm, Sahaha, Ibn-e-Sa'd etc Khasā'is-e-Kūbra V-I, P:416)

The day when Hazrat Hanzalah رضي الله عنه was going to be martyred, his wife had a dream that night. She saw that a door of the sky was opened. Hazrat Hanzalah رضي الله عنه entered it and the door was shut. His wife had completely perceived that Hazrat Hanzalah رضي الله عنه was going to be martyred.

After the fight, when his dead body was discovered, water was dripping from his head. (Raūz-ul-Anf V-2, P:133) That is why; Hazrat Hanzalah رضي الله عنه is known with the title Ghaseel-ul-Malāik i.e. the one who had been bathed by the angels.

Hazrat Hanzalah's رضي الله عنه father Abu Āmir Al-Fāsiq was fighting against the Holy Prophet صلی اللہ علیہ وسلم. Hazrat Hanzalah رضي الله عنه asked for permission to kill his father but he صلی اللہ علیہ وسلم forbade him رضي الله عنه. (Narrated by Ibn-e-Shāheem with authentic reference-Al-Isābah Tarjuma Hanzalah رضي الله عنه bin Abi 'Āmir)

Owing to these brave and venturesome attacks of the Muslims, the Quraish lost wits and began to scatter and flee hither and thither. Women also began to run towards the mountains in perturbation and consternation. So, the Muslims got busy in collecting the spoils of war.

## MUSLIM ARCHERS' RECEDING FROM THE GORGE AND COMPLETE REVERSION OF THE SITUATION:

When the group of archers (who had been appointed to safeguard the gorge) saw that the enemy had been defeated and the Muslims victorious, and had got busy in collecting the spoils, they also moved to that side. Their Amīr Abdullah bin Jubair رضي الله عنه forbade them saying that the Holy Prophet ﷺ had advised them not to leave that place. But his companions رضي الله عنهم did not listen to him, left the gorge and got busy in collecting the spoils.

### SHAHADAT OF HAZRAT ABDULLAH BIN JUBAIR رضي الله عنه AND HIS TEN COMPANIONS رضي الله عنهم:

There were only ten men with Abdullah bin Jubair رضي الله عنه left at the gorge. As soon as there was violation of the orders of the Holy Prophet ﷺ, triumph was changed into defeat in no time. Khālīd bin Waleed was to the right wing of the Mushrik army. When he found the passage vacant, he attacked from behind. Abdullah bin Jubair رضي الله عنه with his ten companions رضي الله عنهم was martyred.

### MUSA'B BIN UMAIR'S رضي الله عنه SHAHĀDAT:

Because of this sudden unexpected attack of the enemy, the ranks of the Muslims were shattered and the enemies of Allah approached near the Holy Prophet ﷺ.

Hazrat Musa'b bin 'Umar رضي الله عنه, the standard-bearer of the Muslims was near the Holy Prophet ﷺ. He countered the enemy and was slain. After that, he رضي الله عنه handed over the standard to Hazrat Ali رضي الله عنه. As Hazrat Musa'b bin 'Umar رضي الله عنه resembled the Holy Prophet ﷺ much in appearance, some satanic person spread the rumour that the Holy Prophet ﷺ had been martyred. Therefore, vexation and confusion caught hold of all the Muslims. Hearing this terrible news, all lost their wits, and in confusion and consternation, there remained no distinction between the friend and the foe and the Muslims' swords began to run at one another.

### MISTAKEN KILLING OF HAZRAT HUZAIFA'S رضي الله عنه FATHER BY THE MUSLIMS:

Hazrat Huzaifa's رضي الله عنه father Hazrat Yamān رضي الله عنه was also caught in that chaos. Hazrat Huzaifa رضي الله عنه saw from a distance that the Muslims were going to kill his father رضي الله عنه. He cried out "O slaves of Allah, he رضي الله عنه is my father." But who would hear in this confusion and uproar? At last, Hazrat Yamān رضي الله عنه was martyred. When the Muslims came to know that he رضي الله عنه was Hazrat Huzaifa's رضي الله عنه father, they were much ashamed and said, "By Allah, we did not recognize him." Hazrat Huzaifa رضي الله عنه said:

يَعْقُوبُ اللَّهِ نَكَرَ وَهُوَ مَرْحَمٌ مُرْتَجِرٌ

"May Allah pardon you. He is the All-Merciful."

The Holy Prophet ﷺ intended to pay "Diyat" (compensation for

man-staughteter) but Hazrat Huzaifa رضي الله عنه did not accept it due to which Hazrat Huzaifa's رضي الله عنه importance increased more in the eyes of the Prophet صلی اللہ علیہ وسلم. (Tabri V-III, P:26, Fat-hul-Bārī V-VII, P:279, Zarqānī V-II, P:32, Ibn-e-Hishām V-II, P:87)

## PERTURBATION OF THE MUSLIM ARMY DUE TO THE SUDDEN ATTACK OF KHALID BIN WALEED AND THE HOLY PROPHET'S صلی اللہ علیہ وسلم UNIQUE PERSEVERANCE:

Although many brave and valiant warriors staggered due to this sudden unexpected attack of Khālīd bin Waleed, yet there was not a slight wavering in the steadfastness of the Holy Prophet صلی اللہ علیہ وسلم. How could it be because, God forbids, Prophets and Messengers never be cowardly. The mountains can move but the Prophets cannot move even an inch. One Prophet's bravery is many times heavier and weightier than that of the whole universe. Therefore, it is reported by Miqdād رضي الله عنه in Baihaqi:

فوالذى بعثه بالحق ما زالت قدمه شبرا واحدا وانه لقي وجه العدو ويفى اليه طائفة من اصحابه مرة وتفترق مرة فربما رايتهم قائما يرمى عن قوسه ويرمى بالحجر حتى انحازوا عنه  
(زرقانى ج ٢ ص ٣٢)

"By Allah who has revealed him صلی اللہ علیہ وسلم with the truth, his صلی اللہ علیہ وسلم step did not recede even an inch from its place and certainly, he صلی اللہ علیہ وسلم remained steadfast in opposition to the enemy. A group of Sahābah رضي الله عنهم would sometimes come near him صلی اللہ علیہ وسلم and sometimes go away. I saw him صلی اللہ علیہ وسلم blowing arrows and throwing stones till the enemy retreated."

## THE HOLY PROPHET'S صلی اللہ علیہ وسلم GUARDS:

Ibn-e-Sa'd says that during that turmoil and perturbation, fourteen Sahābah رضي الله عنهم remained with the Holy Prophet صلی اللہ علیہ وسلم; seven from among the Muhājir and seven from the Ansār رضي الله عنهم. Their names are as under:-

### THE MUHAJIR:

- i. Hazrat Abu Bakr Siddique رضي الله عنه
- ii. Hazrat Umar Bin Khattāb رضي الله عنه
- iii. Hazrat Abd-ur-Rahmān bin 'Aūf رضي الله عنه
- iv. Hazrat Sa'd bin Abi Waqqās رضي الله عنه
- v. Hazrat Talhah رضي الله عنه
- vi. Hazrat Zubair bin 'Awwām رضي الله عنه
- vii. Hazrat Abu 'Ubaidah رضي الله عنه

## THE ANSAR:

- i. Hazrat Abu Dujānah رضى الله عنه
- ii. Hazrat Hubāb bin Manzar رضى الله عنه
- iii. Hazrat 'Aāsīm bin Thābit رضى الله عنه
- iv. Hazrat Hārith bin Samma رضى الله عنه
- v. Hazrat Sohail bin Hanīf رضى الله عنه
- vi. Hazrat Sa'd bin Ma'az رضى الله عنه
- vii. Hazrat Usaid bin Hūzair رضى الله عنه

The name of Hazrat Ali رضى الله عنه has not been mentioned because after the Shahādāt of Hazrat Musa'b bin 'Umair رضى الله عنه, the Holy prophet ﷺ had handed him over the Standard. He was busy with fighting.

These fourteen Sahābah رضى الله عنهم were with him ﷺ. But in the hour of need, some of them would disperse hither and thither but come back soon.

So, sometimes, there were twelve people with him ﷺ (As reported by Barā' bin Aāzib in Al-Bukhārī), sometimes, there were eleven (as reported by Hazrat Jābir رضى الله عنه with authentic references in An-Nisai and Dalā'il-e-Bayhaqi) and sometimes there were seven (as reported by Anas bin Mālik رضى الله عنه in Al-Muslim)

There are different traditions about the number of the Sahābah رضى الله عنهم who remained with the Holy Prophet ﷺ due to the differences of timings and variation in situation. The statement of every reporter is accurate according to his time. There remained twelve or eleven or seven Sahābah رضى الله عنهم with him ﷺ at different times and occasions. All the traditions are agreed upon. There is no contradiction.

(For details, please consult Fat-hul-Bārī V-VII, P:277 and Zarqānī V-II P:35)

## QURAISHITE'S SUDDEN RUSH AT THE HOLY PROPHET ﷺ AND SACRIFICE OF SAHABAH رضى الله عنهم:

Hazrat Anas رضى الله عنه reports in Al-Muslim that when there was the rush of Quraish at him ﷺ, he رضى الله عنه said: "Who will remove them from me and become my companion in Paradise?" Seven people of Ansār were with him at that time. All the seven fought turn by turn and were martyred. (Al-Muslim V-II, P:107, Ghazwa-E-Uhud as reported by Ahmad in Al-Bidāya Wan -Nihāyah V-IV, P:26)

According to Ibn-e-Ishaq's tradition, he رضى الله عنه said:

"Who is the man that may sacrifice his life for us?"

من رجل يشرى لنا نفسه

Hearing this, Zayād bin Sakan رضى الله عنه and five Ansār stood up. All showed their mettle with devotion and bravery one after the other and were martyred selling their souls to acquire Paradise.

Zayād bin Sakan رضى الله عنه won special dignity. When he was injured and fell

down, the Holy Prophet ﷺ ordered to bring him ﷺ to him ﷺ. People carried him ﷺ to the Holy Prophet ﷺ. He ﷺ placed his cheeks on the Holy Prophet's ﷺ feet and thus died **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**. (We are for Allah and we are to return to Him) (Ibn-e-Hishām V-II, P:849)

### 'UTBA BIN ABI WAQQAS' ATTACK AT THE HOLY PROPHET ﷺ:

Hazrat Sa'd bin Abi Waqqās ﷺ brother found the opportunity and flung a stone at the Holy Prophet ﷺ due to which his incisor was martyred and the lower lip was injured. Hazrat Sa'd bin Abi Waqqās ﷺ says: I was never as much furious and wrathful of killing any one else as my brother 'Utba. (Fat-hul-Bārī, V-VII, P:281) (Narrated by Ibn-e-Ishāq)

### ABDULLAH BIN QAMI'AH'S ATTACK AT THE HOLY PROPHET ﷺ:

Abdullah bin Qami'ah, a famous wrestler from the Quraish, launched so fierce an attack at the Holy Prophet ﷺ that his cheek was injured and two rings of the helmet penetrated into the cheek. Abdullah bin Shihāb Zohri (came with the Kuffar in the Ghazwa-E-Uhud but later on embraced Islam and died in Makkah. Zarqāni V-II, P:38) flung a stone at his ﷺ forehead. When blood began to trickle from his face, Hazrat Abu Saeed Khudri's ﷺ father Mālik bin Sinān ﷺ sucked all the blood and wiped the face clean. The Holy Prophet ﷺ said: **لَنْ تَمَسَّكَ النَّارُ** "The Fire of hell will never touch you."

It is reported by Abu Amāmah ﷺ in Mu'ajam Tabrāni that after injuring him ﷺ, Ibn-e-Qami'ah said:

**خُذْهَا وَأَنَا ابْنُ قَمِيَّةٍ** (Take him, I am Ibn-e-Qami'ah)

He said **أَقِمَّكَ اللَّهُ** "May Allah disgrace you, and kill and destroy you!"

After a few days, Allah imposed a mountain goat upon him which struck Ibn-e-Qami'ah with its horns and tore him into pieces. (Fat-hul-Bārī V-VII, P:281, Zarqāni V-II, P:38)

### HAZRAT ALI ﷺ AND HAZRAT TALHA'S ﷺ SUPPORTING THE HOLY PROPHET ﷺ:

There was the weight of two iron armours on the Holy Prophet's ﷺ body. So he ﷺ fell into a hole which Abu Aāmīr Al-Fāsiq had dug as a war device against the Muslims. Hazrat Ali ﷺ held his hand and Hazrat Talha ﷺ supported the back and he ﷺ stood up.

Then he ﷺ said: Those who want to see a living Shaheed moving about the earth, should see Talha ﷺ. Hazrat 'Ayesha Siddīqā ﷺ reports from her father Abu Bakr Siddīq ﷺ that Abu 'Ubaida bin-al-Jarrāh ﷺ drew out two links of the iron helmet which had pierced into the face due to which Abu 'Ubaida's ﷺ two teeth were martyred. **أَمِينَ! وَاضْحَكَ سَنَهُ يَوْمِ الْقِيَامَةِ**. This is an authentic tradition. (Zarqāni V-II, P:38, Ibn-e-Hishām V-II, P:84)



When the Holy Prophet ﷺ intended to climb up the mountain, he ﷺ could not, due to weakness and the weight of two armours. At that time, Hazrat Talha رضي الله عنه squatted for him, and lifted him up until he ﷺ climbed onto the mountain. Hazrat Zubair رضي الله عنه says: I رضي الله عنه heard the Holy Prophet ﷺ saying at that time,

“اوجب طلحة” "Talha رضي الله عنه made Paradise binding on him." (Narrated by Ibn-e-Ishāq)

Hazrat Qais bin Abi Hāzim رضي الله عنه says that he saw Talha's رضي الله عنه hand with which he رضي الله عنه had saved the Holy Prophet ﷺ on the day of Uhud, that it was completely crippled. (Al-Bukhārī)

Hakim reports in the Al-Ikleel that on that day, Hazrat Talha رضي الله عنه sustained thirty-five or thirty-nine injuries.

It is narrated in Abu Dawood Tayālsī from Hazrat 'Ayesha رضي الله عنها that whenever Hazrat Abu Bakr Siddique رضي الله عنه talked of the Ghazwa-E-Uhud, he رضي الله عنه always said: "That day was entirely for Talha." كان ذلك اليوم كله لطلحة

Hazrat Jabbir رضي الله عنه reports that while restraining the attacks of arrows of the enemy upon the Holy Prophet ﷺ when Hazrat Talha's رضي الله عنه fingers were cut, he called out “حس”. (This word is with "N" in Fat-hul-Bārī which means "Well" but Allama Zarqāni has noted it without "N" i.e. “حس” as we utter "Ah" from our tongue.) The Holy Prophet ﷺ said:

لوقلت بسم الله لرفعتك الملائكة والناس ينظرون اليك حتى تلج بك في جوال السماء (رواه النسائي والبيهقي بسند جيد) (فتح الباری ج ٤ ص ٢٤٨، زرقانی ج ٢، ص ٣٩)

"Instead of uttering حس if you had pronounced بِسْمِ اللّٰهِ, the angels would have carried you up while people would have been noting you till they (angels) would have carried you to the high atmosphere of the sky" (Nisāi and Baihaqi have narrated this Hadith with fine and authentic reference.) (Fat-hul-Bārī V-VII, P:278, Zarqāni V-II, P:39)

Hazrat 'Ayesha رضي الله عنها reports from Hazrat Abu Bakr Siddique رضي الله عنه "We saw on the Day of Uhud that there were more than seventy wounds on Hazrat Talha's رضي الله عنه body." (Abu Dawood Tayālsī) (Fat-hul-Bārī V-VII, P:66 Manaqib-e-Tallah رضي الله عنه).

Hazrat Anas' step-father Abu Talha رضي الله عنه was covering the Holy Prophet with a shield. He was a skilful archer. On that day, he broke two or three bows. Whenever a person passed there with his quiver, the Holy Prophet ﷺ would say to him "Hand over this quiver to Abu Talha رضي الله عنه." "Whenever the Holy Prophet ﷺ would intend to lift up his eyes to look at the enemy, Abu Talha رضي الله عنه would say:

بابي انت وامى لاتشرف يصبك سهم من سهام القوم نحري دون نحرك

"My father and mother be ransom for you, do not lift up your eyes lest an arrow should hit you. My chest is a shield for you."

Hazrat Sa'd bin Abi Waqqās رضي الله عنه was a great skilful archer. On the day of Uhud, the Holy Prophet ﷺ handed over all the arrows of his quiver and said: ارم



“فداك ابني وامي” Blow (them) my father and mother be ransom for you.”

Hazrat Ali رضي الله عنه says: "I did not listen the Holy Prophet صلی اللہ علیہ وسلم uttering فداك ابني وامي but for Sa'd bin Abi Waqqās رضي الله عنه. (Al-Bukhārī, P:581) (i.e. he صلی اللہ علیہ وسلم was not heard saying for anyone except for Hazrat Sa'd رضي الله عنه otherwise his saying فداك ابني وامي for Hazrat Zubair رضي الله عنه in the battle of Bani Quraizah is mentioned in "Al-Bukhārī" in the chapter "Virtues of Zubair رضي الله عنه") (Fat-hul-Bārī, V-VII, P-66: Virtues of Sa'd bin Abi Waqqās)

Hākim reports that Hazrat Sa'd رضي الله عنه blew one thousand arrows on the Day of Uhud.

### HAZRAT ABU DUJĀNAH'S رضي الله عنه SACRIFICE:

Hazrat Abu Dujānah رضي الله عنه (Hafiz Ibn-e-Abdul Birr says that Abu Dujānah رضي الله عنه was involved in the killing of Musailma Kazzāb and was martyred in that war) stood before him صلی اللہ علیہ وسلم as a shield against the enemy turning his back at them. There were arrows after arrows and Abu Dujānah's رضي الله عنه back was their target. But he صلی اللہ علیہ وسلم did not move from his place lest an arrow should strike the Holy Prophet صلی اللہ علیہ وسلم. (Ibn-e-Ishāq, Zarqāni V-II, P:43)

### WARNING: -

As the Holy Prophet صلی اللہ علیہ وسلم was the last of all the Prophets and the achievements of prophethood ended at him صلی اللہ علیہ وسلم, amiability was also at its height and Sahābah's رضي الله عنه mad passion of love for him صلی اللہ علیہ وسلم also had no limits. By Allah, all the tales of Laila and Majnū (Two legendary Lovers in the middle Ages) seem dust before this sacrifice and dedication.

### THE HOLY PROPHET'S صلی اللہ علیہ وسلم EXPRESSION OF REGRET ABOUT THE MUSHRIKS:

Hazrat Anas رضي الله عنه says that on the Day of Uhud, the Holy Prophet صلی اللہ علیہ وسلم would wipe his blood from upon his face and say: "How can that nation prosper which stains its Prophet's face with blood while he صلی اللہ علیہ وسلم persuades them to their Lord." (Reported by Ahmad, Tirmizi, and Nisāi)

### THE HOLY PROPHET'S صلی اللہ علیہ وسلم CURSING SOME OF THE CHIEFS OF QURAISH AND REVELATION OF THE VERSE:

There is a tradition in Al-Bukhari by Hazrat Salīm that the Holy Prophet صلی اللہ علیہ وسلم cursed Mursal Safwān bin Umayya, Sohail bin 'Amr and Hārith bin Hishām. At this, Allah revealed the following verse:

لَيْسَ بَأْسٌ مِنَ الْقَمَرِ شَيْءٌ وَوَيْتُوبٌ عَلَيْهِمْ وَأَعْدِيَهُمْ قُلْهُمْ ظَالِمُونَ (آل عمران - ١٢٨)

"The authority is naught-whether Allah may turn towards them  
or He may chastise them because they are on the wrong."

Hāfiz Asqalāni رحمته الله says that all the three embraced Islam on the conquest of Makkah. Probably, Allah had forbidden him صلی اللہ علیہ وسلم to curse them only for that reason and revealed this verse. (Fat-hul-Bārī V-VII, P:281)

Hazrat Abdullah bin Masood رضي الله عنه says: I see the Holy Prophet ﷺ before my eyes wiping the blood from upon his forehead and saying:

رب اغفر لقومي فانهم لا يعلمون

"O Lord, forgive my nation, they do not know." (Al-Muslim, Ghazwa-E-Uhud, V-II, P:108)

He ﷺ said: فانهم لا يعلمون out of compassion and kindness i.e. they do not know; they are unaware but did not say فانهم يجهلون i.e. they are illiterate.

Although there remains no excuse for ignorance and illiteracy after observing the open signs of Islam yet the Holy Prophet ﷺ apologised using the excuse of not knowing to Allah for them out of the height of compassion and clemency so that Allah Almighty might take them out of Kūfr and Polytheism, enter them into the house of Peace and Safety of Eemān and Islam and bless them with so much love for Him that they might realize the meanness of this world and observe the greatness and height of the Hereafter and that they might come out of the prison-house of Kūfr and sin and dwell at the house of peace and safety of Eemān and Islam, sincerity and sacrifice. Then they may never come out from it forever and ever.

### NOTE:-

As long as the Kāfir does not die in the state of Kūfr, supplication for his forgiveness is fair in the sense that Allah may grant him with the power and capacity to repent of Allah from Kūfr and Polytheism and bless him with the wealth of guidance on to the path of Eemān so that he may deserve absolution and forgiveness from Allah. When a Kāfir dies in a state of Kūfr and Polytheism, it is not fair to supplicate for his forgiveness as Allah says:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ أَنَّهُمْ مُّشْرِكُونَ  
أَصْحَابُ الْجَنَّةِ - (توبه - ١١٣)

**"It is not (permissible) for the Prophet and Mu'minīn to seek forgiveness for the Mushriks, even if they are kinsmen, after it became clear to them that they are the people of hell."**

Hazrat Qatādah bin An-Nu'amān رضي الله عنه says: "On the Day of Uhud, I stood before the face of the Holy Prophet ﷺ and turned my face to the enemies so that enemy arrows might fall on me and his ﷺ face might remain safe. The last arrow of the enemy fell on my eye in a way that the eye-ball came out. I held it in my hand and went to the Holy Prophet ﷺ. Seeing this, tears rolled down the Holy Prophet's ﷺ cheeks and supplicated for me, "O Allah, protect Qatādah's رضي الله عنه face as he has protected Your Prophet's face and make this eye even more beautiful and sharp-sighted than the other." Then he ﷺ placed the eye-ball in its socket. The eye became quite right rather sharper than before. (At-Tabrānī, Abu Naeem, Ad-Dar-Qutni) (Al-Isābah V-III, P:225)

There is a tradition that Hazrat Qatādah رضي الله عنه took the pupil of his eyes in his hand and went to the Holy Prophet ﷺ. He ﷺ said, "If you observe patience, there

is Paradise for you. If you wish I may put it in its socket and supplicate for you." Qatādah رضي الله عنه said: "O Prophet of Allah ﷺ, my wife has passionate love for me. I fear lest she should begin to hate me if she sees me blind in one eye." He ﷺ placed the eye-ball in its socket and supplicated thus اللهم اعطه جمالاً.

"O Allah, bless him with beauty!" (Zarqāni V-II, P:42)

## THE RUMOUR OF THE HOLY PROPHET'S ﷺ SHAHĀDAT

When the news that the Holy Prophet ﷺ had been killed spread, some of the Muslims lost heart and said in despair, "What use of fighting when the Holy Prophet ﷺ has been killed." At this, Hazrat Anas bin Mālik's رضي الله عنه uncle Hazrat Anas bin Nazar رضي الله عنه said, "O People, If Muhammad ﷺ has been killed, Muhammad's ﷺ Lord has not been killed. Do fight for and die for the thing for which he ﷺ had been fighting for. What will you do by remaining alive after the Holy Prophet ﷺ?" Saying this, he رضي الله عنه rushed at the enemy forces, fought them dauntlessly till he was martyred. (Narrated by Ibn-e- Ishāq, Tabrāni and Zarqāni V-II, P:34)

## THE INCIDENT OF HAZRAT ANAS BIN NAZAR'S رضي الله عنه SHAHĀDAT:

Hazrat Anas رضي الله عنه reports in Al-Bukhāri: "My uncle was very sorrowful for not taking part in the Ghazwa-E-Badr. Once he said to the Holy Prophet ﷺ: O Prophet of Allah, the sorrowful thing is that I could not take part in the very first Jihād and Qitāl against the Mushriks. If Allah grants me with the power in future to take part in any Jihād, Allah will notice how dauntlessly, courageously, strenuously and bravely I fight in His way?" When in the Ghazwa-E-Uhud, some people fled after defeat, Hazrat Anas bin Nazar رضي الله عنه said: 'O Allah, I beg pardon of You for what the Muslims did who have retreated from the battlefield. I also swear of disavowal of what the Mushriks have perpetrated.' He رضي الله عنه took his sword and shot forward. He was encountered by Sa'd bin Ma'āz رضي الله عنه. Seeing him رضي الله عنه, Hazrat Anas bin Nazar رضي الله عنه said:

يا سعد اين يا سعد This word is used for a distant sound in Arabic. May be Hazrat Anas رضي الله عنه would have intended by call "O Sa'd, why are you so deprived of this auspiciousness" and اين would not have meant actual place but exalted status. (Allah knows better) انى اجد ريح الجنة دون احد

"O Sa'd, where are you going? I am actually smelling the fragrance of Paradise under the Uhud."

These words are written in Kitāb-ul-Maghāzi. But Kitāb-ul-Jihād reports it in the following words:

يا سعد بن معاذ الجنة ورب النضر انى اجد ريحها دون احد

"O Sa'd, this is Paradise. By the Lord of Nazar, I certainly smell the Paradise under the Uhud." (Nazar is the name of Hazrat Anas' father. Nazar actually means populated and fresh. Hazrat Anas might have sworn by the Lord of Nazar after seeing the hustle and bustle and freshness of Paradise. (Allah knows better)

Hāfiz Ibn-e-Qayyim رحمته الله says that sometimes Allah causes His slaves smell

Paradise sensuously not spiritually as they smell the rose and the Jasmine with the help of their senses. In the same way, they sometimes smell the Paradise by the grace of Allah whose smell extends to five hundred miles. Hazrat Anas bin Nazar رضي الله عنه might have smelt the scent of Paradise sensuously.

(کذا فی حادی الارواح الی بلاد الافراح ج ص ۲۵۰)

The refutation of the people who are lost in materialism and are abhorrent of the Hereafter is not reliable. These people are unaware of the senses of the holy saints. How can the person affected by flu deprived of the smell of the rose and the jasmine be compared with those who have sharp alert senses (whose sense of smelling smells the flowers from miles)?

In short, Hazrat Anas رضي الله عنه stepped forward pronouncing واهل لريح الجنة اجده دون احد (Bravo! I find the scent of Paradise near Uhud) fought against the enemy and was martyred. There were more than eighty injuries of the arrow and the sword on his body. The following verse was revealed about him:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ (الاحزاب آیت-۲۳)

**"Among the Mu'minīn, there are men who came true to the covenant they had with Allah."**

صدق جان دادن بود بین سابقوا  
از نبی برخوان رجال صدقوا

"Truth is laying down life. See the ancestors. Read it from the side of the Prophet: They spoke the truth."

Imām Bukhārī رحمہ اللہ has mentioned this Hadith thrice in his book Al-Bukhārī. In the words of 'Arif Rūmī, it is in Kitāb-ul-Jihād V-I P:392, Kitāb-ul-Mughāzī P:579 in detail and Kitāb-ut-Tafseer P:705. The condition of Anas bin Nazar رضي الله عنه was:

وقت آں آمد کہ من عریاں شوم  
جسم بگزارم سراسر جان شوم  
بوئے جاناں سوئے جانم می رسد  
بوئے یار مہر بانم می رسد

Now the time to expose myself, to ignore my body and to become a complete soul in itself has come. The fragrance of my Beloved (Kind Friend) is fascinating my soul.

The greatest cause of worry and anxiety for the Muslims was the disappearance of the Holy Prophet صلی اللہ علیہ وسلم from their sight. First of all, Ka'b bin Malīk رضي الله عنه recognized the Holy Prophet صلی اللہ علیہ وسلم. He صلی اللہ علیہ وسلم was wearing a helmet, so his face was covered. Ka'b رضي الله عنه says, I saw the bright sparkling eyes and recognized him صلی اللہ علیہ وسلم in the helmet. I, instantly, called to the Muslims and congratulated them saying, Here is the Holy Prophet صلی اللہ علیہ وسلم. He صلی اللہ علیہ وسلم motioned for me to be silent. Although, he صلی اللہ علیہ وسلم forbade me to speak the second time yet the heart and the ears of all the Muslims were to me". Therefore, at one call of Ka'b رضي الله عنه, all flocked around him. Ka'b رضي الله عنه says:

"Afterwards the Holy Prophet ﷺ gave his own armour to me to put on and he ﷺ himself put on my armour." The enemies began to shoot arrows at me taking me for the Holy Prophet ﷺ and I received more than twenty injuries. **(Narrated by Tabrāni and Rijāluhi Thiqāt)**

When a few Muslims gathered around the Holy Prophet ﷺ, he ﷺ started to the mountain gorge. Abu Bakr, Umar, Ali, Talha and Hārith bin Samma رضی اللہ عنہم were with him. But he ﷺ could not climb up the mountain due to weakness and the weight of two armours. Therefore, Hazrat Talha رضی اللہ عنہ squatted beneath him and lifted him up until he ﷺ settled comfortably upon the mountain.

## KILLING OF UBYYE BIN KHALAF:-

Meanwhile, Ubyye Bin Khalaf came galloping his horse whom he had fed well only to ride it to kill Muhammad ﷺ.

When he ﷺ came to know of it, he ﷺ said that very moment, "I (The Holy Prophet) will kill him by the grace of Allah."

When he stepped forward towards the Holy Prophet ﷺ, the Sahābah رضی اللہ عنہم sought permission to kill him. He ﷺ said, "Let him come near." When he came near, he ﷺ obtained a spear from Hārith bin Sammah رضی اللہ عنہ and shot it at his neck due to which he was tormented with pain and turned back crying, "By God, Muhammad (ﷺ) has killed me."

People reproached him, "It is a minor scratch not a deep injury due to which you are yelling loudly like a bull." Ubyye said, "Do you not know, Muhammad (ﷺ) had said to me in Makkah: I will kill you. Only my heart can feel the torment of this scratch. By God, if this injury is distributed among all the people of Hijāz, it will be sufficient to kill them all." He kept yelling in the same state until he reached Sarif where he perished. **(Albidāya Wan-Nihāyah V-VI P-35)**

## HAZRAT ALI AND HAZRAT FATIMA'S رضی اللہ عنہما WASHING THE INJURIES OF THE HOLY PROPHET ﷺ

When the Holy Prophet ﷺ reached the pass, the battle had ended. He ﷺ sat there. Hazrat Ali رضی اللہ عنہ brought water and cleaned the blood from upon his face and poured some water on his ﷺ head. Later on, he ﷺ observed ablution and led the Zuhr Salāt whilst sitting. The Sahābah رضی اللہ عنہم also followed him in the same manner. (In the beginning, the order was: If the Imām leads the Salāt in sitting posture due to some excuse, the followers should also follow him in the same way even though the followers are not handicapped. Later on, this injunction was annulled. Then the order came; If the Imām leads the Salāt in sitting posture due to some handicap, it is obligatory to the followers to stand erect as the Holy Prophet ﷺ led the last Salāt during his death ailment in sitting posture with the Sahābah رضی اللہ عنہم standing erect.) (Allah knows better)

## THE QURAISHITE'S MUTILATING THE MUSLIM MARTYRS

Now the Mushriks began to mutilate the Muslim Martyrs i.e. they cut off their noses and ears, opened the abdomens and cut off the genitals. Women also joined men in this job.

Hinda whose father 'Utba had been killed by Hazrat Hamzah رضي الله عنه in the Ghazwa-E-Badr, mutilated Hazrat Hamzah رضي الله عنه, opened his abdomen and chest, ripped open the liver, chewed it but could not swallow it. So, she vomitted it. In this delight and exultation, she gifted all her jewellery to Wahshi.

Then she made a necklace of the noses and ears cut off from the dead bodies of the Muslim Martyrs and put it round her neck. (Zarqāni V-II, P:44,47)

### ABU SUFYAN'S SHOUTING AND HAZRAT UMAR'S رضي الله عنه ANSWERING

When the Quraish intended to return, Abu Sufyān mounted up a mountain and shouted thus:

افى القوم محمد صلى الله عليه وسلم "Is Muhammad صلى الله عليه وسلم alive among you?" He صلى الله عليه وسلم forbade Sahābah رضي الله عنهم to answer. Abu Sufyān shouted thus thrice but received no answer.

Then he shouted thus افى القوم ابن ابي قحافه "Is Ibn-e-Abi Qahāfa (Abu Bakr Siddique) alive among you?" The Holy Prophet صلى الله عليه وسلم forbade to answer him. Abu Sufyān repeated this question thrice and was silent.

Then he shouted thus افى القوم ابن الخطاب "Is Ibn-ul-Khattāb alive among you?" He repeated it thrice but received no answer.

Then Abu Sufyān said to his comrades in excitement and exultation ام هؤء لآء "However, all of them have been killed. If they had been alive, they would certainly have answered."

(These are the only words in the Sahih Al-Bukhāri, Jihād Section اما هؤء لآء فقد and the words افلو كانوا to the end are not found there. Kitāb-ul-Maghāzi notes thus ام هؤء لآء فقد قتلوا افلو كانوا احياء لا جابوا I have noted down the words of both traditions i.e. calling to the Holy Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه thrice each according to Kitāb-ul-Jihād. Kitāb-ul-Maghāzi mentions calling only once each. وعدم (ذكر لا يدل على ذكر العدم فافهم) (Do perceive that not mentioning something is not the proof of its non-existence)

Hazrat Umar رضي الله عنه could not restrain himself and shouted out:

كذبت والله ياعدو الله ابقى الله عليك مايحزنك

"O Allah's enemy, by Allah you have said quite false. Allah has still persevered in store the causes of your miseries and sorrows."

Later on, Abu Sufyān (raised a slogan by an idol of the country and their nation) and said:

اعل هبل اعل هبل (These words are twice in Kitāb-ul-Jihād but only once in Kitāb-ul-Maghāzi) "O Hubal, You and your religion be elevated and sublime!

The Holy Prophet ﷺ advised Hazrat Umar رضي الله عنه to answer thus:

"Only Allah is the Sublime, the Elevated and the Mightier."

Then Abu Sufyān said: ان لنا العزى ولا عزى لكم

We have 'Uzzā but you don't. (We are respectable.)

The Messenger of Allah ﷺ said to Hazrat Umar رضي الله عنه to answer thus: الله مولانا ولا

مولى لكم

"Allah is our Lord and Helper, but you have no protector."

نَعْمَ اَمَوْنٌ وَيَعْمُ اَنْصِيْرُ It means honour lies only in relation with Allah not with

'Uzza rather there is disgrace in it.

Abu Sufyān said: يوم بيوم بدر و الحرب سجال

Today is revenge Day for the Day of Badr. Hence we have become equal. This fight is like the buckets; sometimes up and sometimes low.

These are the words in Sahih Al-Bukhari. Hazrat Ibn-e-Abbas رضي الله عنه reports that Hazrat Umar رضي الله عنه answered thus:

لا سواء قتلا نا فى الجنة و قتلاكم فى النار (Zarqāni V-II, P:37, Fat-hul-Bārī V-VII, P:272)

"You and we are not equal. Our killed ones are housed in the Paradise but yours are in the Fire."

As Abu Sufyān's words الحرب سجال were true, they were not answered. Allah's words

يَا أَيُّهَا الَّذِينَ آمَنُوا لَوْ كُنْتُمْ تَحِبُّونَ لَآتَيْنَاكُمْ مِنَ بَيْنِ يَدَيْهِمْ أَوْ خَلْفُ يَدَيْهِمْ

Later on, Abu Sufyān called to Hazrat Umar رضي الله عنه :

"O Umar , come here."

The Holy Prophet ﷺ ordered Hazrat Umar رضي الله عنه to go and see what he says: Hazrat Umar رضي الله عنه went to him. Abu Sufyān said:

انشدك الله يا عمر أقتلنا محمدا

O Umar رضي الله عنه I put you under an oath, tell me plainly whether we have killed Muhammad (ﷺ).

Hazrat Umar رضي الله عنه said: اللهم لا وانه ليسمع كلامك الان

By Allah, not at all. However, he ﷺ is certainly listening to your words now.

Abu Sufyān said:

انت عندى اصدق من ابن قمية و ابر

"You are more truthful and holy to me than Ibn-e-Qami'ah."

Later on, Abu Sufyān said:

انه قد كان فى قتلاكم مثل والله ما رضيت ولا نهيت ولا امرت

"Your killed ones have been mutilated by our men. By Allah, I am neither happy at it nor offended. I neither forbade nor bade." And said challengingly while going:

موعدكم بدر للعام القابل

"Promise to meet you at Badr the next year."

The Holy Prophet ﷺ ordered someone to say to him thus:



"Yes it is appointment between both of us by the grace of Allah." (Tabri V-II, P: 24, Ibn-e-Hisham V-II, P:89) (Allama Zarqani has noted the words انشاء الله: But these words are not found in Tabri and Ibn-e-Hishām) (Zarqani V-II, P:48)

After the return of the Mushriks, the Muslim women came out of Madina to know about the situation. Hazrat Fātima رضي الله عنها saw the blood trickling from the face of the Holy Prophet صلى الله عليه وسلم. Hazrat Ali رضي الله عنه brought water in his shield and Hazrat Fātima رضي الله عنها washed the blood from upon his face, but the blood did not stop in anyway. When they saw that pressure of the flow of blood was increasing, they burnt a piece of mat and filled the injury with the ashes thus stopping the blood. (Reported in Al-Bukhārī and Tabrānī by Sahl bin Sa'd) (Zarqānī V-II, P:49)

## NOTE:-

(I) It becomes clear from this Tradition that treatment in ailment is allowed.

(II) Moreover, treating is not against Tawakkul.

(III) It becomes clear that the Prophets (عليهم السلام) also suffer from physical ailments and troubles so that their status may be raised high and their followers may also learn the lesson of forbearance, fortitude and resignation. Moreover, when they see these necessary ailments befalling man, they may perceive that they are also Allah's true and holy slaves. They may term their miracles the proofs of their Prophethood. They may not fall pray to subversions of the Christians and take them for God.

اشهدان لا اله الا الله وحده لا شريك له واشهد ان محمداً عبده ورسوله صلى الله عليه وعلى آله واصحابه وازواجه وذرياته وبارك وسلم تسليماً كثيراً

(IV) It also becomes clear from this incident that Hazrat Abu Bakr رضي الله عنه and then Hazrat Umar رضي الله عنه enjoy the position of dignity after the Holy Prophet صلى الله عليه وسلم. The sequence was so crystal clear that even the Kuffār also knew and perceived that Abu Bakr Siddique رضي الله عنه and Hazrat Umar رضي الله عنه held the places of dignity after him صلى الله عليه وسلم. Moreover, the Kuffār also know the issue of sequence of preference of Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه. The Kuffār perceive from observation that Hazrat Abu Bakr رضي الله عنه had the position of priority near the Holy Prophet صلى الله عليه وسلم and then Hazrat Umar رضي الله عنه and both these were Holy Prophet's صلى الله عليه وسلم counsellors, secretaries and ministers.

## HAZRAT SA'D BIN RABI'S SHAHĀDAT

After the departure of the Quraish, the Holy Prophet صلى الله عليه وسلم ordered Hazrat Zaid bin Thābit رضي الله عنه to search out Hazrat Sa'd Bin Rabi' Ansārī رضي الله عنه (As reported by Hākim that Hazrat Zaid bin Thābit was sent, but according to Hāfiz Ibn-e-Abdul-Barr, Hazrat Ubye bin Ka'b رضي الله عنه was sent out: and according to Wāqidi, Hazrat Muhammad bin Muslima رضي الله عنه was sent out. It can be, all the three might have been sent out one after the other or all the three might have been ordered at the same time.) (Allah knows better) (Zarqānī V-II, P:49) and then he صلى الله عليه وسلم said:



ان رايته فاقرأه منى السلام وقل له يقول لك رسول الله كيف تجددك

"If you meet him, convey my greetings and say: The Holy Prophet ﷺ says to you." What do you feel of yourself now?"

Hazrat Zaid bin Thābit says: While searching out, I reached Hazrat Sa'd bin Rabiؓ. Heؓ was at the last moments of life. There were seventy wounds of arrows and sword on his body. I conveyed the message of the Holy Prophet ﷺ. Hazrat Sa'd bin Rabiؓ answered thus:

على رسول الله السلام وعليك السلام قل له يا رسول الله اجداني اجدريح الجنة وقل لقومي الانصار لا عذر لكم عند الله ان يخلص الى رسول الله ﷺ شفر يطرف قال وفاضت نفسه عليه  
(These are the words وفيكم عين تطر in one tradition. Zarqāni V-II, P:49)

"Salutations to the Holy Prophet ﷺ and to you also. Do convey this message to the Holy Prophet ﷺ: O Prophet of Allah, I am smelling the scent of Paradise. Say to my nation of Ansār: If the Holy Prophet ﷺ suffers any trouble when anyone of them you is alive, do understand, no excuse on your part will be acceptable to Allah." Saying this, heؓ breathed his last.

Hakim says that the Tradition is authentic and Hāfiz Zahbi has also called it authentic in his summary.

According to another tradition, Hazrat Sa'dؓ said to Hazrat Zaid bin Thābitؓ:

اخبر رسول الله ﷺ اني في الاموات واقراء السلام وقل له يقول جزاك الله عنا وعن جميع الامة خيرا  
(Mustadrik V-III, P:201)

"Tell the Holy Prophet ﷺ: I am dying now and say to himؐ after salutations: O Messenger of Allah, May Allah bless you with better reward from us and the entire nation, for you have led us to the true path!"

Ibn-e-Abdul-Barr reports from Hazrat Abi Bin Ka'b: I came back and told the Holy Prophet ﷺ about Hazrat Sa'dؓ. Heؓ said thus after hearing:

رحمه الله نصح لله ولرسوله حيا وميتا (استيعاب للحافظ ابن عبد البر ج ٢ ص ٣٥)

"May Allah be kind to him! Heؓ remained well-wisher and loyal to Allah and His Prophet in life and death."

### SEARCH FOR HAZRAT HAMZAH'S ﷺ MUTILATED BODY:

The Holy Prophet ﷺ went out to search out Hazrat Hamzahؓ. Heؓ was found mutilated at the foot of the valley. His nose and ears were cut, the abdomen and chest were open. Seeing this heart-rending spectacle, heؐ was moved to tears and said: May Allah's mercy be on you! As I know, you were very generous and you treated and loved your own relatives well. If I had not the apprehension of Hazrat Safia'sؓ grief and misery, I would have left you thus so that the birds and beasts might eat you and then on the Day of Resurrection, you would have been raised alive from their bellies. Then standing there, heؐ said: "By Allah, if You bless me

with victory over the Kuffār, I shall mutilate seventy dead bodies of them (Kuffār) in lieu of him." He ﷺ had not moved from that place when the following verse was revealed:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ لَهُ الْخَبِيرُ ۚ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ لَهُ الْخَبِيرُ ۚ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ لَهُ الْخَبِيرُ ۚ

وَالَّذِينَ هُمْ يُحْسِنُونَ (الحل ١٢٦ تا ١٢٨)

"And if you were to harm (them) in retaliation, harm them to the measure you were harmed. And if you opt for patience, it is definitely much better for those who observe patience. And be patient. Your patience is bestowed by none but Allah, and do not grieve over them, and do not be in distress for what they devise. Surely, Allah is with those who fear Him and those who are good in their deeds. (An-Nahl: 126-128)

He ﷺ observed patience, paid expiation for the pledge and changed his intentions. (Mustadrik V-III, P:197)

Hazrat Jabir رضي الله عنه says that when the Holy Prophet ﷺ saw Hazrat Hamzah رضي الله عنه, he burst into tears, wept bitterly, sobbed deeply and said:

سيد الشهداء عند الله يوم القيامة حمزه

"Hazrat Hamzah رضي الله عنه will be the Chief of all the Shuhadā to Allah on the Day of Judgement."

Hakim says: هذا حديث صحيح الاسناد This Tradition is authentic. Hāfiz Zahbi has also called it authentic.

(ايضاً ص ١٩٩، قال العلامة الزرقاني، هذا الحديث رواه الحاكم والبيهقي والبخاري والطبراني وقال الحافظ في الفتح باسناد فيه ضعف (١) زرقاني ج ٢ ص ٥١) اقول لكن قال الحافظ بعد ما ذكر للحديث طرقاً عديدة وهذه طرق يقوى بعضها بعضاً الخ فتح الباري ج ٤ ص ٢٨٢)

It is reported in Mu'ajam Tabrānī by Hazrat Ali رضي الله عنه that the Holy Prophet ﷺ said: سيد الشهداء حمزة بن عبدالمطلب

"Hazrat Hamzah رضي الله عنه S/o Abdul-Muttalib is the Chief of the Shuhada'. (In famous version of Sahih Al-Bukhārī, the words are قتل حمزه بن عبدالمطلب رضي الله عنه but in the wording by Nasfi, there is قتل حمزة سيد الشهداء. Probably, Imām Bukhārī has referred to this Tradition in Tarjumat-ul-Bāb. That is why; Hazrat Hamzah رضي الله عنه is known with the title of سيد الشهداء)

## SHAHADAT OF HAZRAT ABDULLAH BIN JAHSH رضي الله عنه:

Hazrat Abdullah bin Jahsh رضي الله عنه was also martyred in this battle. It is reported in Mu'ajam Tabrānī and Dalā'il-E-Abi Naeem authentically from Sa'd bin Abi Waqas رضي الله عنه: "On the day of Uhud, Abdullah Bin Jahsh رضي الله عنه called me to a lonely corner before the start of battle and requested me thus:

Let us sit together and pray to Allah and say Āmin to each other's supplication.

Hazrat Sa'd رضی اللہ عنہ says: "We sat in a separate corner. Firstly, I supplicated to Allah thus: O Allah, today I may confront an enemy who may be very gallant, brave and wrathful! We may fight for some time. Then, O Allah, grant me with victory over him, till I kill him and seize his belongings.

Hazrat Abdullah bin Jahsh رضی اللہ عنہ said *Āmīn* to it and then supplicated to Allah thus: O Allah, I may confront the enemy who may be very brave, gallant, strong and wrathful! I may fight him only for You until he kills me and mutilates me i.e. cuts off my nose and ears, and when, O Lord, I meet You, You may inquire: O Abdullah, where are your nose and ears? I may say: O Allah they are cut off in Your and Your Prophet's way. Then you may say: You have told the truth. Sa'd bin Abi Waqas رضی اللہ عنہ says that his supplication was much better than mine. In the evening, I saw his nose and ears were all cut off." (Zarqāni V-Ii, P-51)

Hazrat Sa'd رضی اللہ عنہ says: "Allah granted my supplication also. I also killed a very mighty brave Kāfir and seized his goods." (Roz-ul-Anf V-II, P:143)

Saeed bin Musyyib reported that Hazrat Abdullah bin Jahsh رضی اللہ عنہ supplicated as under:-

اللهم انى اقسم عليك ان القى العدو فيقتلونى ثم يبقروا بطنى ويجد عوا انفى واذنى ثم تسالنى بم ذلك فاقول فيك

"O Allah, I swear by You that I may fight your enemies; they may kill me, open my abdomen, cut off my nose and ears and then You may ask me: Why this happened? I may say: Only for You."

Hazrat Saeed bin Musyyib says: I hope of Allah that as He granted his Du'a, He would certainly have granted his other Du'a i.e. Allah would have asked him after his martyrdom and he رضی اللہ عنہ would have answered Him thus. Imām Hākim says that if this Hadith had not been Mūrsal مرسل it would have been correct to the terms of "Sheikhain." (Bukhārī and Muslim) Hāfiz Zahbi calls it Mursal Sahīh (Mustadrik V-III, P:200)

That is why; Hazrat Abdullah bin Jahsh رضی اللہ عنہ is known with the title of "مجدع" (one whose nose and ears have been cut in the way of Allah) "فى الله"

This has always been the case with the true, devoted, sincere and dedicated lovers of Allah that they regard it as a great auspiciousness to lay down their lives in the way of Allah. They regard death as dearer than life because they consider death the surest source of union with Allah and entering the Gardens of Heaven after getting release from the captivity of this World.

تلخ نبود پیش ایشان مرگ تن  
چون روند از چاه زنداں در چمن  
تلخ کے باشد کسے راکش برند  
از میان زہر ماران سوائے قد

"The physical demise is not bitter for them when they come out of the well of

jail and go to the Gardens. How will one feel ill when one is dragged out of the poison of snakes to sweetness"

## NOTE:-

When Allah expressed His intention to make man His Khalifa on the earth, the angels said:

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَرِّسُ لَكَ (البقرة ۳۰)

**"Do You intend to make that creature Your khalifa (vicegerent) on earth who may create disruption and spread bloodshed on earth whereas we have always been adoring You along with repeating Your good name?"**

Man is endowed with two capacities: one is sexual power due to which fornication is committed for which the angels called out **سَنَ يُفْسِدُ فِيهَا**. The second is that of wrath and rage due to which killing, fighting and bloodshed are committed for which the angels called out **وَيَسْفِكُ الدِّمَاءَ**.

The angels pointed out these defects in man but did not imagine that when this sexual power would be directed to Allah, there would emerge so enviable results and fruits that even angels would also applaud it. It means that when the capacity of wrath is brought under and applied according to the dictates of Allah due to mad love for and passions for Him, very wonderful and strange results are produced seeing which the angels are wonder-struck i.e. bravery and valour in the way of Allah in Jihād and Qitāl with His enemies.

نشود نصیب دشمن که شود هلاک تیغ  
سردستان سلامت که تو خنجر آزمائی

It should not be the good luck of the enemies to be killed with your sword. Our heads are here (secure) for you to try your sword at.

The angels, no doubt, praise and sanctify Allah all the time but they are devoid of intense deep love and passion of sacrifice for Him. Moreover, laying down ones life for the True Beloved and shahādāt is beyond possibilities in the angels. Although, man is not endowed with the innocence piety of the angels yet after sinning, anxious intense repentance of sins, weeping and wailing raise him so much higher in position and status where the angels cannot reach him.

مرکب توبه عجائب مرکب است  
برفلک تازد بیک لحظه زبست

چون برارند از پشیمانی انین  
عرش لرزد از انین المذنبین

The horse of repentance is very strange. It reaches the high skies with one jump in a moment. When the sinners moan and cry in anxiety after sinning, Allah's 'Arsh (High Throne) begins to tremble due to their weeping and moaning.

That is why; all the 'Ulama of Ahl-e-Sunna Wal-Jama' agree that all the Prophets and Messengers are many times superior to the dearest and nearest angels. Sahābah رضی اللہ عنہم, their followers, the truthful, the martyred and the holy people are superior to other angels of the sky and the earth. (Bahr-ur-Raqāiq V-I, P:333. If you want more detail, resort to it.) The holy Mu'min ladies are superior to the celestial wives as in Yawāqīt Wal Jawāhir. كذا في اليواقيت والجواهر

### ABDULLAH BIN 'AMR BIN HARĀM'S رضي الله عنه SHAHĀDAT:

Hazrat Jābir's رضي الله عنه father Abdullah bin 'Amr bin Harām Ansārī رضي الله عنه was also martyred in this battle. Hazrat Jābir رضي الله عنه says: "My father was killed in the Ghazwa-E-Uhud. The Kuffār mutilated his dead body. When his dead body was brought before the Prophet of Allah ﷺ, I tried to remove the cloth from upon his face and have a look at it. The Sahabah رضي الله عنهم forbade me. I tried again but they forbade me again however the Prophet ﷺ allowed me.

When my paternal aunt Hazrat Fātima D/o 'Amr began to weep bitterly, he رضي الله عنه said: Why do you weep? The angels have been spreading shade on him consecutively till his funeral was lifted." (Al-Bukhārī) (This Tradition is mentioned at many places in Al-Bukhārī for example Kitāb-ul-Janāiz P:166 and 172, Kitāb-ul-Jihād P:395 and Kitāb-ul-Maghāzi P:584)

It is not the occasion to grieve and wail but to be delighted because the angels are spreading shade upon your brother.

Hazrat Jābir رضي الله عنه says: One day, the Holy Prophet ﷺ saw me and said: O Jābir, what is the matter with you? I find you broken-hearted and grieved. I said: O Prophet of Allah ﷺ, my father has been martyred in this battle leaving the burden of the memebtrs of the family and loan on my shoulders. He رضي الله عنه said: May I not convey you the glad tidings? I said: Why not? Certainly. He رضي الله عنه said: Allah has not addressed anyone but from behind the veil, but Allah raised your father alive and talked to him face to face and replied: O My slave, express any yearning before Me. Your father said: O My Lord, I may be raised alive again so that I may be killed in Your way again. Allah said: It is impossible because it is ordained that no one can return to life after death. (Tirmizi Kitāb-ut-Tafseer, Surah Al-Imrān)

Abdullah bin 'Amr bin Harām رضي الله عنه says: Before Uhud, I saw Mubashir bin Abdul-Manzar رضي الله عنه in dream saying: O Abdullah, you are about to come to us soon. I said: Where are you? He said: We walk about and enjoy in Paradise wherever we like. I said: Were you not killed in Badr? Mubashir said: Yes, I was raised alive again.

Hazrat Abdullah رضي الله عنه says: I told this dream to the Prophet of Allah ﷺ. He رضي الله عنه said: O Abu Jābir, its interpretation is shahādāt. (Zād-ud-Ma'ād V-II, P:96, Fat-hul-Bārī V-III, P:172)

### SHAHĀDAT OF HAZRAT 'AMR BIN-AL-JAMUH رضي الله عنه:

Hazrat Abdullah bin 'Amr bin Harām's brother-in-law Hazrat 'Amr

bin-Al-Jamūh رضى الله عنه was also martyred in this battle. The incident of his martyrdom is very strange. 'Amr bin Al-Jamūh was extraordinarily lame in his foot. He رضى الله عنه had four sons who would always remain with the Holy Prophet ﷺ in every battle. On the eve of the Ghazwa-E-Uhud, he رضى الله عنه said to them, "I shall also accompany you." The sons said, "You are disabled. Allah has exempted you. You should stay back." But this resolved devotee would not like to avail himself of this exemption. He was so fond of achieving martyrdom that he very anxiously and restlessly went limping and staggering to the Holy Prophet ﷺ and said: O Prophet of Allah ﷺ, my sons hinder me from accompanying you ﷺ in Jihād. والله انى لارجوان اطأبعر جتى هذه فى الجنة.

"By Allah, I firmly believe that I will trample the land of Paradise with this same lameness."

He رضى الله عنه said to him: "Allah has called you disabled. Jihād is not obligatory to you." Then addressing his sons, he رضى الله عنه said: "What harm if you do not hinder him. Allah may bless him with martyrdom." Hence, he رضى الله عنه set out for Jihād and was martyred رضى الله عنه. (Ibn-e-Hishām V-II, P:88, Albidāya Wan-Nihāyah V-IV, P:37)

While leaving Madina, he stood facing Qibla and supplicated thus اللهم ارزقنى الشهادة (O Allah, bless me with shahādāt and do not revert me to my family) ولا تردنى الى اهلى

"O Allah, bless me with martyrdom and do not revert me to my family!"

His son Khalād bin 'Amr bin-al-Jamūh رضى الله عنه was also martyred in this battle. 'Amr bin-Al-Jamūh's wife Hinda D/O 'Amr bin Harām رضى الله عنه (who is the sister of Abdullah bin 'Amr bin Harām رضى الله عنه and paternal aunt of Hazrat Jābir) intended to load all the three i.e. her brother Abdullah bin 'Amr bin Harām, her son Khalād bin 'Amr bin-Al-Jamūh رضى الله عنه and her husband 'Amr bin-Al-Jamūh رضى الله عنه on a camel, carry them to Madina and bury them there. But when she drove the camel to Madina, it would sit and when to Uhud, it would walk fast.

Hind came to the Holy Prophet ﷺ and reported all this. He رضى الله عنه said: Did 'Amr bin-Al-Jamūh رضى الله عنه say anything while departing from Madina? Hind told him رضى الله عنه about his Du'a at that time. He رضى الله عنه said: The camel does not move only due to it and said thus:

والذى نفسى بيده ان منكم من لواقسم على الله لا يره منهم عمرو بن الجموح ولقد رائيته يطأ بعرجة فى الجنة

By Allah who is the Master of my soul, however there are many among you that if they swear by Allah, He shall certainly grant their pledging. 'Amr bin-Al-Jamūh is also one of them. I have certainly seen him walking in the Paradise with the same lameness. (Zarqāni V-II, P:50, Rauz-ul-Anf V-II, P:139, 'Uyūn-ul-Asr P:347)

Abdullah bin 'Amr bin Harām رضى الله عنه and 'Amr bin-Al-Jamūh رضى الله عنه were both buried in one grave near Uhud.

## HAZRAT KHAITHAMA'S رضى الله عنه SHAHĀDAT:

Khaithama رضي الله عنه (whose son had accompanied the Holy Prophet صلی اللہ علیہ وسلم in the Ghazwa-E-Badr and was martyred) came to the Holy Prophet صلی اللہ علیہ وسلم and said: O Prophet of Allah صلی اللہ علیہ وسلم, regretfully, I missed the Ghazwa-E-Badr for which I was very desirous and keen. So much so I drew lots with my son (details given in the Ghazwa-E-Badr) but this auspiciousness was ordained to my son. Sa'd's draw was turned in his favour and he رضي الله عنه was blessed with martyrdom but I was deprived.

Tonight, I saw my son in dream very beautiful, walking and wandering about the Gardens and canals of the Paradise and saying to me: O Father: do come here. We will live in Paradise together. I have always found the promise fully true that my Lord made with me.

O Prophet of Allah صلی اللہ علیہ وسلم, I am keen to join my son since then. Now I have grown old with my bones grown weak. Now I aspire to meet my Lord anyway. O Prophet of Allah صلی اللہ علیہ وسلم do supplicate to Allah to bless me with martyrdom and join me with my son Sa'd in the Paradise. The Holy Prophet صلی اللہ علیہ وسلم supplicated for Khaithama رضي الله عنه. Allah granted his Du'a and Khaithama رضي الله عنه was martyred in the Ghazwa-E-Uhud. (**Zād-ul-Ma'ād V-II, P:96**)

Allah willing, it is firmly hoped that Hazrat Khathama رضي الله عنه would have joined his son Sa'd in the Paradise by the grace of Allah.

## HAZRAT USAIRIM'S رضي الله عنه SHAHĀDAT:

'Amr bin Thābit known with the title of Usairim رضي الله عنه always remained away from Islam. When the Day of Uhud approached, Islam entered his heart. He took up the sword, came to the battlefield, fought the Kuffār dauntlessly until he was injured and fell down. When the people saw him, they were surprised and asked: Usairim! What urged you on to this battle— love for Islam or national pride?" Usairim replied:

بل رغبة في الاسلام فامنت بالله ورسوله فاسلمت واخذت سيفي وقاتلت مع رسول الله صلی اللہ علیہ وسلم

حتى اصابني ما اصابني

"But inclination to Islam became the cause of persuasion. I believed in Allah and His Messenger صلی اللہ علیہ وسلم. I took up the sword and fought with the enemy of the Prophet صلی اللہ علیہ وسلم in his company until I received these injuries."

He رضي الله عنه also breathed his last with the end of these words.

انه لمن اهل الجنة He is certainly one of the dwellers of Paradise (reported by Ibn-e-Ishāq with good authenticity)

Hazrat Abu Hūrairah رضي الله عنه used to say: "Tell me about the man who entered Paradise when he had not established even a single Salāt. He is that same Sahābi رضي الله عنه (Isabah Tarjuma 'Amr bin Thābit رضي الله عنه)



## THE RUSH OF THE LADIES AND GENTLEMEN OF MADINA TO KNOW ABOUT THE WELFARE AND SAFETY OF THE HOLY PROPHET ﷺ:

Frightful and horrible news about the war had reached Madina. Therefore, all men and women, the young and the old were more desirous of seeing the Holy Prophet ﷺ safe and sound than their own relatives and dear ones.

Therefore, Hazrat Sa'd bin Abi Waqqās رضي الله عنه reports: On return, the Messenger of Allah ﷺ happened to pass by an Ansāri lady whose husband, brother and father had been martyred in the battle. When she was informed of their martyrdom, she cried out: Tell me first about the Holy Prophet ﷺ. The people said: He ﷺ is safe and sound by the grace of Allah. She said: Show me his sacred blessed face. I will be satisfied only if I see him with my own eyes. People pointed to the Holy Prophet ﷺ. When that woman had a look at the Holy Prophet ﷺ, she said:

كل مصيبة بعدك جلل

"Every trouble is worthless after him." (Ibn-e-Hishām P:12)

### ALLAH'S SPECIAL BLESSING AND FAVOUR UPON THE TRUE SINCERE LOVERS AT THE TIME OF INTENSE WORRY IN THE BATTLEFIELD I.E. SLUMBER PREVAILED UPON THEM:

Some devil broke the news that the Holy Prophet ﷺ had been killed. Hearing this news, some Muslims, out of human instinct, became upset. In this confusion and bewilderment, they began to lose feet in the battlefield. Those to whom martyrdom in the battle was ordained, were martyred. The others remained steadfast in the battlefield. Among them who were true believing and relying Muslims, Allah descended upon them slumber and calm and they began to doze off while standing. Hazrat Abu Talhah رضي الله عنه was also one of them. Abu Talhah رضي الله عنه says: "The sword used to drop from my hand time and again and I would pick it up. This was a sensuous effect to inner peace with which Allah blessed Mu'minīn at that time due to which the fear of the Kuffār vanished from their hearts instantly. The group of the Hypocrites that was in war at that time, was in a state of great anxiety. They were worrying only of how to save their lives. Those wretched people did not sleep. The following verses were revealed about it.

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ نُفُوسًا طَافَتْ وَطَافَتْكُمْ فَانْهَضْتُمْ أَنْفُسُكُمْ دُخُولًا  
يَا أَيُّهَا الَّذِينَ آمَنُوا ظَنُّوا أَنَّهُمْ كَانُوا فِي غَمٍّ عَظِيمٍ (آل عمران - ١٥٤)

"Then He (Allah) sent down upon you after grief, peace which was  
slumber overcoming some of you, and some were anxious about  
their own lives thinking of Allah false thoughts like those of  
ignorance." (Al-Imrān 154)

Hāfiz Ibn-e-Katheer says: The group upon whom slumber was descended was



the group of the Muslims who were endowed with true Eemān, perseverance and total Tawakkul upon Allah. They were sure that Allah would certainly help His Messenger ﷺ and fulfil the promise made with His Messenger. The other group who was anxious about their own lives was the group of the Hypocrites. They lost their sleep in this anxiety. They were worried only about their lives and were deprived of a peaceful sleep. (The actual words of the writing are)

شَرُّ النَّاسِ لَكُمْ هَؤُلَاءِ الَّذِينَ يَخِفُّونَ عَلَيْكُمْ وَيَخِفُّونَ لَكُمْ وَالَّذِينَ هُمْ يَخِفُّونَ لَهُمْ وَالَّذِينَ هُمْ يَخِفُّونَ لَهُمْ  
الصادق وهم الجازمون بان الله عز وجل سينصر رسوله وينجز له ماموله الخ (ابن كثير P418 (V-I)

### PARTICIPATION OF SOME WOMEN IN WAR AND ITS DICTATE:

A few Muslim ladies also participated in this war. It is reported in Sahih Al-Bukhāri by Hazrat Anas رضي الله عنه: "On the day of Uhud, I noticed Hazrat 'Ayesha رضي الله عنها and my mother Umm-e-Sulaim رضي الله عنها lifting up the legs of their trousers, carrying water in water bags on their shoulders and providing it to the thirsty. When the bag was empty, they refilled and carried it again.

It is reported in Sahih Al-Bukhāri by Hazrat Umar رضي الله عنه that Abu Saeed Khudri's mother Umm-e-Sulait would also bring water in water bag for us on the day of Uhud.

It is reported in Sahih Al-Bukhāri by Rubayyi رضي الله عنها D/o Mu'awwiz: We would go out to the battles with the Holy Prophet ﷺ to provide water to the thirsty people, bandage the injured and to carry the killed ones.

There is some more addition of the words (ولا تقاتل) in the tradition from Khalid bin Zakwān رضي الله عنه.

(Rabi' says: We would not take part in Qitāl and fight) All these three traditions are found in Kitāb-ul-Jihād in Sahih Al-Bukhāri. For details, please consult Fat-hul-Bārī V-VI, P: 57 to 66) It is written in Sunan Ibn-e-Mājah that the Holy Prophet ﷺ was asked:

على النساء جهاد؟ Is Jihād obligatory to women also?

He said. نعم جهاد لا قتال فيه العمرة والعمره Yes, Jihād is also obligatory to them in which there is no fighting i.e. Hajj and 'Umrah. (Fat-hul-Bārī, Hajj, Chapter Hajj-An-Nisa.

It is narrated in Al-Bukhāri under the chapter Kitāb-ul-Eidain by Umm-e-'Atia رضي الله عنها: We used to join the Holy Prophet ﷺ in the battles in order to look after the patient and treat the injured.

These women only provided water to the people and looked after the patients and the injured but did not fight. But when Umm-e-'Ammārah رضي الله عنها saw Ibn-e-Qami'ah advancing forward to attack the Holy Prophet ﷺ, she came forward and countered him. She received a deep injury on her shoulder. Umm-e-'Ammārah رضي الله عنها says: I also advanced and attacked Ibn-e-Qami'ah but the enemy of Allah was wearing two armours. (Albidāya Wan-Nihāya V-IV, P:34, Ibn-e-Hishām V-II, P:84)

Only Umm-e-Ammārah رضي الله عنها participated in Jihād and Qitāl in this battle. Nowhere else, in any battle, the participation of women in Jihād is proved by any collection of Hadiths nor the persuasion to women by the Holy Prophet ﷺ to take part in Jihād is proved anywhere.

Therefore, the entire Ummah unanimously agrees that Jihād is not obligatory to women but only when the Kuffār rush in and the need of the hour constrains women to take part in it.

The natural weakness and instinctive feebleness is itself a proof that enjoining Jihād upon them is against their nature and instinct. Allah says:

لَيْسَ عَلَى الضَّعِيفَةِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ

**"Jihād is not obligatory to the weak and the feeble and the patient and those who do not possess the capacity."**

The Holy Prophet ﷺ stressed upon the fighters in every Jihād not to kill a woman. Once, he ﷺ saw a killed woman (who was killed mistakenly), he ﷺ said: **مَا كَانَتْ هَذِهِ لَتُقَاتِلَ** She is not worthy of fighting.

It is reported in Sahih Al-Bukhārī by Hazrat 'Ayesha رضي الله عنها that they said to the Holy Prophet ﷺ: "O Prophet of Allah ﷺ, we regard Jihād as the superior most activity. Can we women also not take part in it?" He ﷺ said, "No, your Jihād is a accepted Hajj."

The real command for women is **وَقَرْنَ فِي بُيُوتِكُنَّ** "Stay at your houses, not come out." (Consult Explanation of Seyyar-E-Kabeer V-I, P:92)

That is why; the Holy Prophet ﷺ did not like the women to come to the congregational Salāt. He very emphatically forbade women to apply scent and wear nice clothes while coming to the Masjid. Moreover, women's offering Salāt in the close rooms rather than the verandah or courtyard is preferred. Hence, when the Holy Sharia' does not allow women to take part in the congregational Salāt standing in the row, how can it allow them to take part in Jihād and Qitāl until there arises dire need.

That is why, the Juriconsult have issued the Decree that it is undesirable for women to come to perform Congregational Salāt and take part in Jihād. They are permitted to go to the war front to help and support the Mujāhideen, look after the patient and the injured with the condition that their presence is not a cause of subversion (Fitna) i.e. be aged old ladies provided they are with their husbands, brothers, fathers or sons. As there is a Tradition that it is not fair for a woman to travel for Hajj without the company of her husband or near blood relative. That is why; the Juriconsult say that the woman to whom Hajj is obligatory, but she does not possess husband or other blood relatives, should first get married, then go to perform Hajj in the company of her husband so that she may travel with her Mahram.

Women's presence in the Masjid to offer Salāt is allowed only provided their presence may not become a cause of Fitna (subversion) otherwise it is unfair and Harām (unlawful).

In the same way, it is no doubt unlawful for women to go to the hospitals to ask after the patients. So my friends, do not look to the present civilization. It is totally based upon sexual desires and Satanic charms whereas the Prophets' Sharia is based upon purity, piety and modesty. The man who is endowed with sagacity by Allah, will differentiate between piety and sexuality but it is futile to address that person who is slave of the Self and Satan because, to such a foolish person, there is no difference between marriage and fornication. How strange! When the sacred Sharia invites to piety and modesty, these slaves of sex and sexuality find faults in it.

## SHROUDING AND BURIAL OF SHUHADA:-

In this battle, seventy Sahābah رضي الله عنهم were martyred. Most of them were the Anṣār. The condition of poverty was so intense that the cloth for Shrouding was not fully available. The same was the case with Hazrat Musa'b bin Umair رضي الله عنه. The shrouding cloth was so small that if the head was covered, the feet were exposed and if feet were covered, the head was exposed. At last, the Holy Prophet صلی اللہ علیہ وسلم ordered to cover the head and place the leaves of Al-Izkhir (A kind of plant) on the feet. **(Al-Bukhārī, Ghazwa-E-Uhud)**

And same was the case with the Chief of the Shuhadā Hazrat Hamzah رضي الله عنه as is reported in Mu'ajam Tabrānī by Hazrat Abu Usayd رضي الله عنه and Mustadrik Hākim by Hazrat Anas رضي الله عنه. (All the narrators in Tabrānī are authentic)

Even so small a piece of cloth was not available for others. So, two or three men were shrouded in one piece of cloth, **(The word three is not in the tradition of Sahih Al-Bukhārī. But it is in the tradition of the Sunan which is verified and corrected by Imām Tirmizi. Fat-hul- Barī P:169,V-III, Kitāb-ul-Janaiz)** were collectively buried in a grave. At the time of burial, he صلی اللہ علیہ وسلم would ask which one of them knew the Noble Qur'ān more. The person who was pointed out, was put facing Qibla in the grave and he صلی اللہ علیہ وسلم would say:

انا شهيد على هؤلاء يوم القيامة

"I shall provide evidence about these people on the Day of Judgement."

**(Al-Bukhārī, Kitāb-ul-Janaiz)**

It is reported in Sahib Al-Bukhārī by Hazrat Jābir bin Abdullah رضي الله عنه that the Messenger of Allah صلی اللہ علیہ وسلم did not offer the funeral Salāt of the Shuhada of Uhud. But all the Ulama-e-Seyyar (The writers of the Biographies of Muhammad) agree that he صلی اللہ علیہ وسلم offered their funeral Salāt. Most of the traditions of Hadith also verify this. Hāfiz 'Alā-ud-Dīn Mughaltāi has noted the consensus in his book of Seerat. (Hence, the said, Hāfiz, under the heading "صلوة على الشهداء من غير غسل" writes as under: وصلى على حمزة والشهداء من غير غسل وهذا اجماع الا ماشذبه بعض التابعين قال السهيلي لم يرد عنه صلی اللہ علیہ وسلم انه صلى على شهيد في شيء من مغازيه الا في هذه وفيه نظر لما ذكره النسائي من انه صلى على اعرابي في غزوة اخرى۔

**(Seerat-e-Mughaltāi P:50)**

For more details, please consult the books of Hadith.

Some people intended to carry their relative Shuhada' to Madina and bury them there but the Holy Prophet ﷺ forbade them to do so and ordered them to bury them where they were martyred. (Ibn-e-Hishām V-II, P:91)

## MARTYR OF THE NATION:

On the day of Uhud, a man named Quzmān showed great valour and bravery and he alone killed seven or eight Mushriks and in the end, he was injured. When he was carried home, the Sahābah رضی اللہ عنہم said to him:

والله لقد ابلت اليوم ياقرمان فابشر

By Allah, O Quzmān, you did wonders today. So, congratulations to you."  
Quzmān answered:

اذا ابشروا الله ان قاتلت الا عن احساب قومي ولولا ذلك ما قاتلت

"Why do you congratulate me and tell me the glad tidings? By Allah, I did not fight for Allah and His Messenger ﷺ. I fought just to save my nation." Afterwards, when his injuries worsened, he committed suicide. (Al-bidāyah Wan Nihāyah V-IV, P:36) This story has been discussed in detail under the discussion of Jihād in Al-Bukhārī and Fat-hul-Bārī.

## NOTE:-

Actually, that person was a Hypocrite. The wonders that he performed in the company of the Muslims, he did only for the sake of his nation and country until he died in it. That is why; the Holy Prophet ﷺ said about him that he is one of the dwellers of Fire. Only that person is Shaheed to Allah who fights in order to uplift Allah's words. The man who fights and dies for the sake of his nation and country can be called martyr of the nation, but he is not shaheed in Islam. The detail of the incident of this Quzmān has passed under the same heading "The Reality of Jihād." Please consult it.

## WARNING:-

قال ابن كثير وقد ورد مثل قصة هذا في غزوة خيبر كما سيأتي ان شاء الله تعالى (البداهة والنهاية ج ٤ ص ٣٦)  
Ibn-e-Katheer رحمه الله says that such an incident has also occurred in the Ghazwa-E-Khyber as will come next if Allah will.s (Al-Bidāyah Wan-Nihāyah V-IV, P.36)

## PHILOSOPHY, MYSTERY AND MORAL:

In the description of the Ghazwa-E-Uhud, Allah revealed sixty verses starting from وَزِدْ عَدُوَّتَ مَنْ هَٰؤُلَاءِ يَبْغُوا الْمُؤْمِنِينَ مَقَاعِدَ يَنْفِرُونَ. Some of those verses refer to the causes of defeat and humiliation of the Muslims. The philosophy and mystery hidden in it is briefly described here for the readers:

(i) To expose what the result is of disobeying the Prophet of Allah ﷺ, losing heart and quarrelling with one another.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَصَلْتُمْ وَطَنَآخِمْ فِي الْأَمْرِ وَعَصَيْتُمْ  
مِنْ بَعْدِ مَا تَرَكْتُمْ مَا تَحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ تَمْصُوكُمْ عَنْهُمْ  
يَسْتَبْرِئُ لَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ - (آل عمران ۱۵۲)

"Allah has surely fulfilled His promise to you when you, with His will, were killing them off, until you showed weakness and disputed in the matter and among you there were some who were seeking the mundane, and among you there were others who were seeking the Hereafter. After that, He reversed your position against them, so that He might test you. Of course, He has forgiven you. Allah is All-Gracious to the Mu'minIn." (Al-Imran 152)

(ii) So that the staunch and the uncertain, the false and the true may be distinguished. The sincere and hypocrite, the truth and lie may become so discriminate that there may remain no doubt of any kind.

Although the sincere and the Hypocrite were already clear to Allah but it is the Divine law that reward or punishment is not awarded on the basis of only Divine knowledge. The thing that is correct according to Divine knowledge, reward or punishment at it is not awarded until it is examined and observed.

در محبت هر که او دعوے کند  
صد ہزاراں امتحاں بروئے تند  
گر بود صادق کشد بارجنا  
در بود کاذب گریزد از بلا  
عاشقاں را درد دل بسیار می باید کشید  
جور یار و غصہ اغیار می باید کشید

The man who loves has to undergo many Trials and Tribulations. The true lover will face cruelty and oppression manly. The false lover will try to avoid the miseries. The lovers should bear many pains and sorrows. They should bear the oppression of the beloved and wrath of the enemies.

(iii) So that sincere lovers fond of union with Allah may be blessed with martyrdom who were already fond of it. They had accepted ransom in Badr only with the hope that seventy men from among them would be martyred the next time as has happened. Allah blessed only His sincere friends with this blessing and favour. The oppressors and transgressors are not endowed with this auspiciousness.

وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ - (آل عمران ۱۴۰)

"So that Allah may know those who believe and let some of you be martyrs--- and Allah does not like the unjust." (Al-Imran 140)

(iv) So that the Muslims may be purified of the sins due to this martyrdom and defeat and the mistakes that are made by them may be forgiven due to the blessing of this martyrdom.

(v) So that Allah may wipe out His enemies because when the true sincere lovers and friends are killed so mercilessly, Allah's pride is stirred and the blood of His friends takes the strange shape. Consequently, the enemies of Allah who shed blood of the friends of Allah, are ruined and are extirpated in a very strange manner.

دیدى که خون ناحق پروانه شمع را  
چندان امان نداد که شب را سحر کند

"You noticed that the unlawful bloodshed of the moth did not allow the candle to change the night into the dawn."

As Allah Says:

وَلِيَمَحْصِ اللَّهُ الَّذِينَ آمَنُوا وَيُخْرِجَ الَّذِينَ كَفَرُوا (آل عمران - ۱۴۱)

**"And so that Allah may purify those who believe and eradicate the Kuffār." (Al-Imrān 141)**

(vi) And so that it may come to be known that Allah's method is that He keeps rotating the days. Sometimes He blesses His friends with victory and assistance but sometimes He blesses the enemies with victory.

وَيَذَرُ الْأَيَّامُ مَرُورًا وَلَهَا بَيِّنَاتٌ لِّلنَّاسِ (آل عمران - ۱۴۰)

**"Such days We rotate among the people." (Al-Imrān 140)**

But, in the end, victory is ordained to the friends **وَالْعَاقِبَةُ لِلْمُتَّقِينَ**. This is because if Islam is always victorious, many people enter Islam only due to hypocrisy and thus the difference between the Mu'min and the Hypocrite vanishes. It may also be known as to who is Allah's special slave and who among them is the mundane materialist.

If the true Mu'minīn are always defeated, the purpose of prophethood is not gained. So the Divine Philosophy is sometimes victory and assistance but sometimes defeat and disgrace so that the true and the false be tested. Allah says:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَاتِ - (آل عمران - ۱۷۹)

**"Allah is not to leave the Mu'minīn in the state you are in, unless He separates the impure from the pure." (Al-Imrān 179)**

And in the end, truth may dominate and overpower.

(vii) Moreover, it is feared that if the friends are always victorious and dominant, the holy pious Selves of these friends may indulge in oppression and rebellion, pride and arrogance. When Hazrat Abu Bakr Siddique رضي الله عنه was asked, why they did not give ranks to the elderly Sahābah and the people of Badr رضي الله عنهم, he رضي الله عنه said:

إرى ان لاتدنسهم الدنيا "I wish that the world may not dirty and spoil them." This tradition is probably found in **Hilyat-ul-Aūlia'** (حلية الاولياء) or in any other book. I do not remember the reference now. (Allah knows better) So, the appropriate thing was sometimes peace and comfort, and sometimes misery and trouble, sometimes harshness and sometimes kindness, sometimes straightness and sometimes affluence.

چونکہ قبضے آیت اے راہرو  
آن صلاح تست آلیں دل مشو

چونکہ قبض آمد تودروے بٹ ہیں  
تازہ باش و چیں می گلن برجیں

O passenger, a trouble has befallen you. It is for your benefit. Do not be grieved. Try to seek amplitude and comfort from the trouble that has befallen you. Do not be aggressive rather be happy.

(viii) And so that they may grieve after defeat and resort to Allah in a state of humility, fear and meekness. Then honour and high status may be conferred upon them by Allah because the robes of honour and assistance are conferred after disgrace and humility, as Allah says:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذْيَنٌ - (آل عمران - ۱۲۳)

"Allah certainly supported you at Badr when you were weak and unarmed." (Al-Imrān 123)

And Allah says:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ كِبَارُكُمْ - (التوبة - ۲۵)

"And on the day of Hunain, when you were proud of your great number, then it did not help you at all." (At-Taūbah 25)

When Allah wants to bless His special slave with honour victory and assistance, He first of all indulges him in disgrace, humility and meekness so that his Self may be purified and the dirty false matter of arrogance and pride may emit at once. In this way, Allah confers honour after disgrace, victory and assistance after humiliation, defeat and immortality after mortality and life after death.

'Arif Rūmi says:

بس زیادتها درون نقصهاست  
مرشہداں را حیات اندر فناست

مردہ شوتا مخرج الحی الصمد  
زندہ زین مردہ بیرون آورد

آں کے را کہ چنیں شاہے کشد  
سوے تخت و بہترین جاہے کشد

نیم جاں بستاند و صد جاں دہد  
آنچہ در و ہمت نیا ید آن دہد

These amplitudes are actually the defects whereas the mortality of the Shuhadā is immortality. Be dead so that the Alive, the Independent may raise you alive again. The man whom such a king carries to his throne and endows him with the high position, becomes half-dead and sacrifices hundreds of lives. He gives him beyond imagination.

(ix) And that it may also be known that without strenuous efforts, it is inappropriate to imagine the high status and position as Allah says:



أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الظَّالِمِينَ - (آل عمران - ۱۴۲)

"Do you think that you shall enter Paradise even before Allah knows of you who carry out Jihād and those who are steadfast."  
(Al-Imrān 142)

(x) And that your Holy Selves may be purified of the inclination to the world and in future, you may never think of collecting the booty against the orders of Our Prophet ﷺ. Now We have changed your triumph into defeat so that your hearts may be purified of the inclination to the booty and the existence and mortality of the world may be equal in your eyes. Hence Allah says:

فَأَنبَأَكُمْ عَنْ بُرْءِكُمْ يُغْنِي عَنْ مَا فَنَيْتُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ - (آل عمران - ۱۵۳)

"He (Allah) awarded you sorrow for sorrow, so that you should not grieve (in future) over what you lost, or for what you suffered. Allah is All-Aware of what you do." (Al-Imrān 153)

It means there is some mystery and philosophy in this timely humiliation and defeat so that you may achieve so high accumen in abstinence and piety where the existence and non-existence of the world are equalized. Allah says at another place:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِى الْأَرْضِ وَلَا فِى السَّمَاءِ إِلَّا فِى كِتَابٍ قَبْلَ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۚ يَوْمَ لَا تَنْفَعُكُمْ آلُكُمْ وَلَا أَنْفُسُكُمْ فَمَا أُنْزِلَ إِلَيْكُمْ مِنْ ذِكْرٍ فَخُذُوهُ وَأَطِيعُوا أَمْرَ اللَّهِ وَالْأَمْرَ إِلَى اللَّهِ ذَلِكُمْ يَكُونُ ۝ (الحديد)

No calamity befalls the earth or your own Selves, but it is (pre-destined) in a Book before We bring it into being---Indeed it is easy for Allah--- so that you may neither grieve at what has escaped you, nor over-exult at what He has given you. And Allah does not love any self-admirer, over-proud. (Al-Hadīd 22,23)

It is the highest position of abstinence and patience that the heart may not be delighted at the achieving of matter and nor be grieved at the loss of the world. Allah has said in these verses that there is some philosophy and mystery in making Sahābahؓ grieved in the Ghazwa-E-Uhud that triumph was changed into defeat so that in future, Sahābahؓ may not be grieved at the loss of the world and that the existence and non-existence of the world may be equal in their eyes; and that to remain resigned and pleased in every situation and not to develop any misgiving about Allah as the Hypocrite and the ignorant do and say why He did not help them at such occasion. The glory of the true lover should be:

زندہ	کنی	عطائے	تو
در	بکشی	فدائے	تو
جان	شده	بتلائے	تو
ہرچہ	کنی	رضائے	تو

ما پروریم دشمن و یامی کشیم دوست  
جرات کسی کہ جرح کند در قضائے ما



It is Your favour if You keep us alive. If You kill us, we will be scarified to You. Our lives are caught in Your love. We shall be resigned to You whatever You do. We nourish the enemy or side with the friend but who dares find fault with Your decisions.

(xi) This incident was a prelude to the Holy Prophet's ﷺ demise. The object was to show that although some of you lost heart and began to retreat due to human weakness after hearing the news of his ﷺ death, its object was not cowardice or hypocrisy yet high degree of Eemān and sincerity, intense mad love and relationship that the hearts could not face or bear this horrible news and were upset so much that they began to retreat in the battlefield. Therefore Allah says:

وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ - (آل عمران - ١٥٢)

**"Of course, He has forgiven you. Allah is All-Gracious to the Mu'minīn." (Al-Imrān 152)**

But be vigilant for the future, not to turn away his Dīn, his Sunnah and his Pathway to perseverance. Some people will turn away Dīn after his demise which pointed to apostasy in the time of Hazrat Abu Bakr ؓ. The object is only to warn: Remain alive only according to his Sunnah and die according to it. If Muhammad ﷺ dies or gets killed, his Allah is alive. He revealed the following verse.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَإِنَّ لِلَّهِ ثَمَرًا شَهِيدًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ - (آل عمران - ١٤٣)

**"Muhammad is but a Messenger, there have been Messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful." (Al-Imrān 144)**

Therefore, when after the demise of the Holy Prophet ﷺ, the Hamdān tribe of Yemen was about to be apostatized, Abdullah bin Malik Arji ؓ collected the people of Hamdān tribe and addressed them thus:

يا معشر همدان انكم لم تعبدوا محمدا ﷺ انما عبدتم رب محمد (ﷺ) وهو الحي الذي لا يموت غير انكم اطعتم رسوله بطاعة الله - واعلموا انه استنقذكم من النار ولم يكن الله ليجمع اصحابه على ضلالة الى اخر الخطبة -

"O the people of Hamdān, you do not worship Muhammad ﷺ but worship the Lord of Muhammad ﷺ. Muhammad's ﷺ Lord is Ever-Alive. O, yes, you obey the Messenger of Allah so that Messenger's obedience may become the source of Allah's obedience; and know well, Allah has saved you from Fire through obedience to His Messenger. Allah will not collect his Sahābah ؓ at deviation and said the following verse:

لعمري لئن مات النبي محمد ﷺ  
لما مات يا ابن القيل رب محمد ﷺ

"By my life, if the Prophet Muhammad ﷺ has died, his Lord is Ever-Alive, O

دعاه اليه ربه فاجابه

فيا خير غورى ويا خير منجد

"His Lord invited him to come and he ﷺ accepted the invitation. Subhan Allah! The Holy Prophet ﷺ is superior to all living in Ghaūr and Najad, the high and the low."

(Isābah Tarjuma Abdullah bin Mālīk P:365, V-II and Hasan-As-Sahābah Fe Sharah Asha'ar-e-Sahābah P:321 V-I)

## A BRIEF DISCUSSION ABOUT THE PHILOSOPHY LYING IN DEFEAT AFTER VICTORY IN THE GHAZWA-E-UHUD:

According to the Divine promise, at the day break, the Muslims were overpowering the Kuffār. When they moved from the gorge where Allah's Messenger ﷺ had appointed them and came down the mountain to collect the booty, the situation of war totally reversed and victory changed into defeat. The true sincere lovers are admonished by Allah at the slightest points. Allah did not like His True lovers to disobey His Messenger even slightly though that disobedience is due to misunderstanding and amnesia. Moreover, it is beneath dignity of a true lover to begin to collect the booty; the booty for which Sahābah ﷺ had descended the mountain though it was totally lawful, legal and pure as Allah says:

كُلُوا مِمَّا غَنِمْتُمْ حَذَرَ صَبَإٍ

**So eat of the spoils you have got, lawful and pure.**

But it was not fair for Sahābah ﷺ the true lovers, to try to lay hands at that lawful thing without Allah's permission:

موسيا آداب دانان ديگرند

سوخته چنان روانان ديگرند

O Mūsā, the etiquettes of the wise are different. Those who lay down their lives and souls are different people."

Allah changed victory into defeat for the time being in order to warn His true lovers that it is not fair to look to anyone other than Allah and ordained in eternal knowledge that they will be grieved for the time being. But it will be compensated by the conquest of Makkah very soon and the treasures of Rome and Persia will be in their possession. The object was that the hearts of the lovers might be purified even of the inclination to the Halāl (lawful) wealth of the world. Allah revealed the following verses in this connection.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَتِنَاكُمُ وَتَنَازَعْتُمْ فِي الْأُمُورِ وَعَصَيْتُمْ  
مِنْ بَعْدِ مَا لَكُمْ مَا يُحِبُّونَ يَمَنَّكُمْ مِنَ الَّذِينَ أُوتُوا وَبِهِمْ مَنْ يُرِيدُ الْآخِرَةَ تَعَرَّفْتُمْ عَنْهُمْ وَنَزَلَكُمْ  
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾ (آل عمران ١٥٢)

"Allah has surely fulfilled His promise to you, when you with His will, were killing them off, until you showed weakness and disputed in the matter and disobeyed after He had shown you what you liked. Among you there were some who were seeking the mundane, and among you were others who were seeking the Hereafter. After that, He reversed your position against them, so that He may test you. Of course, He has forgiven you. Allah is All-Gracious to the Mu'minīn." (Al-Imrān 152)

In the above verses, Allah has told that the situation was reversed suddenly. The army of the Kuffār that was being killed by the Muslims, now got busy in killing the Muslims. Its first cause was that you disobeyed the Messenger of Allah ﷺ and some of you lost perseverance due to the inclination to the mortal wealth (booty) of the world whose punishment everyone had to undergo and the entire army of Islam had to face due to the mistake of some others **رَبَّنَا إِنَّا أَلَيْنَا عَلَى الْكُفَّارِ وَرَبَّنَا إِنَّا أَلَيْنَا عَلَى الْكُفَّارِ**. (We are for Allah and we are to return to Him.)

Still, Allah's blessings upon the Muslims were not disconnected. In spite of punishment out of love, the Muslims are again and again consoled not to be disappointed and discouraged. **"We have forgiven your mistake."** Hence, forgiveness was announced once in the following verse:

وَلَقَدْ عَفَا عَنْهُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And then at the end of this Rakū', forgiveness was again announced for the consolation of the Muslims.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ - (آل عمران - ١٥٥)

**"Surely, those of you who turned back on the day when the two troops faced each other, Satan had but made them slip for some of their deeds. Of course, Allah has forgiven them. Certainly, Allah is Most-Forgiving, Very-Forbearing."** (Al-Imrān 155)

Allah called this activity of Sahābah رضي الله عنهم a slip. The words **اسْتَزَلَّهُمُ الشَّيْطَانُ** prove it. The meaning of slip is that the intention was some other but unintentionally and mistakenly, the feet slipped into another path. It points out that all that happened, was a slip. You did not do anything intentionally. But whatever has been done, We have forgiven it out of Our Forbearance and Mercy. You have been informed of the forgiveness so that you may not sit grieved and disappointed. The pronouncement of your forgiveness has been recited to the world so that the world may come to know how Allah's unlimited blessings are directed towards Sahābah رضي الله عنهم and how they are time and again consoled so that no one may dare utter a word against them to the Day of Judgement. When Allah has forgiven them and is pleased with them, if some one else forgives them or not, some one else is pleased with them or not, there is no need of anyone's forgiveness or pleasure after Allah's forgiveness and

pleasure. They are رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ. (Allah is pleased with them and they are pleased with Him.)

The punishment that descended due to accepting ransom in the Ghazwa-E-Badr; its cause was that instead of killing the enemy, why wealth was preferred. In the same way, punishment was inflicted due to inclination to worldliness in the Ghazwa-e-Uhud but was forgiven afterwards.

### **A FEW WORDS AFTER THE DISCUSSION OF PHILOSOPHY LYING IN TIMELY DEFEAT IN THE GHAZWA-E-UHUD:**

Allah described the practice of the followers of past Prophets (عليه السلام) that they were afflicted and tortured much in the way of Allah. They neither lost heart nor showed weakness against the enemy. They stood firm in Jihād against the enemies of Allah with great fortitude and perseverance.

Still they did not look to their valour and courage, fortitude and perseverance but they looked to Allah only. They always kept praying to Allah for forgiveness and perseverance. Allah gave them the good reward in both the worlds. Allah says:

وَكَايْنٍ مِّنْ رَبِّى قُتِلَ مَعَهُ رَيْثُونٌ كَثِيرٌ قَمَا وَهُنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا  
وَاللَّهُ يَكْفِي الضَّيِّيرِينَ ۝ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا  
وَيَتَّبِعْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝ قَالَ لَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝ (آل عمران)

There have been many prophets in the company whom many men of Allah have fought against the Kuffār; they did not lose heart for what they suffered in the way of Allah nor did they become weak, nor did they yield. Allah loves the steadfast. They had nothing else to say except that they said: "O Our Lord! forgive us our sins and our excesses in our conduct, make firm our feet and help us against the Kuffār. So Allah gave them the return in this world and also the better reward in the Hereafter. Allah loves those who do good."

(Derived from Seerat-ul-Mustafā by Maulana Muhammad Idrees Kandhlvī)



## Al-Imrān Madaniyah, Verse 122

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشِلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

### TRANSLATION:-

"When two of your groups were about to lose heart, while Allah was their guardian! It is in Allah alone that the Mu'minīn must place their trust."

### SUMMARY:-

When in the Ghazwa-E-Uhud, the Hypocrites ran away beforehand, cowardice also appeared in two groups of true Muslims. But Allah sustained them through His assistance and they stood firm in the battlefield. Therefore, the Muslimss should not pay heeds to the manpower of the Kuffār and discouraging talk of the Hypocrites rather they must have Tawakkul and belief in Allah.

### THE CAUSES OF REVELATION:-

الطائفتان حيان من انصار بنو سلمة من الخزرج وبنو حارثة من الاوس لما انهزم عبدالله بن ابي همت الطائفتان با تباعه فعصمهم الله فثبتوا مع الرسول ﷺ

These two groups were the two branches of the tribes of Ansār. Banu Salma were from the Khazraj and Banu Hāritha from Aūs. When Abdullah bin Ubyye the Chief of Hypocrites turned back, they also intended to do so. But Allah procured them and they remained steadfast with the Holy Prophet ﷺ in the Ghazwa-E-Uhud. (At-Tafseer-ul- Kabeer)

### THE BLESSED WORDS:-

When Hazrat Muhammad ﷺ came to Madina from Makkah, the Ghazwa-E-Badr took place one and a half year after it. Allah granted the Muslims with victory over the Makkans. Seventy Kuffār were killed and seventy were caught as prisoners of war. Next year, the Kuffār gathered and embarked for Madina. Hazrat Muhammad ﷺ consulted with the Muslims. Most of them said that they would like to fight remaining in the city. Hazrat Muhammad ﷺ also had the same will. Some people began to say: "It is an ignominy. We will like to fight in the open field." This suggestion was approved at last. When Hazrat Muhammad ﷺ proceeded out of the city, Abdullah bin Ubyye, resident of Madina, became unhappy and turned back that his suggestion had not been acted upon. Two tribes

of Ansār also intended to turn back at his seduction. At last, their chiefs convinced them and brought them back. Allah strengthens the Muslims provided they have Tawakkul in Him and do not fear in obeying the orders." (Mūzih-ul-Qur'an)

### LINK:-

Before this, the Muslims have been told about the obligatory religious preaching. (يَا أَيُّهَا الَّذِينَ آمَنُوا) you are the best Ummah) Then they have been ordered to remain away the people of the Scripture and the Hypocrites لَا تَتَّخِذُوا يَهُودَ وَلَا نَصَارَةَ آلِيكُمْ (Do not take anyone as an insider but those from among your own selves). Then applying the law, it is said that there was a firm resolution among the Sahābah رضی اللہ عنہم on the eve of the Ghazwa-E-Badr and they were not impressed by the ideas and propaganda of the opponents, they stood victorious. In the Ghazwa-E-Uhud, there was some impact of the ideas of the Hypocrites. Even at the moment of inception of war, they were somewhat hesitant. Remaining back in the war was the creed of the Hypocrites. The Muslims were defeated in the Ghazwa-E-Uhud due to this weakness." (Hāshia, Hazrat Lahori رحمہ اللہ)

### LESSON:-

Allah's greatness and love should be inculcated in the hearts of the Islamic forces. There should be discussion among them about Eemān and Tawakkul in Allah. They should be procured against the fear-producing ideas and talk of the Hypocrites.



## Al-Imrān Madaniyah, Verse 123

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ  
تَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

### TRANSLATION:-

Allah certainly supported you at Badr when you were weak. So, fear Allah so that you may be grateful.

### SUMMARY:-

O Muslims! you were weak and few in number in the Ghazwa-E-Badr, but Allah endowed you with victory out of His special assistance. So fear Allah, i.e. fulfill Allah's dictates and avoid the things He has forbidden you. Also avoid friendship with the Kuffār and the Hypocrites.

And fear (piety) is the real gratitude. Owing to this piety, you will be granted with so great blessings and triumphs that you will offer gratitude to Him.

**بدر (i)** Badr is the name of a halting and market place at a distance of about twenty miles from Madina to the south west and at a halting place from the Red Sea. This place was not only the junction of three hoods i.e. those of Syria, Makkah and Madina and the passage of the business caravāns of the Quraish. It also had importance due to the fact that there was abundance of water there (very important in the Peninsula Arabia). The first encounter between Monotheism and Polytheism took place here on Friday 17th Ramzān 2 AH. (March 11, 624). This battle, in other words, changed Islamic history in particular and the world history in general." (Tafseer-E-Mājidy)

(٢) بئر لرجل من جهينة يقال له بدر فسميت به

**(ii)** It is the name of a well belonging to a man named Badr of the Jheena tribe. Hence, it was named after it. (Rūh-ul-Ma'āni)

وقال الواقدي اسم لموضع وقيل للوادي وكانت كما قال عكرمة متجرا في الجاهلية (روح المعاني)

Wāqidy says that it is the name of a place. One saying is that it is a valley. According to Ikrima رضي الله عنه, it was a bāzār during the Period of ignorance.

### LINK:-

Imām Rāzī رحمته الله has described the link of this verse with the previous one in two ways:

الاول انه تعالى لما ذكر قصة احدا تبعها بذكر قصة بدر وذلك لان المسلمين يوم بدر كانوا في غاية الفقر والعجز الخ-

(i) When Allah described the incident of Uhud, He mentioned the Ghazwa-E-Badr soon after it because the Muslims were very weak and indigent whereas the Kuffār had come with full force and might. In spite of all this, Allah granted the Muslims with victory over the Mushriks. Hence, the strongest argument in it is that the wise people should have Tawakkul in Allah for the realization of their objects and they should get assistance from Him only. Before this, it was said: **وَلَنْ تَصِيرُوا اَوْ تَقْتُلُوا اِلَّا بِضَرْبِ كَيْدٍ هُمْ شَيْعَا** (If you adopt perseverance, their machinations will cause you no harm) Then it was said **وَعَلَى اللّٰهِ فَيَسْتَوِي السُّؤْمِيُونَ** (And the Mu'min should have Tawakkul upon Allah only) The object of mentioning the Badr incident is to support these verses.

الثانى انه تعالى حكى عن الطائفتين انهما همتا بالفشل ..... الخ-

(ii) The second link is that Allah described two groups who had intended to show weakness. At this, Allah said (translation) **"And Allah was the Supporter of the two groups and the Mu'minīn should place their trust in Allah only."** It means how fair it is for that man to show weakness, cowardice and unmanliness whom Allah is assisting and supporting. Then to support it, the incident of Badr was mentioned that the Muslims were very weak on that day, but when Allah supported them, they succeeded in their object and overpowered the enemy. (At-Tafseer-ul-Kabeer)

## LESSON:-

- (i) Piety (Fear of Allah) is the most important source of success in Jihād.
- (ii) The Muslims need to emulate the sentiments and sacrifice of Ghazwa-E- Uhud.





## Al-Imrān Madaniyah, Verse 124

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ  
أَلْفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿٣٧﴾

### TRANSLATION:-

When you were saying to the Mu'minīn, "Shall it not suffice you that your Lord shall help you with three thousand of the angels sent down (for you)?

### SUMMARY:-

Owing to the auspiciousness of perseverance and piety on the day of Ghazwa-E-Badr, Allah descended three thousand angels from the sky to assist the Muslims. The Holy Prophet ﷺ conveyed this good news to his Mujahid Sahābah رضی اللہ عنہم.

### BADR OR UHUD:-

Some of the Exegetes are of the view that this verse concerns the Ghazwa-E-Uhud because there was promise of three thousand angels in it. But when the archers vacated the mountain gorge and began to collect the booty, the weakness of piety and fortitude showed out whereas piety and fortitude were compulsory for the descension of the angels. But according to most of the Exegetes, this verse concerns the Ghazwa-E-Badr. Imām Rāzī رحمه الله says:

ان هذا الوعد كان يوم بدر وهو قول اكثر المفسرين

This promise was for the day of Badr and most of the Exegetes hold this opinion. (At-Tafseer-ul- Kabeer)

### THE HOLY PROPHET'S ﷺ FIRST BATTLE:-

Allama Qurtabi رحمه الله writes:-

وكان اول قتال قاتله النبي ﷺ وفي صحيح مسلم عن بريدة قال غزا رسول الله ﷺ سبع عشرة غزوة قاتل في ثمان منهن-

Ghazwa - E - Badr was the first battle in which the Holy Prophet ﷺ himself fought. It is reported in Sahih Al-Muslim by Hazrat Barīdah رضي الله عنه that the Holy Prophet ﷺ had seventeen battles among which he ﷺ himself fought in eight of them. Then Imām Qurtabi رحمه الله writes that Hazrat Zaid bin Arqam has called Ghazwa-E-Zat-ul- Ashīr his first battle whereas "Tabqāt-Ibn-E-Sa'd" claims that his Ghazwāt are twenty-seven among which he ﷺ fought only in Badr, Uhud,

Al-Marīṣī, Khanduq, Khyber, Quraiza, the Conquest of Makkah, Hunain and Tāif, and according to some others, he عليه السلام took part in Bani Nazir, Wādi-ul-Qurā and Ghābah also. (Al-Qurtabi)

**NOTE:-**

How many angels took part in Jihād in the Ghazwa-E-Badr: One thousand, three thousand or five thousand? Did the angels themselves take part in it or not? Did the angels fight in the Ghazwa-E-Badr only or in any other also?

A detailed discussion will, by the grace of Allah, be made in Surah Al-Anfāl.



## Al-Imrān Madaniyah, Verse 125

يَسِّرُ اللَّهُ لِلرَّحْمَنِ الرَّحِيمِ ﴿١٢٥﴾

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا  
يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّن الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

### TRANSLATION:-

Of course, if you stay patient and fear Allah, and they come upon you even in this heat of theirs, your Lord will reinforce you with five thousand of angels, each having distinct marks.

### SUMMARY:-

If you observe firm patience and piety in Jihād, and the enemy receives more reinforcement, Allah will increase the number of angels to five thousand who will be bearing special signs.

### COMMENTARY:-

#### FIVE THOUSAND ANGELS TILL THE DAY OF JUDGEMENT

وقال الحسن فهؤلاء الخمسة آلاف ردة للمؤمنين الى يوم القيامة۔

"Hazrat Hasan Basry رحمته الله says that these five thousand angels are appointed to serve the Muslims till the Day of Judgement." (Al-Qurtabi)

إِن تَصْبِرُوا If you stand firm in observing patience به على مضض الجهاد و ما امرتم به at Jihād and those things for which you have been ordered. (Rūh-ul-Ma'āni)

### NOTE:-

The gist of all the interpretations of this verse can be traced in the following two writings of the elderly saints:

(i) Three thousand angels are sufficient. Still if you observe patience, stand firm and avoid disobedience by adopting piety, the army of the enemy falls upon you, five thousand angels instead of three thousand angels, will be sent down who will have their own specialities and there will be special signs on their horses. As the number of Kuffār was one thousand in the Ghazwa-E-Badr, in the beginning, one thousand angels were promised according to it as will come in Surah Al-Anfal. Then in order to remove fear from among the Muslims, the number was increased to three times more. After this, according to the report of Sha'bi, when the Muslims came to know that Kurz bin Jabir was coming with a big reinforcement for the Mushriks, they were gripped by a new anguish. At that time, for the sake of more consolation and strength, this promise was made.

**"If you observe patience and piety, We shall send five thousand angels for your assistance. If the reinforcement of the enemy is quite sudden, no need worrying. Allah will help you in time."**

Probably the promise of five thousand was because the army has five parts. Every part will be given the reinforcement with one thousand. As the assistance of Kurz bin Jābir did not reach the Mushriks, according to some Exegetes, the promise of five thousand was not fulfilled because it was suspended to **وَيُتَوَكَّرُ مِنْ قَوَّهِمْ هَذَا**. Some others say that five thousand angels did descend. (Allah knows better) **(Tafseer-E-'Usmāni)**.

**(ii)** Provided you observe patience and piety in the battlefield and do not disobey the Messenger of Allah ﷺ. Please note, all the stress is upon patience, steadfastness and obedience to the Prophet of Allah ﷺ. The address that the Commander-in-Chief of the Ummah delivered before the battle of Uhud that is found in the books of Tradition, this topic is given special attention that if you remain steadfast, Allah will help you only. Have Eemān in your Lord and stand firm, only then you will be granted with victory. This condition is very important. This importance was experienced in the two battles of Badr and Uhud. There is Lord that helps and there are the same Muslims needy of help. In the Ghazwa-E-Badr, the Muslim army obeyed the Prophet ﷺ in letter and spirit and did not depend upon the apparent sources. Allah conveyed invisible assistance through the angels. The situation remained opposite to it in Uhud. A part of the army disobeyed and there was great dependance upon its might. Allah withheld the assistance for sometime and also made them experience defeat. The great thing on the part of Allah's slaves for the realization of blessing and auspiciousness is obedience and dependence upon Allah. **(Tafseer-E-Majīdy)**



## Al-Imrān Madaniyah, Verse 126

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۖ وَمَا  
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

### TRANSLATION:-

And Allah did this solely to make it a good news for you, and so that your hearts may be at rest with it otherwise, victory is from none but Allah, the All-Powerful, the All-Wise.

### SUMMARY:-

O Muslims! Descending of angels during Jihād for your assistance is solely as good news for you and for your consolation; otherwise it is only Allah Who actually helps and who is All-Powerful and All-Wise. Hence attach others to Him and remain attached with Him and do not rely on anyone else. All that you got was due to Allah's assistance and all you will obtain, will be due to Allah's assistance.

### COMMENTARY:-

(i) It means all these invisible forces have been extraordinarily provided in the form of external factors so that your hearts may be purged of worries and troubles and inspired by peace and satisfaction, otherwise Allah's assistance is not bound with these factors, nor it depends upon external forces. He can make you successful simply by His great power without the medium of angels, or ruin the Kuffār without making you an instrument, or take the work of five thousand angels by a single angel. The help which the angels render to you depends on the will and power of Allah, otherwise they have not got any inherent power to do so. It is He Who knows well what type of medium or agency should be adopted to perform certain work on what occasion. No one can comprehend the secret of the Universe." (Tafseer-E-'Usmāni)

كما كانت السكينة لبني اسرائيل بشارة بالنصر - (كشاف)

(ii) The descending of the angels was for glad tidings of victory and assistance as the finding of the lost Ark was the glad tidings for the success of the Bani Israēl. وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ لَا مِنْ عِنْدِ الْمُقَاتِلَةِ إِذَا تَكَاثَرُوا وَلَا مِنْ عِنْدِ الْمَلَائِكَةِ وَالسَّكِينَةُ وَلَكِنْ ذَلِكَ مِمَّا يَقْوَىٰ بِهِ اللَّهُ رَجَاءَ النَّصْرَةِ وَالطَّمَعُ فِي الرَّحْمَةِ وَيَرْبُطُ بِهِ قُلُوبُ الْمُجَاهِدِينَ -

The real assistance and success is from Allah; not due to the number of fighters, nor angels, nor descension of peace. These are but the things due to which

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Allah strengthens the hope of the Muslims for help and blessing and instils power in the hearts of the Mujahideen. **(Kashāf)**

**NOTE:-**

These two writings answer the doubts and objections of the so-called intelligentia as to what the need was of the angels. Why were so many angels sent down etc. etc? (Allah knows better)



## Al-Imrān Madaniyah, Verse 127

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا

خَائِبِينَ ﴿١٢٧﴾

### TRANSLATION:-

(Allah helped you) so that He may cut off a flank of the Kuffār or throw them down in disgrace, and they go back frustrated.

### SUMMARY:-

Allah ordered you for Jihād and assisted you so that the power of the Kuffār might be broken, a flank of them be cut off, old prominent Mushriks be killed; a few be disgraced and the surviving might return in disgrace and humiliation.

### COMMENTARY:-

ای امرکم بالجہاد والجلاد لمالہ فی ذلك من الحکمة فی کل تقدیر۔

(i) Allah ordered you for Jihād and to be harsh on them because in it were all the philosophies described in this verse. (Shaking off the power of the Kuffār, killing a few and disgracing the others etc) (Tafseer Ibn-e-Katheer)

(ii) It happened so. Seventy chiefs including the Pharaoh of this Ummah i.e. Abu Jahl were killed and seventy were captured and the rest had to return to Makkah very disgraced and unsuccessful. (Tafseer-E-'Usmāni)

### NOTE:-

The actual discussion here was that of the Ghazwa-E-Uhud. A few incidents of the battle have been described in the five verses in between so that the Muslims may realize that Allah always helps the Muslims in Jihād whereas all that happened in the Ghazwa-E-Uhud was due to their own negligence. So they should, in future, make themselves like the Mujahideen of Badr and not to repeat the mistake that they made in the Ghazwa-E-Uhud. A detailed discussion on the Ghazwa-E-Badr will be made in the Surah Al-Anfāl by the grace of Allah. It is also named Surah Al-Badr."



## Al-Imrān Madaniyah, Verse 128

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ  
فَإِنَّهُمْ ظَالِمُونَ

### TRANSLATION:-

You have no authority in the matter, unless Allah forgives them or punishes them, as they are unjust.

### SUMMARY:-

Granting one forgiveness or punishing someone is only in the authority of the Lord of the Universe. The Muslims should remain steadfast on Eemān and Jihād and let the matter of pardoning or punishing the Kuffār be left to Allah.

### THE CAUSES OF REVELATION:-

(١) ان النبي ﷺ كسرت ربايته يوم احد..... الخ-

(i) The Holy Prophet's ﷺ tooth was martyred in the Ghazwa-E-Uhud, his head was injured and it began to bleed, he ﷺ said: How can those people prosper who injure the head of their Prophet and break his teeth? He ﷺ was cursing them when this verse was revealed. (Al-Qurtabi)

(٢) هم النبي ﷺ ان يدعو على المشركين فانزل الله تعالى..... الخ

(ii) The Holy Prophet ﷺ had just intended to curse the Mushriks when this verse was revealed. (Al-Qurtabi)

(٣) وقيل استاذن في ان يدعو في استئصالهم..... الخ

(iii) One saying is that the Holy Prophet ﷺ sought permission of Allah to pray for the extirpation of the Mushriks. When this verse was revealed, he ﷺ came to know that many of them would embrace Islam. Hence, it happened so. For example Hazrat Khālid bin Waleed رضي الله عنه, Hazrat 'Amr bin-Al-Ās رضي الله عنه, Hazrat Ikrima bin Abi Jahl رضي الله عنه etc. Imām Tirmizi رحمه الله has reported from Hazrat Abdullah bin 'Umar رضي الله عنه who says: The Holy Prophet ﷺ would curse for four of these Mushriks. At this, Allah revealed this verse and then blessed them with Guidance and the Light of Islam. (Al-Qurtabi)

After noting down these four sayings, Imām Qurtabi mentions the traditions which prove that the Holy Prophet ﷺ did not curse for anyone rather prayed in the following words. رب اغفر لقومي فانهم لا يعلمون O My Lord! forgive my nation. They do not know." (Al-Qurtabi) (Allah knows better)



وعن مقاتل رحمه الله انها نزلت في اهل بئر معونة..... الخ

(iv) According to Imām Maqātil رضي الله عنه, this verse was revealed for the people of Bi'r-e-Maūna. When Āmir bin Tufail, the enemy of Allah, killed forty or seventy Qāri Sahābah رضي الله عنهم of the Holy Prophet ﷺ through deception, he ﷺ was utterly shocked. He ﷺ cursed for those killers in Qunoot-e-Nāzila نازله قنوت for about one month. This verse was revealed at it. (Ruh-ul-Ma'āni)

### NOTE:-

Imām Rāzi رضي الله عنه is also inclined to the opinion that the verse concerns the Ghazwa-E-Uhud. He has noted down many sayings about it. In the end, he writes:

قال القفال رضي الله عنه وكل هذه الاشياء حصلت يوم أحد فنزلت هذه الآية عند الكل فلا يمتنع حملها على كل الاحتمالات۔

Imām Abu Bakr Al-Qaffāl رضي الله عنه says: All these incidents (which are called the causes of revelation of this verse) befell at the time of Uhud. Therefore, the verse can be applied to all these incidents. (At-Tafseer-ul-Kabeer)

### OBJECTIVES OF THE VERSE:-

In the Ghazwa-E-Uhud, seventy Sahābah رضي الله عنهم were martyred including the Chief of Martyrs Hazrat Hamzah رضي الله عنه, the uncle of the Holy Prophet ﷺ. The Mushriks very savagely mutilated the martyrs, i.e. they cut their ears, noses and opened their abdomens. Hind chewed the liver of Hazrat Hamzah رضي الله عنه. Even the Holy Prophet was wounded in this Battle. The right lower front tooth was martyred, the helmet broke and penetrated into the cheeks, the forehead was wounded and the whole body was bathed in blood.

In this state, the Holy Prophet ﷺ tumbled down and fell unconscious. The Kuffār wrongly announced, "Muhammad has been killed" (ان محمداً قد قتل). The whole crowd was dumb-founded at this news. After a short while, the Holy Prophet ﷺ came to his senses. At that time, these words came to his lips, "**How can prosper the nation that wounded his Prophet, who persuaded them to Allah!**" He was deeply grieved at the savage acts of the Kuffār, and probably under sheer grief intended to curse for some ring-leaders of the Mushriks, or he began to curse. He was not wrong in cursing for the cruel Mushriks whose persecutions knew no bounds; but Allah wanted the Holy Prophet to stand even higher and be silent on their cruelties and not to curse for their annihilation but continue his mission of persuading them to Islam and waging Jihād against them as ordered. The rest, he should leave to Allah, He will do whatever He wills.

Is it not better that these Kuffār should become the servants of Islam and the sincere lovers of the Prophet, instead of being destroyed by the invocation of the Prophet? By Allah's mercy, all those enemies, against whom the Holy Prophet ﷺ wanted to pray, fell down at the feet of the Holy Prophet ﷺ after some days as fervent servants and soldiers of Islam. However, the words نَيْسَ رَأَتْ مِنْ اِلَٰهِيَّتِي

indicate the unlimited power and knowledge of Allah. Human knowledge is limited and unable to comprehend the future events of the world. Hence Allah's decision and will is the Supreme. The Kuffār of today are the enemies of Islam and the Muslims. They are committing all sorts of atrocities today. But Allah is All-Powerful and All-wise. He may give them guidance if He wills. He may punish them if He wills, because they are on the wrong; you should not pray for their total extirpation. **(Tafseer-E-'Usmāni)**

### **THE BLESSED WORDS:-**

Allah trained the Prophet ﷺ that man has no authority. Allah may do what He likes. Although Kuffār are His enemies and are unjust, yet He may punish or guide them. Do not curse for them. **(Mūzih-ul-Qur'ān)**

### **A POINT:-**

It becomes clear that Jihād is for destruction of Kūfr and its power not for the annihilation of the Kuffār. The good thing is that the Kuffār also embrace Eemān. (Allah knows better)



## Al-Imrān Madaniyah, Verse 129

يَسِّرُ اللَّهُ لِلرَّحْمَنِ الرَّحِيمِ

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ يُغْفِرُ مَنْ يَشَاءُ  
وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ (١٢٩)

### TRANSLATION:-

To Allah belongs what is in the heavens and what is in the earth. He forgives whomsoever He wills and punishes whomsoever He wills. Allah is the Most-Forgiving, Very-Merciful.

### SUMMARY:-

Allah is the Sole Master of everything and All-Sovereign. He forgives whomsoever He wills and punishes whomsoever He wills. He is the Forgiver of sins and is Very-Merciful to His creatures.

### SAYINGS:-

(i) This is the confirmation of the point described in the last verse.

ان المقصود من هذا تأكيد ما ذكره اولا من قوله نَسِرُ لَكَ مِنَ الْأَمْرِ شَيْءٌ - (التفسير كبير)

(ii) In the words وَاللَّهُ غَفُورٌ رَحِيمٌ perhaps it is implied that those men whom the Holy Prophet ﷺ was going to curse, shall be blessed with Eemān and Islam and be entitled to Allah's mercy and forgiveness. (Tafseer-E-'Usmāni)

### AN IMPORTANT POINT:-

In the next verse, usury has been prohibited. Then the excellences of Paradise and dwellers of Paradise have been given. Some researchers have included verse No. 130-138 in "On the Topics of Jihād" also. Please note a few writings:-

(i) Usury has perhaps been mentioned here because cowardice in Jihād has been discussed above. Usury brings about cowardice due to two reasons: One is that the capacity for obedience vanishes due to unlawful (Harām) earning whereas the greatest obedience (worship) is Jihād. Second, accepting usury is the height of niggardliness. One should have taken the money back that one has lent. If someone is benefitted in between, one does not let it go and wants interest on it. How can the man who is so niggardly, lay down his life? (Mūzih-ul-Qur'an)

(ii) The Kuffār had mutilated the martyrs of Uhud i.e. they had cut off their ears, noses, lips etc. At this, the Sahābah رضی اللہ عنہم got furious and said "لنرين" i.e. they will mutilate many for one (i.e. they will take revenge through usury). Allah forbade them to do so.

(iii) In the story of Ghazwa-E-Uhud, the description of usury appears as a divergence from the main subject. The relevancy, perhaps, is that in the above verse رَهْمَتْ كَالْفَتْرِ وَتَكَرَّرَ تَقْطُرًا, it was said that at the occasion of Jihād, cowardice was shown and the obtaining of usury creates cowardice in the usurer for two reasons: Firstly, the devouring of illegal wealth creates indolence in the observance of Religion and in the obedience to Allah, and the greatest obedience and submission to Allah is the sacrifice of one's own life in Jihād. Secondly usury is the extreme type of miserliness, because a usurer lends his money with the spirit of extreme desire for wealth. He wants extra money on his capital money (which he gets back) and does not tolerate the benefit of the debtor, obtained on his debt without snatching away something from him. When the usurer is so avaricious of wealth that he cannot lend his money for the sake of Allah, how can he lay down his life in the way of Allah? According to Abu Hayyān رحمه الله, the Muslims were involved in some usury transactions with the Jews. For this reason, it was difficult to break with them. Formerly, the command of لا تتخذوا بطانة has been given. The machinations of the Hypocrites and the Jews had a great hand in the incident of Uhud. So, the Muslims were warned to sever their usury transactions with them otherwise they will have to keep contacts with those accursed people willy-nilly which would be a cause of great loss in future. (Tafseer-E-'Usmāni)

#### NOTE:-

(i) It proves that usury and usury system are the most effective tools of preventing Muslims from Jihād. That is why; the enemies of Islam are spreading the nets of usury among the Muslims so that they may uproot the "Spirit of Jihād" from among them. والى الله المشتكى

(ii) It comes to be known that the Muslims should remain away the usury system of the Jews and set up their own Islamic economic system so that they may not be dependant upon the Jews and be not so weak as they are today.

(iii) One of the methods taught to the Muslims for success in Jihād is to avoid usury. The love for Paradise was created in them and they were persuaded to obey Allah and His Messenger ﷺ. They were ordered to spend money, keep unity among themselves and beg forgiveness of Allah. In the end, they were given the good news of Paradise and then the story of the Ghazwa-E-Uhud started again. (Allah Knows better)

(iv) Although the verses 130 to 138 have definite connection with Jihād, yet the topics in them are general. That's why; the Tafseer of these verses is not included. (Allah knows better)



## Al-Imrān Madaniyah, Verse 139

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا يَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

### TRANSLATION:-

Do not lose heart and do not grieve, and you are the upper-most if you are Mu'minīn.

### SUMMARY:-

Do not show any weakness after being affected by timely defeat in the Ghazwa-E-Uhud nor take its grief to your heart. If your Eemān is secure, you will be the triumphant. In future also, you will be given timely victory and success if you do not give up the path of Eemān by showing weakness and cowardice.

### A POINT:-

After timely defeat in war, many troubles befall the Muslims. The first is indolence (وهن) and the second is grief (حزن) i.e. disheartedness, weakness and grief paralyse the whole nation. In the Ghazwa-E-Uhud, the bodies of seventy Muslims lay mutilated and their members lay scattered. The Holy Prophet ﷺ and most of the Sahābah رضي الله عنهم were exhausted with injuries. Full shrouds for the Shuhada' رضي الله عنهم were not available. The Mushriks of Makkah were bursting into loud laughter. The Hypocrites of Madina were making fun of them and were taunting the Muslims. On the other hand, the Holy Prophet ﷺ intended to fight more and make after the enemies. In this situation of grief, injuries, worries and sorrows, a voice came from the heaven, "Why is this sorrow and disheartedness if you are Mu'minīn? You are even now triumphant because your Shuhada' رضي الله عنهم are in Paradise and you have enjoyed the nearness of Allah. Whereas your enemies are in the darkness of hell and Kūfr and in disgrace. Keep it in mind, if you do not harm your Eemān in this grief, only you will be triumphant even in future". (Allah knows better)

### SUPPORTING WRITINGS:-

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ بَقِيتُمْ عَلَىٰ إِيْمَانِكُمْ

(i) If you remain firm in Eemān, you will be the upper-most.

وَالْمَقْصُودُ بَيَانُ أَنَّ اللَّهَ تَعَالَىٰ أَمَّا تَكْفُلُ بِأَعْلَاءِ دَرَجَتِهِمْ لِأَجْلِ تَمَسُّكِهِمْ بِدِينِ الْإِسْلَامِ

The object is that even in this situation, you remain firm in your Eemān, Allah has guaranteed you the very high status and position. (At-Tafseer-ul-Kabeer)

وَلَا يَهِنُوا وَلَا تَحْزَنُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

(ii) If you are Mu'minīn, do not show any weakness in Jihād nor grieve. (Ruh-ul-Ma'āni)

It means if you believe in Allah, do not indulge in weakness and grief. You have sacrificed for Him and He has accepted your sacrifice.

والحال انكم اعلى منهم شأنا فانكم على الحق وقتالكم لا علاء كلمة الله تعالى وقتالكم في الجنة وانهم على الباطل وقتالهم لنصرة كلمة الشيطان وقتالهم في النار.

(iii) You are in high (upper) situation because you are in the right and your fighting is only to uplift Allah's words; and your killed ones are in Paradise. The Mushriks are at the false. Their fighting is for the sake of Satan and their killed ones are in hell. **(Rūh-ul-Ma'āni)**

It means, in spite of timely defeat, you are the upper-most and triumphant and they, in spite of timely victory, are disgraced and overpowered.

(iv) "This and the following verses are connected with the hard events of the Uhud. The Muslim Mujāhideen were bitterly wounded, the corpses of their renowned gallant soldiers were lying mutilated. The Messenger of Allah ﷺ was also wounded by the Heathens, and the defeat looked impending upon the heads. In the midst of these despairs and trials, the Divine Voice came, **وَلَا تَهْزُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْآخِلُونَ إِنَّكُمْ تُعْذِرُ الْمُؤْمِنِينَ** "Faint not and grieve not, you shall surely be the upper-most if you are true Mu'minīn." The true Mu'minīn are those who do not show cowardice and timidity before the enemy though they are wounded and surrounded by a terrorizing atmosphere.

You should not lose heart at these critical moments. The Truth shall finally prevail over the false forces. You are enduring hardships for the sake of Allah and not for the sake of any material glory or wealth. So you are still ideologically superior to the Heathens and definitely above them. You shall get material victory and supremacy over them too, provided you are upright in Eemān and Piety and Obedience to the Holy Prophet ﷺ, and thus relying on the promises of Allah, show perseverance in Jihād against the Kuffār. This Divine voice balmed the injured hearts and revived the half dead bodies. Consequently, the Kuffār who had apparently dominated, could not face the counter attack of the injured Mujāhideen and took to their heels." **(Tafseer-E-'Usmāni)**

## COMMENTARY:-

And do not be indolent. **وَلَا تَهْزُوا**

(i) **تضعفوا عن قتال الكفار** (Do not be weak in fighting against the Kuffār.)

As is often in Jihād after defeat that the passion for Jihād cools down and cowardice and indolence grip the hearts.

(ii) Do not lose heart. **(Bayān-ul-Qur'ān)**

(iii) **ولا تضعفوا عن الجهاد** Do not show weakness in Jihād.

**والوهن الغف** WAHN is weakness **(At-Tafseer-ul-Kabeer)**

(iv) **اي لا تضعفوا عن قتال اعدائكم والجهاد في سبيل الله تعالى بمانا لكم من الجراح** Do not show indolence and weakness in fighting your enemies and waging Jihād in the way of Allah due to the injuries you received. **(Rūh-ul-Ma'āni)**

## PROMISE FOR FUTURE:-

There is good news of victory in future in this verse. Imām Qurtabī<sup>رحمته الله</sup> writes:  
وانتم الاعلن على الاعداء بعد أحد فلم يخرجوا بعد ذلك عسكرا الاظفروا في كل عسكر كان في عهد رسول الله ﷺ وفي كل عسكر كان بعد رسول الله ﷺ وكان فيه واحد من الصحابة كان الظفر لهم۔

After the Ghazwa-E-Uhud, you will remain triumphant over your enemies. Therefore, after Uhud, whenever an Islamic army was sent during the life time of the Holy Prophet ﷺ, it stood certainly successful. After his life time, every troop in which even a single Sahābī<sup>رضي الله عنه</sup> participated, was triumphant. (Al-Qurtabi)

## AN INCIDENT:-

Imām Qurtabī<sup>رحمته الله</sup> writes:

انهزم اصحاب رسول الله ﷺ يوم أحد فبيناهم كذلك اذ أقبل خالد بن الوليد الخ۔

On the day of Uhud, when Sahābah<sup>رضي الله عنهم</sup> retreated, they were in a dispersed state that Khālīd bin Waleed with a troop of the Mushriks began to fall upon them. At this, the Holy Prophet ﷺ supplicated thus:

اللهم لا يعن علينا الله لا قوة لنا الا بك اللهم ليس يعبدك بهذه البلدة غير هؤلاء النفـ۔

"O our Lord, they may not be able to fall upon us! O our Lord, we have no power except Yours! O our Lord, there is no one in this city than these (Sahābah) who worship You!" The following verse was revealed at it (for encouragement and consolation). Hearing this, the Muslim archers attacked with full might and courage, mounted the mountain, fought the enemy troops and defeated them. (Al-Qurtabi)

That is why; Imām Qurtabī<sup>رحمته الله</sup> writes:

عزاهم وسلاهم بمانالهم يوم أحد من القتل والجراح وحثهم على قتال عدوهم ونهاهم عن العجز والفشل۔

In this verse, Allah consoled and encouraged the Muslims at the troubles and hardships in the Uhud, instigated them to Jihād and forbade them not to show any kind of weakness and cowardice.

## NOTE:-

Those who fight for truth are always glorious and successful whether they are apparently victorious or defeated provided they are firm in their Eemān and steadfast in Jihād. The Muslims have been given the motto of success at the time of defeat i.e. to remain steadfast in Eemān and Jihād. In this situation, they will be triumphant even after death and their enemy will be overpowered even after killing. Subhan Allah! How great glad tidings and how peaceful consolation! (Allah knows better)

## A POINT:-

Whenever the Muslims are timely defeated at the hands of Kuffār, Satan tries to introduce in them different evils at the time of grief, misery and pain. In this way, WAHN i.e. indolence, retreat and worldliness is created in them. Their organization is visited by weakness and dispersion and their ideas tend to humility i.e. incline to the Kuffār instead of perseverance. In this situation of frustration, the Mujāhideen give up Jihād and martyrdom, and hence grow mundane. The Amīr of

the organization, by temperament, becomes huffy, irritated and lover of solitude. Hence, he gives up counselling with others. On the other hand, the Hypocrites spread such rumours and suspicions against the Amīr due to which the members of the organization develop misgivings against its Amīr.

The verse 139 to 175 of Surah Al-Imrān tell the Muslims how to face defeat and rise again after defeat. All those veils have been removed that are produced due to defeat. The Muslims have been advised to be resigned to Allah in every situation, and remain firm to their Eemān, keep their ideas and intentions firm, beg pardon of Allah for all that has happened considering it the result of their sins and mistakes and try to remove those faults and mistakes, not to let their organization shatter, nor to think of giving up Jihād and indulging in worldliness but keep remembering their Shuhada' and their achievements, mention the perseverance of the past Mujāhideen, keep contemplating about the benefits they have gained from this timely defeat. For example: "Allah has purified us of sins by putting us into tribulations. Many of us have been blessed with martyrdom. Our organization has been pruned and has separated the Mu'minīn and the Hypocrites. The importance of obedience to Amīr has been strengthened and we have come to know of the horrible result of negligence in it etc."

After defeat, the Amīr should be kind to his comrades and continue the process of consulting with them. The organization should not fall prey to the suspicions of the Hypocrites against their Amīr. In short, the protection of Eemān, organization and ideology are utmost essential. These points were made clear in these verses that the hearts of Sahābah رضي الله عنهم were strengthened. Then even in the worst trial of Ghazwa-E-Azhāb, they did not stagger. (Allah knows better)

### A POINT:-

أَنْتُمْ الْأَعْلَوْنَ "You are the upper-most". This pronouncement was made at the time of the Ghazwa-E-Uhud when the dead bodies of the Muslims lay scattered and the injuries of the Holy Prophet ﷺ and Sahābah رضي الله عنهم were bleeding. Pondering over this, the standard of actual success and defeat becomes clear. (Allah knows better)

### NOTE:-

(i) The Hypocrites begin to pass remarks against the Muslims to taunt them and spread suspicions of indolence and cowardice. On the other hand, the Kuffār who gain timely victory, begin to think that they are the dear ones of Allah. Then they begin to devise plans to wipe out the Muslims. These verses answer all this.

(ii) According to Mūzih-ul-Qur'an, verse 137 and 138 of Surah Al-Imrān also concern on the topic of Jihād. The point to cope with this situation after defeat discussed in these verses starts with verse 138. Note the **Hāshia** Mūzih-ul-Qur'an and Bayān-ul-Qur'an.

### SUPPLICATION:-

O Allah, bless us with firm and eternal Eemān! اللهم اناستلك ايماناً دائماً  
(آميين يا ارحم الراحمين)





## Al-Imrān Madaniyah, Verse 140

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنْ يَمَسَّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ  
الْأَيَّامُ نُدَّأُولُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا  
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

### TRANSLATION:-

If you have received a wound, they received a similar wound. Such days We rotate among the people, so that Allah may know those who believe and let some of you be martyrs— and Allah does not like the unjust.

### SUMMARY:-

There are many mysteries and philosophies of Allah hidden in the circumstances that befell the Muslims in the Ghazwa-E-Ubud. The first is that Allah keeps rotating the days of victory and defeat among the people. Last year, the Mushriks had to face defeat in the Ghazwa-E-Badr, now the Muslims have received the same. The second is that the true sincere Mu'min and Hypocrite are tested in trouble. Allah drew the line as to who was sincere Mu'min and who was Hypocrite. The third is that Allah blessed some of you with martyrdom. (The rest of the two philosophies will be described in the next verse) Allah does not like the unjust who commit Kūfr and Polytheism. (So they should not remain in the delusion that they have been granted triumph because of being the dear ones of Allah).

### COMMENTARY:-

(i) Allah keeps rotating the days among the people, It does not mean that sometimes Allah assists the Muslims and sometimes the Kuffār. Not at all because Allah's assistance is a great credit and a very high status which is not given to the Kuffār.

واعلم انه ليس المراد من هذه المداولة ان الله تعالى تارة ينصر المومنين واخرى الكافرين و ذلك لان نصره الله منصب شريف واعزاز عظيم فلا يليق بالكافر - (التفسير الكبير)

But the meaning of the verse is that sometimes Allah uses intensity against the Kuffār and sometimes tries the Muslims through severity because if the Muslims are always victorious, the option to embrace Islam will end up and the people will keep embracing Islam seeing the victories of the Muslims. (At-Tafseer-ul- Kabeer, Bayān-ul-Qur'ān)

(ii) "The Muslims were deeply dejected at the great loss suffered in the Ghazwa-E-Uhud. Besides, they were much pained at the taunting words of the Hypocrites. The Hypocrites became active and tried to damage the personality of the Holy Prophet ﷺ. They said if Muhammad ﷺ had been the true Prophet, they would not have incurred such a tremendous loss, nor they would have suffered the timely defeat in the battle. Allah sent down these consolatory verses:

"If you received wound and suffered the loss of life, the enemy had also received the like of it the previous year. If your seventy-five men are killed and many of you have been wounded in Uhud, last year seventy-men of the Heathens were killed in Badr and many of them wounded. In the Ghazwa-E-Uhud too, many men of the enemy are killed and wounded in the early hours of the Battle. Then in Badr as is evident from the words of the verse **وَقَدْ صَدَّقَ اللَّهُ وَعْدَهُ إِذْ تَحْسَبُونَهُمْ بِأَذْيَنٍ** (And Allah has certainly fulfilled His promise to you when you, with His will, were killing them off....) Moreover, seventy men of the Heathens were made captives by you, and on your part none of you bore this humiliation. Nevertheless, if you compare your loss with their loss, you have no ground of grief and sorrow, nor the Heathen have any chance of arrogance and pride. So far as the vicissitudes are concerned, it is Our habit to change the days of hardship and trial, trouble and comfort among the people in which there are hidden many secrets. So, when the Kuffār do not give up the support of Falsehood amidst troubles and disasters, how can you lose heart in supporting the Truth?"

**وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا** In order to separate the true lovers and the Hypocrites so that both may begin to look distinct.

**وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ** "The unjust" means the Mushriks who were the opponent party in the Ghazwa-E-Uhud. It will mean that the cause of their timely triumph is not that Allah loves them but other causes. And (if unjust) means the Hypocrite who had separated in the nick of time, it is made clear that they (Hypocrites) were the accursed ones of Allah. So they were thrown far away the high status of Eemān and martyrdom." (Tafseer-E-'Usmāni)

(iii) "If you have suffered loss in defeat, the Kuffār have also faced defeat in Badr. Triumph is obtained due to some cause and defeat is imposed due to some weakness. But in such defeats, the true and false are separated rather it is sometimes Allah's objective to inflict a defeat and get some people martyred so that the Muslim blood may be stirred and the dormant nation may awake after receiving injuries." (Hāshia, Hazrat Lahori رحمته اللہ علیہ)

## THE BLESSED WORDS:-

Victory and defeat keep rotating. The Muslims were to be blessed with Shahādat, the Mu'mins and the Hypocrites were to be pruned and the Muslims were to be trained. That is why; so intense defeat befell; otherwise, Allah is not

happy with the Kuffār. (Mūzih-ul-Qur'ān)

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَاللَّهُ لَا يُحِبُّ مَنْ لَا يَكُونُ ثَابِتًا عَلَى الْإِيمَانِ صَابِرًا عَلَى الْجِهَادِ۔

"Allah does not love those who are not firm in Eemān and Jihād."

(At-Tafseer-ul-Kabeer)

### NOTE:-

The writers of At-Tafseer-ul-Kabeer and Al-Qurtabi have discussed the excellence of Shuhada' and causes of the name Shaheed in the explanation of this verse. The lovers of knowledge should note it.

### A POINT:-

He (Allah) wanted to exalt some of you to the high status of martyrdom. The light of the sun and water are essential for crops otherwise they go waste. In the same way, the life of the nations depends upon martyrs. The national fields can be irrigated only with the blood of the best hearts and minds. The road to freedom is paved with human bodies only. The nation can never remain alive until sacrifices in abundance are made. When the chosen people of a nation are slaughtered, signs of life emerge in that nation. Its emotions will be flared up and it will not be satisfied until it takes revenge." (Tafseer-ul- Furqān)



## Al-Imrān Madaniyah, Verse 141

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَعْقَ الْكُفْرِينَ ﴿١٤١﴾

### TRANSLATION:-

"And so that Allah may purify those who Embrace Eemān and eradicate the Kuffār."

### SUMMARY:-

#### Fourth Philosophy Lying In The

#### Timely Defeat in The Ghazwa-E-Uhud:-

So that Allah may purify the Mu'minīn of the dust and filth of sins (and exalt those who have no sins). The fifth point is that Allah may wipe out the Kuffār. (It is in two ways. They will be encouraged by overpowering, they will fight and get killed. The second is, they will indulge themselves in Allah's torment and get killed due to oppression to the Muslims.) (Bayān-ul-Qur'an)

### REFERENCES:-

(i) وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا And that Allah may purify the Mu'minīn.

ای یکفر عنهم ذنوبهم ان كانت لهم ذنوب والا رفع لهم فی در جاتهم بحسب ما اصابو به۔  
(ابن کثیر)

Allah may write off their sins if sins are on them otherwise He may raise the degrees of their status with the ratio of the misfortune that befalls them.

(ii) وَيَعْقَ الْكُفْرِينَ And wipe out the Kuffār.

فانهم اذا ظفروا بغوا و بطروا فيكون ذلك سبب دمارهم و هلاكهم و محققهم و فناءهم

Because they will, after success, become rebellious and arrogant which will become a source of their ruination, death, destruction and mortality.  
(Ibn-e-Katheer)

(iii) Then there are some secrets and philosophies in the defeat at the Ghazwa-E-Uhud. They have been pointed that the one was to test the Mu'minīn. Second, many of you who were fond of the Hereafter and martyrdom, were blessed with it. Third, the true Muslims may be purified in the expedition and opponent Kuffār may be wiped out because it has always been the efficacy of truth that wherever the blood of the organization to uplift truth is shed, it brings ever new colouring. Divine pride is instigated. Then the corrigible people from among the Kuffār, embrace Islam and the incorrigible ones are beaten by the hidden forces so mercilessly that they are completely wiped out. (Tafseer-E-Haqqāni)

## A POINT:-

"You should learn a lesson from defeat in the Uhud and safeguard your activities in future. You should not be crest-fallen and dejected at it and lose heart. It is the battlefield. One loses, the other wins and vice versa. In Badr, you beat them; in Uhud they beat you but what importance do victory or defeat hold in the collision of two groups in the battlefield. The actual point to meditate over is the power of Eemān in you. If you have true spirit of Eemān in you, exaltation in the world will be ordained to you only. Therefore, although this tragedy is a defeat yet it has many hidden secrets and philosophies in it. The true and the false were tested. The Hypocrites and unripe people who had entered the ranks of the Muslims were exposed. Moreover, the people had a personal experience of decisive matters of war. They will become more cautious after experience and observation. Most of all, weaknesses in the hearts of some Muslims had gained ground, they were removed after this calamity. Their determination and Eemān became more firm and stainless due to it." (Tarjumān-ul-Qur'ān)



## Al-Imrān Madaniyah, Verse 142

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

### TRANSLATION:-

Do you think that you shall enter Paradise even before Allah knows those of you who carry out Jihād and those who are steadfast?

### SUMMARY:-

Do you think, the elevated and dignified position upon which Allah exalts you; you will reach there while you sit in peace and Allah will not test you as to how many among you are who will fight and stand firm in the battlefield? Do not think so. Only those are exalted high who are ready to undergo difficulties in the way of Allah and to offer sacrifices.

یہ رتبہ بلند ملا جس کو مل گیا  
ہر مدی کے واسطے دار و رسن کہاں

(تفسیر عثمانی)

### COMMENTARY:-

والمعنى احسبتم يا من انهزم يوم اُحد ان تدخلوا الجنة كما دخل الذين قتلوا وصبروا على  
الم الجراح والقتل من غير ان تسلكوا طريقهم وتصبروا صبرهم لا -

(i) The meaning of the verse is: O you who retreated on the day of Uhud, do you think you will also enter Paradise as those who were martyred (in Uhud) or those who observed patience at the severe injuries and killing. You cannot do so except that you follow in their footsetps and observe patience like them. No, never at all. (Such status is not gained without Jihād and patience). (Al-Qurtabi)

ای لا يحصل لكم دخول الجنة حتى تبتلوا ويرى الله منكم المجاهدين في سبيله  
والصابرين على مقاومة الاعداء

(ii) You will not get entry into Paradise until you are tested and Allah observes those among you who carry out Jihād in His way and fight valiantly. (Ibn-e-Katheer)

(iii) O yes, listen; do you think that you will enter Paradise uniquely whereas Allah has still not apparently observed those who carry out Jihād among you nor those who stand firm in Jihād. Entry with distinction means to enter in the very

first phase and be exalted to high position. This is impossible without labour as is clear from other verses of the Noble Quran. Moreover, entry of some Mu'minīn can be due to special grace as the truthful have inferred from **يَغْفِرُ لِمَن يَشَاءُ** (Allah will forgive whom He wills). The condition of intensity in Jihād is imposed only because some deficiency was there. The meaning of the verse is that you have not yet carried out intensive Jihād with perseverance whereas entry into Paradise with distinction is conditioned with it. So, making strenuous efforts for it in future is essential. (Bayān-ul-Qur'ān)

## THE ARGUMENT OF OBLIGATION OF JIHĀD:-

Do not fancy of entry into Paradise without Jihād and facing the enemy. This word of Allah is enough argument for the obligation of Jihād and perseverance in the battlefield. Allama Abu Hayān رحمته الله writes:

وفى انكار الله تعالى على من ظن ان دخول الجنة مع انتفاء الجهاد والصبر عند لقاء العدو دليل على فرضية الجهاد اذ ذاك والثبات للعدو وقد ذكر في الحديث ان التولى عند الزحف من السبع الموبقات- (البحر المحيط)

### NOTE:-

The author of the Ibn-e-Katheer has collected similar verses at this point. Please note there

### A STRANGE POINT:-

Imām Rāzī رحمته الله has described a strange point in the explanation of this verse. He writes:

واعلم ان حاصل الكلام ان حب الدنيا لا يجتمع مع سعادة الآخرة فيقدر مايزداد احد هما ينتقص الآخر-

Do understand the gist of the speech that the pursuit of the world and success in the Hereafter cannot gather. When either of these two excesses, the other keeps decreasing.

وذلك ان سعادة الدنيا لا تحصل الا باشتغال القلب بطلب الدنيا والسعادة في الآخرة لا تحصل الا بفراغ القلب من كل ماسوى الله وامتلأه من حب الله وهذا ان الامر ان مما لا يجتمعان-

Worldly success is gained when the heart indulges in gaining the world. Auspiciousness in the Hereafter is ordained when the heart is purified of every thing than Allah and is filled with love for Allah. **فهذا السروق الاستبعاد الشديد في هذه الآية على** **اجتماعهما** That is why; there is the expression of intense wonder in the accumulation of these two in this verse. (You desire Paradise and also do not turn away the world.)

وايضاً حب الله وحب الآخرة لا يتم بالدعوى فليس كل من اقر بدين الله صادقا ولكن الفصل فيه تسليط المكروهات والمحجوبات-

Claiming love for Allah and love for the Hereafter is not enough. Everyone who makes confession of Allah's Din is not true. The reality is exposed when good and bad circumstances are imposed upon the claimant.

فان الحب هو الذى لا ينقص بالجفاء ولا يزداد بالوفاء فان بقى الحب عند تسليط اسباب البلاء  
ظهر ان ذلك الحب كان حقيقيا۔

True love does not decrease due to disloyalty and does not increase due to loyalty. Hence, the love that remains alive in the hour of misfortune is clear proof of its truth.

فلهذه الحكمة قال آمُرَ حَسْبُكُمْ أَنْ تَرْحَمُوا الْجَنَّةَ بمجرد تصديقكم الرسول قبل ان يبليكم الله  
بالجهاد وتشديد المحنة والله اعلم۔

Hence, it was said under this philosophy: Do you think that you will enter Paradise just at the verification of the Messenger of Allah ﷺ and Allah will not test you through Jihād and hard trial. (Allah knows better)

**(At-Tafseer-ul-Kabeer)**

These words of Imām Rāzī رحمته الله are full of philosophy. The Muslims should meditate over them and love Allah truly; the love that remains ever fresh in adverse circumstances also.

### **SUPPLICATION:-**

O Allah, bless us with true love for You, grant us with the capacity and power for accepted Jihād and perseverance and bless us with Paradise first of all solely out of Your grace and blessings! (آمين يا ارحم الراحمين)





## Al-Imrān Madaniyah, Verse 143

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ  
وَأَنْتُمْ تَنْظُرُونَ ۝

### TRANSLATION:-

"You had longed for death before you faced it. Now you have seen it with your eyes wide open."

### SUMMARY:-

You have been longing for the death of a martyr. When the situation for the realization of that longing was before your eyes, why you began to run away.

### THE CAUSES OF REVELATION:-

The cause of revelation of this verse is that when, some Sahābah رضي الله عنهم were martyred in Badr and their excellence and dignified status became known to the people, some of the Muslims yearned to be blessed with the opportunity of gaining martyrdom. At last, the Ghazwa-E-Uhud befell. They began to retreat. This verse was revealed at it. (Bayān-ul-Qur'ān)

### YEARNING FOR MARTYRDOM IS FAIR:-

فالمراد بالموت هنا الموت في سبيل الله تعالى وهي الشهادة ولا بأس بتمنيها - (روح المعاني)

Death here means death in the way of Allah which is called Shahādat and there is no harm in yearning for it.

### NOTE:-

There is the tinge of advice, encouragement, warning and consolation in the verses that were revealed concerning the Ghazwa-E-Uhud. The tinge of warning dominates this verse. (Allah knows better)

Most of the Arabic Tafseer books prefer the tinge of "Warning".



## Al-Imrān Madaniyah, Verse 144

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ  
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ  
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

### TRANSLATION:-

Muhammad is but a Messenger, there have been many messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels, can never harm Allah in the least. Allah shall soon reward the grateful,

### SUMMARY:-

Muhammad is but the Messenger of Allah. Many Messengers have also passed before him. So, if he dies or is killed, would you, O people, turn back on your heels from Jihād and Islam? The person who turns back on his heels from Jihād or Islam, will cause no harm to Allah rather he will lose every thing of his own. Allah will give good reward to the steadfast grateful people. It means there is no ground for giving up Dīn and Jihād however great an incident happens.

### REFERENCES:-

فاعلم الله تعالى في هذه الآية ان الرسل ليست بباقية في قومها أبداً وانه يجب التمسك بما أتت به الرسل

(i) Allah has made us understand in this verse that Messengers do not live among their nations forever. The actual thing of importance is that the Dīn brought by the Messenger should be adopted and acted upon firmly. (Al-Qurtabi)

فهذه الآية من تنمة العتاب مع المنهزمين اى لم يكن لهم الا نهزام وان قتل محمد ﷺ -

This verse is the complement of the warning that is being issued to those who retreat i.e. they still had no ground for retreat if the Holy Prophet ﷺ would actually have been martyred. (Al-Qurtabi)

### THE BLESSED WORDS:-

In this battle (Uhud), many true Muslims had also retreated because a Kāfir called out that he had killed Muhammad ﷺ whereas he had bled profusely and had fallen into a gap due to weakness. The Muslims could not see him ﷺ. The rumour of his shahādat became certain. When he ﷺ gained consciousness, he ﷺ collected the people present in the battlefield and started to retaliate. Then the

Kuffār turned back. Therefore, Allah said: Whether the Messenger ﷺ is alive or not, Dīn is of Allah. So, remain firm to it. Here the point lies that at his demise, some people will turn back but the steadfast true Muslims will get great reward. The same thing happened. Many people were apostatized after his demise. Hazrat Abu Bakr Siddique رضى الله عنه turned them Muslims again and killed many.

(Mūzih-ul-Qur'an)

## CAUSES OF REVELATION AND BACKGROUND:-

The Exegetes have given the causes of revelation and background of this verse. Please note the complete gist in the following writing.

The Holy Prophet ﷺ had himself set the map of the Ghazwa-E-Uhud. He arranged the ranks according to the best military strategy. A gorge was left unoccupied wherefrom the enemy could pounce upon the Mujāhideen from the rear. The Holy Prophet ﷺ appointed fifty archers at this gorge. Abdullah bin Jubair رضى الله عنه was made the chief of this party. They were pitched on the pass with a prophetic order not to leave their post in any circumstances, whether the Muslims were victorious or vanquished, even if they saw the birds eating away their flesh they would not leave that post. **وانا لن نزال غاليين ماثبهم مكانكم** The Holy Prophet ﷺ also said that the Islamic army would keep on prevailing till they kept their post. In short, with these directions, the battle was started.

The battlefield was intense, the warriors of Islam were fighting bravely, the enemy was torn asunder by the extraordinary bravery and dauntless courage of Hazrat Abu Dujāna رضى الله عنه, Hazrat Ali رضى الله عنه and other Mujahideen of Islam. They (Kuffār) saw no other way except taking to their heels. Allah fulfilled His promise. The Heathen were defeated and they began to flee away wildly. Their women who had come to encourage them were seen running hither and thither. The Mujahideen began to take possession of the booty.

When the archers of the mountain pass saw this, they thought the battle was over and the Muslims had won, and because the enemy was running away, so there was no need staying there, they should also join those who were taking possession of the booty. Hazrat Abdullah bin Jubair رضى الله عنه reminded them of the order of the Holy Prophet ﷺ. They thought that they had fulfilled the real purpose of the order of the Prophet ﷺ, hence there was no need staying there. Thinking this, they left the gorge and fell upon the booty. Hazrat Abdullah bin Jubair رضى الله عنه and his eleven comrades did not leave the point and kept on guard. Khālīd bin Waleed who had not yet become "Hazrat" رضى الله عنه was the then commander of a regiment of the Kuffār. He attacked from the rear. There were two hundred and fifty soldiers under his command. Hazrat Jubair رضى الله عنه and his companions levelled the defence to their utmost power, but finally succumbed to the onslaught of 250 men and obeying the order of the Holy Prophet ﷺ drank the cup of martyrdom –the highest glory and the chief object of a Mujāhid. The Muslim warriors could not think of an attack

from the rear. All of a sudden, the company of the Heathen fighters under the command of Khālīd bin Waleed came upon the Muslim warriors from the back, and those Mushriks who were running away in the front, turned back. The Muslims came in between the rear company and the front force, resulting in a very fierce battle. Many Muslim Mujāhideen were slain and wounded. Meantime Ibne Qami'a threw a heavy stone at the Holy Prophet ﷺ causing a tooth knocked off and the blessed face wounded. Ibne Qumi'a drew near to kill the Holy Prophet ﷺ but Musa'ab bin Umair (holding the banner of Islam) defended. Due to the severity of wounds, the Holy Prophet ﷺ fell down on the ground. Some Satan shouted that Muhammad ﷺ was slain. Hearing these words, the Muslims were upset and their feet uprooted. Some Muslims lost heart, some thought of making peace with Abu Sufyān, the then leader of the enemy. Some Hypocrites said: When Muhammad is killed, the people should denounce Islam and adopt their old religion. At that time, Anas bin Nazr, the uncle of Anas bin Mālīk said: If Muhammad ﷺ is killed, the Lord of Muhammad ﷺ is Alive. There is no need living after Muhammad ﷺ is no more. They should also sacrifice their lives, whereon Muhammad ﷺ has given his life. With these words, he moved forward, attacked the Heathen and gained martyrdom. Meantime, the Holy Prophet ﷺ called out, "O servants of Allah, come here, I am the Messenger of Allah." Ka'ab bin Mālīk recognizing the Holy Prophet ﷺ shouted out, "يا معشر المسلمين" "Ye company of the Muslims! Good tidings! The Holy Prophet ﷺ is here."

Hearing this voice, the Muslims began to gather round him. Thirty followers scattered the Heathen. On this occasion, Hazrat Sa'ad bin Abi Waqqās, Hazrat Talha, Hazrat Abu Talha and Hazrat Qatāda bin Nu'amān etc. showed marvellous gallantry. At last, the Heathen were forced to leave the field and these verses were sent down: **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ** ..... الخ "And Muhammad, after all is a Prophet and not Allah. So many Messengers have passed away before him and their followers uphold the Religion with sacrifices of lives and wealth. The passing away of the Holy Prophet ﷺ is not also something strange, though not yet, if sometime the death comes to him or he is martyred, will you then turn back on your heels and not safeguard the Religion and give up the Jihād in the way of Allah or denounce Religion itself due to the insinuations of the Hypocrites? Such thing is never expected of you, and if anyone should turn back on his heels, he will do no harm to Allah but only himself. Allah is not dependent upon your help. You should thank Allah that He has appointed you for the service of His Religion. (Tafseer-E-'Usmāni)

وسيجزى الله الشكرين نعمه بالثبات - (جلالين)

Allah will soon bless those grateful people with good reward who are steadfast and offer thanks to His blessings i.e. stand firm to Jihād.

## A POINT:-

There is no justification of giving up Jihād even if the Holy Prophet ﷺ is killed. Saying this, Allah strengthened Sahābah's عَمَانُ Eemān even more than a rock. There can be no greater tragedy on the earth than separation from the Holy Prophet ﷺ. When it is not allowed to give up Jihād at the time of so great grief and tragedy, how can it be allowed to give up Jihād in any other situation?



## Al-Imrān Madaniyah, Verse 145

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا  
مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ  
الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَجِزَى الشَّاكِرِينَ

### TRANSLATION:-

"It is not the choice of a person to die without the will of Allah; death being a time bound destiny. Whoever seeks a reward in this world, We shall give him out of it, and whoever seeks a reward in the Hereafter, We shall give him out of it. We shall soon reward the grateful."

### SUMMARY:-

If you think that death comes due to Jihād, it is quite wrong. Death is a time bound destiny. No one dies before time. If someone takes part in Jihād for plunder and booty, We give him the thing in this world. The man who is desirous of Shahādāt and the Hereafter, is blessed with eternal life of luxury and vast empire as soon as he closes his eyes. (Derived from Tafseer-E-Haqqāni)

### COMMENTARY:-

(i) No one knows the fixed time of death except Allah. Then why is so great fear and hesitation from taking part in war? Death will come when Allah wills. It cannot come without Allah's will however hard the dangers confronting. If we realize these facts, the actual fear of death will not exceed the reasonable limits. (Tafseer-E-Majidy)

وَسَجِزَى الشَّاكِرِينَ

(ii) We will soon bless the grateful with good reward, the grateful who took part in war and did not shun Jihād.

الذين شكروا نعمة الله فلم يشغلهم شيء عن الجهاد (بيضاوى) (تفسير ماجدى)

لا يتقدم ولا يتأخر فلم انهزمتم والهزيمة لا تدفع الموت والثبات لا يقطع الحياة.

(iii) Death comes neither before the pre-destined time nor later. Then why did you retreat from the battle? Neither retreat from the battle can save you from death nor perseverance in battle can cause death earlier.

(iv) When no person can die without the order of Allah, in spite of all possible factors of death being present, and the death of every soul will have to come at the

appointed hour, either due to illness, by sword or by any other factor, so those who trust in Allah should not worry about it, nor should become disappointed and disheartened at the news of death of a small or a big personality."  
(Tafseer-E-'Usmāni)

### THE BLESSED WORDS:-

The people who are firm to Dīn will get the Dīn as well as the world, provided they value this blessing. (Mūzih-ul-Qur'an)

### A POINT:-

The first part of the verse persuades to Jihād that when death is time bound destiny, it is silly and cowardice to give up Jihād out of fear of death. There is a great loss for the Muslims in it. The second part of the verse persuades to sincerity that Jihād should be carried out solely to please Allah and the reward in the Hereafter. The last part of the verse describes the praise and glory of the Mujāhideen who stand firm to Jihād. (Allah knows better.)

### PERSUASION TO JIHĀD:-

Imām Rāzī رحمته اللہ علیہ writes:

الثانى: ان يكون المراد تحريض المسلمين على الجهاد باعلامهم ان الحذر لا يدفع القدر و أن احدا لا يموت قبل الأجل و اذا جاء الأجل لا يندفع الموت بشيء فلا فائدة في الجبن والخوف۔

The second link of this verse with the previous one is that the Muslims have been persuaded to Jihād in this verse and it has been made clear that the machinations to escape cannot change or put off the decree of fate. Therefore, no benefit in cowardice and fear. (At-Tafseer-ul-Kabeer)

Allama Ibn-e-Katheer رحمته اللہ علیہ writes:

وهذه الآية فيها تشجيع للجبناء وترغيب لهم في القتال، فان الاقدام والاحجام لا ينقص من العمر ولا يزيد فيه۔

In this verse, there is lesson of bravery for the cowardly people and persuasion to Qitāl. No doubt, there is no excess or decrease in age by fighting in the forefront or remaining at the back.

Then Allama Ibn-e-Katheer رحمته اللہ علیہ writes a story:

قال رجل من المسلمين وهو حجرين عدى الخ

A Muslim Hajr bin 'Addi during Jihād said to his troop at the bank of the river Tigris: What has hampered you from crossing this drop of water and reaching out the enemy? Then he recited this very verse:

وَمَا كَانَتْ لِيَغْشَى أَنْ تَمُوتَ إِلَّا بِأَذْنِ اللَّهِ كَيْتَبًا مُؤَجَّلًا

And drove his horse into the river Tigris. After him, the whole army drove their horses into the river. When the enemies saw them thus, they cried out that they are giants and hence they ran away. (Tafseer Ibn-e-Katheer)

Imām Qurtabi رحمته اللہ علیہ writes:

هذا حض على الجهاد واعلام ان الموت لا بدمنه وان كل انسان مقتول او غير مقتول ميت اذا بلغ اجله المكتوب له۔

There is persuasion to Jihād in it and is told that death is inevitable whether someone is killed or not. He will certainly die when his time approaches.

(Al-Qurtabi)

Allama ALūcy رَحِمَهُ اللهُ writes:

استئناف سيق للحض على الجهاد واللوم على تركه خشية القتل مع قطع عذر المنهزمين خشية ذلك بالكلية ويجوز ان يكون تسلية عما لحق الناس بموت النبي ﷺ واشارة الى انه عليه السلام كغيره لا يموت الا باذن الله تعالى فلا عذر لاحد بترك دينه بعد موته۔

This phrase is to persuade to Jihād. There is reproach in it at giving up Jihād and the excuse of those who retreat due to fear of death has been called unacceptable. It is also possible that the people who were much affected after hearing the news of the death of the Holy Prophet ﷺ are being consoled that the Holy Prophet ﷺ will also meet death like other people with Allah's command. Therefore, no one is allowed to give up Dīn making his death an excuse.

(Ruh-ul-Ma'āni)

### SUPPLICATION:-

O Allah, make our Belief firm according to this verse and purify our hearts of cowardice! (آمين يا اكرم الاكرمين)





## Al-Imrān Madaniyah, Verse 145

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِثْيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا  
أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ  
الصَّابِرِينَ ﴿١٤٥﴾

### TRANSLATION:-

"There have been many prophets in whose company many men of Allah have fought, they did not lose heart for what they suffered in the way of Allah, nor did they become weak, nor did they yield. Allah loves the steadfast."

### SUMMARY:-

Many men of Allah have fought before you against the Kuffar in the company of the Prophets in which they underwent so many troubles and cruelties. But in spite of all these intense troubles and cruelties, they neither turned indolent, nor lost heart, nor showed cowardice, nor yielded to the enemy. Allah specially loves those who standfast in Jihād. Therefore, the Muslims who are the best Ummah should exhibit courage, boldness, bravery, patience and perseverance in Jihād and should not lose heart at some timely defeat.

### REFERENCES:-

(i) There have been many Prophets in the company of whom many people fought against the opponents of truth as Hazrat Mūsā عليه السلام and Hazra Yusha' bin Noon عليه السلام etc. Then their passion for Eemān did not cool down nor did timidity gain ground in them at the time of killing nor did they grow weak and averse to Jihād after it nor were they discouraged due to the splendour and awe of the enemy because of all the troubles that they faced in the way of Allah (i.e. they were killed, injured, bore heat, hunger and thirst or had to travel on foot.) Lo! see, Allah loves such patient people. (Tafseer-E-Haqqāni)

(ii) The true Mu'min is the one who is neither discouraged due to intensity and labour nor grows weak and cowardly nor tolerates any humility and helplessness before the oppressors after facing hardships, cruelties and labour. The Noble Qur'ān says that there can be no استكانة للخصم and وهن ضَعْفٌ in it. وهن means to be discouraged, dishearted and indolent, ضَعْفٌ means coming to the battlefield but showing cowardilness. استكانة للخصم is to become helpless and begin to implore and beseech the enemy humbly. (Tarjumān-ul-Qur'ān)

(iii) It is made clear here that Jihād has been the Sunna of all the past Prophets. All the passengers of this path have to pass these stages. رِبِّيُّونَ is the synonym of رَبِّي، رِبَانِي i.e. friends of Allah. It also means Ulama' (scholars) and Fuqaha' (Juriconsult)

ای ربانیوں (کشاف) اخرج سعید بن المنصور عن الحسن انهم العلماء الفقهاء واخرجه ابن جبير عن ابن عباس رَضِيَ اللهُ عَنْهُم اَيْضًا فَهُوَ مَنْسُوبٌ إِلَى الرَّبِّ (روح المعاني)

Its one meaning is also "a big group."

ای الوف وقال ابن عباس ومجاهد وسعيد بن جبير رَضِيَ اللهُ عَنْهُم وعكرمة والحسن وقتادة والسدي والربيع وعطاء الخراساني الربيون الجموع الكثيرة (ابن كثير)

Imām Rāzī رَضِيَ اللهُ عَنْهُ has described a difference in these three synonymous words that وَهْن is the weakness of heart or discouragement and ضَعْفٌ concerns the physical and bodily weakness and اسْتِكَانَةٌ is the expression of humility. He has also noted down another difference that وَهْن should be explained as excuse of awe, ضَعْفٌ as weakness of Eemān and suspicions and doubts and اسْتِكَانَةٌ as change of religion. (Tafseer-E-Majidy)

(iv) الوهن انكسار الجذب الخوف (القرطبي) : It is weakening of intentions due to excuse of fear. الصابرين على الجهاد means the people who observe patience in Jihād. (Al-Qurtabi)

It means Allah loves those who are steadfast in Jihād. Allama Abu Hayyān رَضِيَ اللهُ عَنْهُ has called it the saying of majority of the scholars (Al-Bahr-ul-Mūheet)

(v) This is the warning and stimulus to the Muslims who exhibited weakness in Uhud. Some of them even said that they should make peace with Abu Sufyān. In brief, when the Ummahs of the bygone Prophets had shown so great patience and perseverance in their struggle against Falsehood, this Ummah (which is the best of Ummah's) should show greater firmness, solidity and patience against the evil forces. (Tafseer-E-Usmāni)

These words tally the following words of Imām Rāzī رَضِيَ اللهُ عَنْهُ:

واعلم انه تعالى من تمام تاديبه قال للمنهزمين يوم أحد ان لكم بالانبياء المتقدمين واتباعهم اسوة حسنة فلما كانت طريقة اتباع الانبياء المتقدمين الصبر على الجهاد وترك الفرار فكيف يليق بكم هذا الفرار والا نهزام؟ (التفسير الكبير)

Know well, warning about fleeing on the day of Uhud, Allah says that there is good example for them in the practice of the past Prophets عَلَيْهِمُ السَّلَام and their followers. The practice of the followers of the past Prophets عَلَيْهِمُ السَّلَام is to remain steadfast in Jihād and not to flee. How will fleeing and accepting defeat be correct for you?

## TWO MEANINGS OF THE VERSE:-

Nearly all the great Exegetes have described two meanings of this verse:

(i) In the past, many prophets and their holy companions were killed in Jihād. But the other righteous, truthful people did not show any weakness in Jihād after

their Shahādāt rather they carried out Jihād with perseverance. O Muslims! why are you so discouraged after hearing the news of the death of the Holy Prophet ﷺ?

(ii) Hazrat Saeed bin Jubair رضي الله عنه says that no prophet was killed during Jihād. (At-Tafseer-ul-Kabeer, Al-Bahr-ul-Muheet and Kashāf).

It means the people of Allah in the past carried out Jihād against their enemies in the company of their prophets (عليه السلام). They were not discouraged and nor weakened at the troubles and difficult circumstances that they faced in Jihād but they stood firm in Jihād with perseverance: O Muslims! show greater courage and perseverance in Jihād than they.

## A POINT:-

Indolence is often created after defeat which means losing heart and growing mundane after being deprived of the love of Shahādāt. Owing to this indolence, timidity is created in the Muslims. It means that weakness gains ground in the Muslims due to this وهن. Then comes the stage of استكانة that the situation grows so worse that the Muslims begin to yield before the Kuffār. That is why; the instruction to avoid all the three things and its method is seeking repentance "استغفار". It means the Muslims should take stock of their sins and mistakes instead of trying to save life, blaming one another and yielding to the Kuffār but to beg Pardon of Allah with tears in eyes and sighs on the lips and assistance should be sought from Him. In this way, man can escape the maladies that are created due to defeat. (Allah knows better.)

The cure is mentioned in the next verse of Al-Imrān 147.

وَمَا اسْتَكَانُوا They did not yield or were not subdued. Allama Abu Hayān رحمته الله has noted a few sayings regarding the meanings of this word:

- (i) They did not stop fighting for Dīn. ابن اسحاق ماقعد واعن الجهاد في دينهم
- (ii) They did not yield. وقال السدي ماذلوا
- (iii) They did not beseech the enemy. وقال عطاء ماتضرعوا
- (iv) They did not submit and surrender to the enemy. قال مقاتل مااستسلموا
- (v) They did not show cowardice. وقال ابو العالية ماجبنوا
- (vi) They did not feel fear. وقال المفضل ماخشعوا
- وقال قتادة والربيع ما ارتدوا عن نصرتهم دينهم ولكنهم قاتلوا على ماقاتل عليه نبهم حتى لحقوا بربهم-
- (vii) They did not turn back on from assisting Dīn rather they kept fighting for what their Prophets fought till they joined their Lord. (Al-Bahr-ul-Muheet)

## NOTE:-

It becomes clear that:

- (i) The Prophets would fight in the way of Allah.
- (ii) Sahābah رضي الله عنهم, saints, Ulama' and Fuqaha (Juriconsult) would also fight.
- (iii) Adverse circumstances, timely defeat and trials also befell them during Jihād.

If we ponder over these three points, the answer to all the doubts and suspicions against Jihād can be sought. (Allah knows better)



## Al-Imrān Madaniyah, Verse 147

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا  
فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

### TRANSLATION:-

They had nothing to say except they said: "O our Lord, forgive us our sins and our excesses in our conduct, make firm our feet and help us against the unbelieving people.

### SUMMARY:-

The people of Allah who fought in Jihād in the company of the Prophet ﷺ; carried out Jihād with perseverance in grief, misery and misfortune on the one hand and kept praying to Allah thus on the other hand:

- (i) O Allah, Pardon our sins!
- (ii) Forgive us for the mistakes that we made in the process of Jihād!
- (iii) Bless us with perseverance!
- (iv) Bless us with victory over the enemies!

### A POINT:-

Firstly, purity was gained by begging forgiveness of Allah for the sins, then relation was made firm with Allah, then begged steadfastness and expressed loyalty to Allah and in the end prayed to Allah for triumph. (Allah knows better.)

### NOTE:-

Amidst the crowd of calamities and disasters, they uttered neither the word of weakness nor disaster, nor were they overpowered by self-diffidence, nor intended to yield before the enemy nor made peace with false forces. They spoke nothing of the sort but asked Allah to forgive their sins and what they exceeded in their affairs and prayed to Him to fortify them and help them against the Kuffār. They begged forgiveness of Allah because sometimes the sins are the cause of troubles and disasters and no man on earth can claim his total innocence and purity. In short, they did not turn towards the creatures in miseries and disasters but turned towards their Creator and Owner, the Lord Cherisher of the Universe. (Tafseer-E-'Usmāni)

### NOTE:-

A few points come to be known from this verse:

- (i) The common people at the time of defeat and trouble think only of their

lives but sincere Mujāhideen begin to think of Eemān and they begin to beg forgiveness of Allah.

(ii) The common people at defeat in Jihād find out worldly support but sincere Mujāhideen prostrate and supplicate to Allah only.

(iii) The common people at defeat in Jihād begin to find faults with others whereas the sincere people of Allah peep into their hearts and begin to ask forgiveness of Allah for their mistakes.

(iv) The common people at defeat in Jihād think that they can never overpower the enemy but sincere Mujāhideen trust in Allah and hope to overpower the enemy. Hence, they supplicate to Allah for it.

### SUPPLICATION:-

رَبَّنَا احْفَظْلَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ - (آمين يارب العلمين)

(O our Lord, forgive us our sins and our excesses in our conduct,  
make firm our feet and help us against the disbelieving people.)



## Al-Imrān Madaniyah, Verse 148

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاتَّهَمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ

يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

### TRANSLATION:-

"So Allah gave them the return in this world and also the better reward in the Hereafter. Allah loves those who do good."

### SUMMARY:-

Owing to their perseverance and blessings of their Du'a, Allah gave them the return in this world i.e. success and triumph and better reward in the Hereafter i.e. Paradise. Allah loves such righteous people.

### NOTE:-

It means their victory and success were established in this world and the best reward in the Hereafter is beyond description. Look! what a glorious reward and fruit is given to those who keep correct their dealings with Allah and do good deeds. Above all, Allah loves such fellows. (Tafseer-E-'Usmāni)

ثَوَابُ الدُّنْيَا means النصر والنظر على عدوهم (Al-Qurtabi)

Return to the world means assistance and victory against the enemies.

### NOTE:-

After mentioning their efforts, Allah tells them that Allah gave them good reward in the world. The government of the opponents, their country, gardens and houses all were given to the truthful people. Hence, during the time of Yusha' bin Noon, the Bani Israēl occupied Syria. Allah will give them good reward in the Hereafter also rather He has given them. There is so much for them beyond calculation. (Tafseer-E-'Usmāni)

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ Allah loves the good doers. Allama Abu Hayān رحمته الله has described two meanings of "الْمُحْسِنِينَ" here

(i) وهو من احسن ما بينه و بين ربه في لزوم طاعته There is the one who corrects his dealings with Allah through staunch loyal obedience to Him.

(ii) او من ثبت في القتال مع نبيه حتى يقتل او يغلب Or it means the person who stands firm with his Prophet in Jihād until he is martyred or he overpowers. (Al-Bahr-ul-Mūheet)

## A STRANGE POINT:-

Ponder over the verse please. There is the word "reward" with the word "World" and "best reward" with the word "Hereafter." The best is specific with the Hereafter. How can the poor world get the "best?" Hence, there is only show and pretension. (Tafseer-E-Mājidy)

## A POINT:-

**Imām Rāzī** رحمۃ اللہ علیہ writes:

When they confessed their sins and begged pardon رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا - Allah called them the holy people. In other words, Allah said, when you have confessed your evil and humility, I call you My good-doers and the beloved ones. Therefore, man can approach Allah through beseeches, humility and submission. (At-Tafseer-ul-Kabeer)



## Al-Imrān Madaniyah, Verse 149-150

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْدُّكُمْ عَلَى  
أَعْقَابِكُمْ فَتَنْقَلِبُوا خِيسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ  
خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

### TRANSLATION:-

"O you who Embrace Eemān, if you obey those who commit Kūfr, they will make you turn back on your heels, then you shall turn into losers. Instead, Allah is your Lord, and He is the best of all helpers."

### SUMMARY:-

Exploiting this timely defeat, your enemies i.e. Kuffār and Hypocrites will try to take you onto the wrong path. Do not obey them otherwise you will be in utter loss. You need not seek co-operation from anyone because Allah is your Supporter and Helper and His support is the best.

### LINK:-

The bygone Mujāhideen of Allah were mentioned in order to encourage the Muslims on the eve of defeat. Now, in order to escape deviation, it is instructed to follow in the footsteps of the bygone Mujāhideen of Allah and not to follow the Kuffār. On such occasions, the Kuffār and Hypocrites try their level best to make the Muslims turn away from Dīn and Jihād. (Allah knows better.)

### COMMENTARY:-

(١) واعلم ان هذه الاية من تمام الكلام الاول وذلك لان الكفار لما ارجفوا ان النبي ﷺ قد قتل ودعا المنافقون بعض ضعفة المسلمين الى الكفر منع الله المسلمين بهذه الاية عن الالتفات الى الكلام اولئك المنافقين-

This verse is the complement of the previous one and that is when the Kuffār spread fear and awe by announcing the martyrdom of the Holy Prophet ﷺ, the Hypocrites tempted some weak Muslims to adopt Kūfr. Allah forbade the Muslims in this verse to pay heed to the words of the Hypocrites. (At-Tafseer-ul-Kabeer)

إِن تَطِيعُوا الَّذِينَ كَفَرُوا If you obey the Kuffār. Who are the Kuffār here? Imām Rāzī رحمته الله has mentioned four sayings here:

(i) He is Abu Sufyān because he was the Chief of the Kuffār on that day.



(ii) By **تَغْوَرُوا** means Abdullah bin Ubyye and his Hypocrite companions. These were the people who were spreading doubts and suspicions in the weak-hearted Muslims and were saying: If Muhammad (ﷺ) had been the Messenger, they would not have met such a misfortune. He is (God forbids) a common man who sometimes scores victory and sometimes defeat. So, turn back to your old Dīn.

(iv) The most correct point is that it means all the Kuffār. The command not to obey them is not a common one that every point of theirs may not be obeyed. But it is specific with the propaganda that they make against Dīn and Jihād that it should not be accepted and obeyed. **(Derived from At-Tafseer-ul-Kabeer)**

والمعنى 'انكم تطيعون الكفار لينصروكم ويعينوكم على مطالبكم وهذا جهل لانهم عاجزون متحيرون، والعاقل يطلب النصرة من الله تعالى' لانه الذى ينصركم على العدو ويدفع عنكم كيده- (التفسير الكبير)

خير النصيرين Allah's Help is the best.

**(i) Only Allah is capable of what help you desire.**

**(iii)** He is so Gracious that He is not miserly in generosity.

**(iv)** He helps you in this world and the Hereafter.

Is there any one among men who possesses all these qualities? No, not all. Then Allah's help is the best. **(Derived from At-Tafseer-ul-Kabeer)**

**(i) The Blessed Words:**

When the Muslims were discouraged in this war, the Kuffār and Hypocrites availed themselves of this opportunity. Some people began to blame and some others began to advise the Muslims in the guise of well-wishers (so that they dare not fight any more.) Allah warns them not to be taken in by the oily tongue of the

enemy. (Mūzih-ul-Qur'ān)

It becomes clear that the Kuffār and Hypocrites are always in search of the opportunity to launch a negative propaganda against Islam and Jihād as soon as the Muslim Mujāhideen are defeated. So the Muslims are told that if the sad accident of timely defeat befalls, they should close their ears to the clamour and propaganda of the Kuffār and remember the glorious incidents of ambitious Mujāhideen of the past and beg forgiveness of Allah. In this way, it will become easy for them to come out of the evil effects of defeat. (Allah knows better)

(ii) In short, they are not your friends in any way but Allah is your Helper. He is the best Helper. Content only with His Friendship and regard Him as your Helper. If the opponent offers his help, do not accept it regarding it as opposite to Allah's command. (Bayān-ul-Qur'ān)

(iii) The enemies want to make best use of the opportunity and lead you to a path that may distract you from the truth. They intend to impress you by telling the tales of the number and might of the enemy. But if you remain to the right path and depend upon Allah's company and support instead of human powers, the time is not far when they will begin to tremble due to your awe and splendour. (Tarjumān-ul-Qur'ān)

(iv) But Allah is your Helper. His Help is the best of all. So you should carry out His orders and place trust in His Help. One who is endowed with the Divine Help, needs not await the help of the enemies of Allah or to bow before them. There is a Tradition that on return from Uhud, Abu Suyfān had raised the slogan for Hubal thus: “لَنَا الْعِزَّةُ وَلَا عِزَّةَ لَكُمْ”. At this, the Holy Prophet ﷺ advised the Muslims to answer him thus. “اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ” (Tafseer-E-'Usmāni)



## Al-Imrān Madaniyah, Verse 151

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا  
لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا بِهِمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ (١٥١)

### TRANSLATION:-

"We shall put awe into the hearts of those who commit Kufr, since they have associated with Allah something for which He has not sent any authority. Their ultimate place is the Fire; and evil is the abode of the unjust."

### SUMMARY:-

Allah is the Lord of the Muslims and His support is "the best." Hence, out of His special favour, He put awe into the hearts of the Kuffār. (This is the assistance that no one can render) This awe was put into the hearts of the Kuffār because they associate other things with Allah. Associating someone with Allah is oppression. Therefore, such oppressors will be thrown into the evil abode of Fire. (It becomes clear that might is created due to belief in Monotheism and cowardice is created due to Polytheism)

### LINK:-

(١) اعلم ان هذه الاية من تمام ماتقدم ذكره فانه تعالى ذكر وجوها كثيرة في الترغيب في الجهاد وعدم المبالاة بالكفار ومن جملتها ما ذكر في هذه الاية انه تعالى يلقي الخوف في قلوب الكفار - (التفسير الكبير)

(i) This verse is the complement of the foregoing topic because Allah has told the Muslims many things in order to persuade them to Jihād and to save them from obedience to the Kuffār. One of those things is told in this verse that Allah will put awe into the hearts of the Kuffār. (So, the Muslims should carry out Jihād and should pay no heeds to the words and might of the Kuffār)

(ii) Formerly, Allah's being Lord and Supporter was discussed. Then in this verse, it is confirmed with the help of an incidnet. (Bayān-ul-Qur'ān)

### REFERENCES:-

(i) Allama Ālūcy رحمته الله has mentioned two sayings regarding the causes of revelation of this verse.

أول: لما ارتحل ابوسفیان والمشركون يوم أحد متوجهين نحو مكة الخ-

(A) When Abu Sufyān and other Mushriks on the day of Uhud, turned back to

Makkah, they felt ashamed and began to say to one another: What did you do? You killed the Muslims. When their troops dispersed and they were powerless, you returned. Now go back and wipe them out completely. At that time, Allah put awe into their hearts and they went back quite helpless. On the way, they met a Bedouin. They encouraged him and requested him to frighten Muhammad ﷺ and his companions رضی اللہ عنہم that they (Kuffār) were returning to invade them. Allah informed His Messenger ﷺ about this. Hence, he ﷺ made after them until Hamra-ul-Asad. The above verse was revealed then.

دوم: وقيل ان الآية نزلت في يوم الأحزاب

(3) One saying is that the said verse concerns the Ghazwa-E-Ahzāb. (Ruh-ul-Ma'āni)

(ii) Imām Rāzī رحمه الله has discussed it in detail whether the promise of putting awe was specific with Ghazwa-E-Uhud or it was general. Some Exegetes have attached it specially with Ghazwa-E-Uhud whereas to the others, it is general.

۲) والقول الثاني: أن هذا الوعد غير مختص بيوم احد بل هو عام قال القفال رحمه الله كانه قيل انه ان وقعت لكم هذه الواقعة في يوم احد الا ان الله تعالى سيلقى العرب منكم بعد ذلك في قلوب الكافرين حتى يقهر الكفار ويظهر دينكم على سائر الاديان وقد فعل الله ذلك حتى صار دين الاسلام قاهر الجميع الاديان والملل ونظير هذه الآية قوله عليه السلام نصرت بالعرب مسيره شهر

Qaffal رحمه الله says: This verse explains that this incident befell you on the day of Uhud. But Allah will put your awe into the hearts of the Kuffār until they are overpowered. He will prevail your Dīn over all the religions. Allah did so till Islam conquered all the other nations and religions. An example of this verse is the following saying of the Holy Prophet ﷺ: I was blessed with the support of awe casting from the distance of a month's journey. (At-Tafseer-ul-Kabeer)

Among the Urdu Exegetes, the great researchers also hold the same opinion that the promise of awe is general. It also emerged just after the Ghazwa-E-Uhud that the Mushriks could not come back. It kept emerging in the later years also. Note a few writings:

★ We shall put awe into the hearts of the Kuffār due to the disaster of Kūfr. Their apparent splendour and pride will do no good to them. Hence, the situation was created according to this forecast. Hence, according to the forecast, the awe of the Sahābah رضی اللہ عنہم who were very simple and unarmed was put into the hearts of the brave soldiers of Rome and Iran. (Tafseer-e-Haqqāni)

★ A living example of putting awe into the hearts of the enemy or miraculous emergence of the truth is recorded in the pages of history in the way that when in the Ghazwa-E-Uhud, the final timely triumph was in favour of the Mushriks, its natural result was to be that those people would have annihilated Madina from there. But they dared not do so at all rather they had to take to their heels. The defeated Muslims made after them to eight miles till Hamra-ul-Asad under the

unique leadership of their Chief ﷺ. The Muslims encamped there for three days. **So much so, they even arrested a man of the enemies as prisoner. (Tafseer-e-Majidy)**

The heart of a Mushrik is always weak though he displays great ostentations of bravery, because he worships a weak creation (idol) ضَعْفَ الظَّالِمِ وَالْمُطَّوِّبِ (Al-Hajj) i.e. weak is the seeker (worshipper, Mushrik) and the sought (idol). Moreover, the real force lies in the support and help of Allah whereof the Kuffār and their associates are quite deprived. This is why; the Muslims remained predominant till they kept real Muslims; and still today we see that the forces of the Kuffār of the world are always afraid of this sleeping and wounded lion, although the pristine glory of the Muslims is spoiled due to disruption, dissension and the non-practice of the Divine commandments and the inclination towards modern tendencies. The Kāfir Nations of the world are pre-cautious of his awakening and make wicked plans to prolong his slumber. In religious expostulations and philosophic discussions, the Non-Muslims never prevail over the Muslims. The Non-Muslims are always over-awed due to the rational and scientific knowledge of Islam and the depth and profundity of the Noble Qur'ān. The Holy Prophet ﷺ has said, "My awe is cast into the hearts of the enemies at a distance of one month's journey." No doubt, the Ummah of the Holy Prophet ﷺ is also inspired by the Prophetic Awe. **Thanks to Allah, glory to Allah, praise to Allah at this kindness! (Tafseer-E-'Usmāni)**

## A POINT:-

Even today, the awe of the Muslims who do not obey the Kuffār rather call Allah their Lord and count on His assistance, is cast into the hearts of the Kuffār who are the enemies of Islam and consequently the "Super Powers" are trembling due to these indigent Muslims.

## THE BLESSED WORDS:-

They (Kuffār) are thieves to Allah and the thief is always fearful. That is why; Allah will put awe into their hearts. (Mūzih-ul-Qur'ān)

This writing also makes clear that the cause of awe is Kūfr and Polytheism which is to be to the Last Day. Therefore, there is the awe of the real and true Muslims into the hearts of the Kuffār till the Day of Judgement and they weaken due to this awe. Therefore, the Muslims should get benefit from the best assistance of Allah. (Allah knows better)

## NOTE:-

Allah blessed the Holy Prophet ﷺ with special awe. Allama Ibn-e-Katheer has mentioned many Traditions in the explanation of this verse which tell of the Holy Prophet's ﷺ "glorious awe." The lovers can study it there.



## Al-Imrān Madaniyah, Verse 152

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِأَيْدِيهِ حَتَّى إِذَا  
فَسَلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرْكَبُ  
مَّا تَحِبُّونَ مِّنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ  
الْآخِرَةَ ثُمَّ صَرَفَكُمُ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ  
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

### TRANSLATION:-

"Allah has surely fulfilled His promise to you when you, with His will, were killing them off, until you showed weakness and disputed in the matter and disobeyed after He had known what you liked. Among you, there were some who were seeking the mundane, and among you there were others who were seeking the Hereafter. After that, He reversed your position against them, so that He may test you. Of course, He has forgiven you. Allah is All-Gracious to the Mu'minīn."

### SUMMARY:-

The Hypocrites are frightening you by reminding you of the defeat in the Ghazwa-E-Uhud. But you know well the reality of all that befell you. Allah's promise of help was also fulfilled at that time. You killed the enemy and they began to retreat. But in the midst of fighting when you disobeyed the Holy Prophet ﷺ and consequently weakness and dispute was created in you due to it, the tables were turned and victory changed into defeat. Hence all was done not due to the might of the enemy but all this happened due to your own circumstances. Now, Allah has forgiven you. He is All-Gracious to the Mu'minīn. (Tarjumān-ul-Qur'ān)

### THE CAUSES OF REVELATION:-

لما رجع رسول الله ﷺ إلى المدينة بعد أحد وقد أصيبوا أقال بعضهم لبعض من أين أصابنا هذا وقد وعدنا الله النصر فنزلت هذه الآية وذلك أنهم قتلوا صاحب لواء المشركين وسبعة نفر منهم بعده على اللواء وكان الظفر ابتداء للمسلمين غير أنهم اشتغلوا بالغنيمة وترك بعض الرماة أيضا مركزهم طلباً للغنيمة فكان ذلك سبب الهزيمة (القرطبي)

(i) After the Ghazwa-E-Uhud, the Prophet of Allah ﷺ came back to Madina. The Muslims had Undergone many disasters in that battle. They began to say to one another: "How did all this befall us whereas Allah had promised to help us?"

This verse was revealed at it. In this battle, the Muslims had killed eight standard-bearers of the Mushriks. In the beginning, they had the upper-hand. Then they got busy in collecting the booty and some of the archers had vacated the gorge-their appointing place (where the Holy Prophet ﷺ had appointed them)-in order to collect the booty which became the cause of defeat.

(ii) The previous verse was saying: "Allah is your Lord and He will bring victory to you." Moreover, there was general promise of victory and emergence of Islam. At this, a slight defeat in Uhud occurred. Some Hypocrites in Madina began to say to the Muslims: Look, what promise did Allah fulfil? How can you count on such promises?" In these verses, Allah has answered that He had fulfilled His promise that you had defeated the group of Kuffār in the very first attack. Then you disobeyed and caused this trouble." (Tafseer-E-Haqqāni)

## WHAT WAS THE PROMISE?

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ And Allah fulfilled His promise. What was this promise and when was it made? Exegetes have many sayings about it.

(i) This promise was made in the following verse:

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا سِيمَا دُنِيَكُمْ - (آل عمران ١٢٥)

The condition for Allah's help was perseverance and piety. In the beginning, this help came and the promise was fulfilled, but when the condition was not followed upon, the help was withdrawn. (Rūh-ul-Ma'āni, At-Tafseer-ul-Kabeer)

(ii) This promise was uttered by the Holy Prophet ﷺ when he appointed fifty archers at the gorge and said: "فلن نزال غالبين ما ثبتتم مكانكم" "We will dominate the enemies as long as you remain firm at your places." (The promise was fulfilled as long as they stood firm) (At-Tafseer-ul-Kabeer, Rūh-ul-Ma'āni)

(iii) The Holy Prophet ﷺ had a dream in which he was slaughtering a lamb. Allah fulfilled this dream and that was in a way that the standard-bearer of the Mushriks Talha bin Usmān was killed. Then nine more standard-bearers were also killed. Fulfilling the promise meant the fulfilling of the Holy Prophet's dream. (At-Tafseer-ul-Kabeer)

(iv) This promise is in the following verse of the Surah Al-Hajj سَتُنْفِئُ فِي قُلُوبِ الْكَافِرِينَ لَئِنْ لَّمْ يَرْجَبُوا سَتُنْفِئُ فِي قُلُوبِ الْكَافِرِينَ . (Allah will definitely help those who help Him) This promise is also conditioned. (At - Tafseer -ul -Kabeer)

(v) In the previous verse, it was said: سَتُنْفِئُ فِي قُلُوبِ الْكَافِرِينَ لَئِنْ لَّمْ يَرْجَبُوا سَتُنْفِئُ فِي قُلُوبِ الْكَافِرِينَ "We will put awe into the hearts of the Kuffār."

In the beginning, those people were awed and fled away. (At-Tafseer-ul-Kabeer)

## DIGNITY OF SAHĀBAH رَضِيَ اللَّهُ عَنْهُمْ :-

There seems a great favour at Sahābah رَضِيَ اللَّهُ عَنْهُمْ in this verse that they are again and again consoled even in warnings. The first is that it was not a punishment but there was some wisdom hidden in it. Then they were freed of accountability in the Hereafter. It is clear that such favour-deserving (chosen) people cannot be mundane. So, دُنْيَاكُمْ cannot mean the world in the literal sense. (It means their object was not to earn the world for the mundane Self but for the Hereafter i.e. harm the

Kuffār and gain power in Jihād for the future with the help of this wealth) Rational ground is also there. If the archers had not collected the booty, they would have received their share in the booty according to the law of Sharia. It became clear that the object was the Hereafter that they would protect the trenches, get reward and then take reward for frightening and awing the Kuffār. Therefore, some of the Chiefs said about this verse:

مَنْكُمْ مَنْ يُرِيدُ الدُّنْيَا لِلْآخِرَةِ وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ الصَّرْفَةَ

(Some of you want the world for the Hereafter and some others desire only the Hereafter.) But as the method of reward was contrary to the order, it was not liked. **(Bayān-ul-Qur'ān)**

(ii) The target of the Kuffār was the Holy Prophet ﷺ only. So, a group of the Sahābah رضی اللہ عنہم gathered around him ﷺ at once. The enemies were throwing volleys of arrows but none of the Muslims dared move from his place to save himself. They were an iron wall that was firm at its place. A man attacked The Holy Prophet ﷺ with a sword. Hazrat Talha رضی اللہ عنہ got his hand dismembered but did not allow him to harm the Holy Prophet ﷺ. Hazrat Musā'ib bin Umair رضی اللہ عنہ, the standard-bearer came between and laid down his life for him ﷺ. Hazrat Abu Dujāna رضی اللہ عنہ turned his back to the Kuffār and became a shield for him ﷺ. Whichever arrows struck him, he would pull it out and give it to his comrade to aim at the enemy. If this misfortune had not befallen and the Kuffār had not attacked the Holy Prophet ﷺ thus, how could the world would have come to know of these matchless qualities in the Sahābah رضی اللہ عنہم. **(Tafseer-ul-Furqān)**

(iii) It is told here that when you disobeyed the Messenger of Allah ﷺ, you were removed from him ﷺ so that Allah Almighty might indulge you in test. It was in this way, the Kuffār found the place of the archers unoccupied, and also found themselves procured from them, they came back and attacked the Muslims. This was the test. The object in it was to expose the excellences and wonders of the best among you so that the world might see that none in the world had got better devotees and sacrificing individuals than the one's that the Messenger of Allah ﷺ was blessed with. **(Tafseer-ul-Fuqān)**

## NOTE:-

(i) Another object of the test was to sort out the sincere and the insincere, Mu'min and the Hypocrite, the staunch and immature Muslims. (Derived from Tafseer-E-Usmāni)

(ii) حَتَّىٰ إِذَا فُتِنْتُمُوهُ وَأْتَا زُرْعَتُهُ فِي الْأَمْرِ وَعَصَبْتُمُ: The cause of weakness was dispute and that of dispute was disobedience. **(Tafseer-E-Usmāni)** It means weakness and timidity were due to mutual differences which was in turn due to disobedience to the Holy Prophet ﷺ.

## SUPPLICATION:-

اللَّهُمَّ يَا ذَا الْفَضْلِ الْعَظِيمِ نَسْئَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ آمِينَ يَا ذَا الْفَضْلِ الْعَظِيمِ۔ ❖ ■ ❖



## Al-Imrān Madaniyah, Verse 153

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذْ تَصْعَدُونَ وَلَا تَكُونُ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي  
أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ  
وَلَا مَا آصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

### TRANSLATION:-

"When you were going away, not even turning to look at anyone, and the Messenger was calling you from behind. He awarded you sorrow for sorrow, so that you might not grieve (in future) over what you lost or for what you suffered. Allah is All-Aware of what you do."

### SUMMARY:-

Allah was also Gracious to you and forgave you when you were running away hither and thither wildly, were not turning back to look at others and the Messenger of Allah was calling you from behind. Sorrows were showered upon you so that you might strengthen yourselves for the future.

### REFERENCES:-

(i) You were rushing upto the mountains and the wilderness recklessly without even casting a glance behind you, at that time the Prophet standing on his place was calling you and checking you from this erroneous movement, but you did not hear his voice in utter distress and trouble. In the end, when Ka'ab bin Mālik رضي الله عنه shouted loudly, you people heard, came back and rallied round the Prophet صلی اللہ علیہ وسلم.

وَأَنَّكُمْ غَمًّا بِغَمٍّ "You grieved the heart of the Messenger صلی اللہ علیہ وسلم, in turn you received grief, sorrow for sorrow, so that you might remember in future that in all circumstances the Prophet should be obeyed, whether some profitable thing as booty etc. might escape you or some disaster smite you." (Tafseer-e-'Usmāni)

### WARNING:-

Some Exegetes have interpreted the word غَمًّا بِغَمٍّ in this way. Allah gave you grief after grief. The first grief was due to the loss of the primary success and victory, the second was due to the killed comrades in the battle, due to the wounds received in fighting, and due to the rumour that the Holy Prophet صلی اللہ علیہ وسلم was slain. Some have said that a lesser grief (the grief of the loss of victory, booty and the loss of life and wounds) was followed by such a great grief (the grief at the rumour of the Prophet's صلی اللہ علیہ وسلم death) that all the previous sorrows were forgotten, and you

became so reckless and distressed that they could not even hear the call of the Prophet ﷺ as it is generally experienced that the utter absorption in a certain object obscures the attention to other things. **(Tafseer-e-'Usmani)**

(ii) **وَالرَّسُولُ يَدْعُوكُمْ** And the Messenger ﷺ was calling you thus. **كان يقول الى** He ﷺ was saying, "Come to me, O the slaves of Allah! I am the Messenger of Allah. There is the promise of Paradise for he who turns back to the battlefiled". **(At-Tafseer-ul-Kabeer)**

(iii) **وَالرَّسُولُ يَدْعُوكُمْ** Besides other acumens and wonders, the Messenger of Allah was a unique embodiment of valour and bravery. A Muslim war historian of the present times says:

"During this whole expedition, the Islamic Standard was never lowered. The Mujāhideen gave proof of valour and sacrifice to keep the Standard high and to protect the Holy Prophet ﷺ in the Ghazwa-E-Uhud, will remain memorable eternally. The Holy Prophet ﷺ, in spite of utter exhaustion and injuries, kept fighting the enemy. He showed great wonders in fighting with lance that the courage of the Muslims increased two-fold. The Islamic troops had met a great loss due to haste in collecting the booty and the archers' vacating their gorge. But the Holy Prophet ﷺ with his other men kept fighting against the enemy with great perseverance". **(Tafseer-E-Mājidy)**

(iv) The Kuffār launched a very fierce attack at the Muslims. Now, instead of making after the Kuffār, they were caught in their own trouble. Being disorganized and dispersed, every one was running away and was not turning to look at anyother. When the Holy Prophet ﷺ saw this situation, he ﷺ called out to collect them as, **الى عبادالله! انا رسول الله** "O slaves of Allah, I am the Messenger of Allah. Come to me."

Note please! The enemy wants to wipe him ﷺ out, the Muslims have dispersed but the Holy Prophet ﷺ is not taking any notice of all these troubles and calls to the Muslims to collect them. At this, all the Sahābah رضی اللہ عنہم began to gather around the Holy Prophet ﷺ. He ﷺ showed the same valour in the Ghazwa-E-Hunain. The Muslims were fleeing away but he was advancing to the ranks of the enemy and saying to them: **انا النبی لا کذب** I am the real prophet revealed and it is impossible for a prophet to retreat even an inch in the battlefield. **انا ابن عبدالمطلب** I am the child of Abdul-Muttalib whose valour and bravery all the Arabs know well. How can the child of so respectable a family run away in the time of difficulties rather this same battlefield is the place of the exhibition of his national achievements and wonders. By this, he ﷺ wants to convey that his ﷺ was the best example for the commanders of the army as to how brave they must be. They should keep themselves in the forefront so that the soliders may be encouraged. **(Tafseer-ul-Qur'an)**

(v) **وَالرَّسُولُ يَدْعُوكُمْ** Some meanings of these words have been discussed with reference to Tafseer-e-'Usmāni. Note the summary of the words of Imām Rāzī رحمه الله:

○ In **عَمَّا يَنْفَعِيهِ**, “ب” is either in the sense of retaliation i.e. you will be awarded sorrow after sorrow or in the sense of company i.e. you were awarded sorrow with sorrow.

If “ب” is in the sense of returning, there are a few sayings:

You grieved the Holy Prophet ﷺ by disobeying him in lieu of which Allah grieved you. (Zujāj)

○ The Mushriks were grieved on the Day of Badr in lieu of which you have been grieved now so that you may be disinterested in the world i.e. neither be happy at the acquisition of the world nor grieved at the loss of it. Reported by Hasan Basry.

★ If **عَمَّا يَنْفَعِيهِ** is referred to the Holy Prophet ﷺ, it will mean that when the Sahābah رضي الله عنهم saw the Holy Prophet ﷺ injured, they were very grieved due. When the Holy Prophet ﷺ saw the Sahābah رضي الله عنهم that disobedience had been done by them and then they had met a loss, he ﷺ was grieved due to it.

If “ب” is in the sense of company, that they were given one sorrow with the other, there can be the following situations:

- (A) The first sorrow is that of dispute and cowardice and second that of defeat.
- (B) The first sorrow is that of loss of booty and the second is that of the utter loss during the counter attack of the Mushriks.
- (C) The first sorrow is that of getting killed and suffering a loss and the second is that of the fear that if the Mushriks return, they will kill all.
- (D) The first sorrow is that of loss of their lives and property and second is that of the news of martyrdom of the Holy Prophet ﷺ (which caused all the sorrows forget)

Taking this situation with a slight difference, an Exegete writes:

Firstly the Muslims were sorrowful that the enemy had escaped and they could not get hold of the booty. But when they saw the Holy Prophet's ﷺ condition, they forgot their own sorrows, troubles and misfortunes rather his ﷺ misfortune dominated them all. They were wondered what had happened. A woman was informed that her father, son and husband were martyred in the war. She only asked: "How is the Messenger of Allah ﷺ?" People replied: He ﷺ is safe and sound." She cried out: **كل مصيبة بعدك جلل** "All trouble is light when he ﷺ is alive."

When the ladies of Madina received the news that the Holy Prophet ﷺ was alive, they did not express any sorrow at the deaths of their husbands, sons and fathers. (Tafseer-ul-Furqān)

After noting down all these sayings, Imām Rāzī رحمه الله writes:

وفي الآية قول ثالث اختاره القفال رحمه الله تعالى قال: وعندنا ان الله تعالى ما اراد بقوله “عَمَّا يَنْفَعِيهِ” اثنين وانما اراد مواصلة الغموم وطولها اى ان الله عاقبكم بغموم كثيرة

There is also a third saying in the explanation of this verse adopted by Imām Qaffal رحمه الله. He says that **عَمَّا يَنْفَعِيهِ** does not mean sorrow but the consecutive series of sorrows. It means Allah has warned the Muslims through a number of sorrows.

(At-Tafseer-ul-Kabeer)

(vi) يَكِيدَ تَحْزَنُوا عَلَى مَا فَتَنَكُمْ وَرَمَا أَصَابَكُمْ So that you may not be grieved at what was lost nor the misfortune that confronted.

Imām Rāzī رحمته الله writes:

It is related with the words وَلَقَدْ عَفَا عَنْكُمْ. In other words, Allah forgave you so that you might not grieve because Allah's pardoning removes every grief and misfortune. Or it is related with وَأَنذَرْتُكُمْ. (At-Tafseer-ul- Kabeer)

**(vii) THE BLESSED WORDS:-**

You distressed the Prophet of Allah صلوات الله عليه in lieu of which distress befell you. Keep it in mind in future, obey the Holy Prophet صلوات الله عليه whether you lose or gain. (Mūzih-ul-Qur'ān)

It is a marvellous explanation of يَكِيدَ تَحْزَنُوا that Allah gave you the sorrow so that the sorrow of the world might vanish from the heart and the passion to obey the Messenger صلوات الله عليه might strengthen. No doubt, the people who take the sorrow of the world to heart, are deprived of the passion of obedience and indulge themselves in self-thinking. If we ponder over the ensuing verse, the worth of this explanation increases. (Allah knows better)

يَكِيدَ تَحْزَنُوا فَاَلْمَعْنَى التَّمَرُّنُ عَلَى الصَّبْرِ فِي الشَّدَائِدِ فَلَا تَحْزَنُوا عَلَى نَفْعٍ مَافَاتٍ أَوْ ضَرَّاتٍ۔

It means that you should practise observing patience at sorrows so that you may not be sorrowful at the loss of a profit or meeting a loss. (Rūh-ul-Ma'āni)

**NOTE:-**

Allama Ibn-e-Katheer has collected a number of Traditions comprising authentic incidents of the Ghazwa-E-Uhud under this verse. May Allah bless him with good reward! The lovers can resort to Tafseer Ibn-e-Katheer.



## Al-Imrān Madaniyah, Verse 154

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَآئِفَةً  
 مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللّهِ غَيْرَ  
 الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ  
 قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلّهِ يُخَفِّفُونَ فِي أَنْفُسِهِمْ مَا لَا يَبْدُونَ  
 لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا  
 قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ  
 الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبَيِّنَ اللَّهُ مَا فِي صُدُورِكُمْ  
 وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

### TRANSLATION:-

"Then, after the grief, He poured tranquility upon you--- a drowsiness overtaking a group of you. Another group was worrying about their own selves, harbouring thoughts about Allah that were untrue- thoughts of ignorance. They were saying, "Is there anything in our hands?" Say, "The whole thing belongs to Allah." They conceal in their hearts what they do not disclose to you. They say, "If we had any say in the matter, we would not have been killed here." Say, "If you were in your homes, those destined to be killed, would have come out all the way to their (final) resting-places." (All this is done) so that Allah may test your inner qualities and may purify what is in your hearts. Allah is All-Aware of what lies in the hearts."

### SUMMARY:-

(i) It is the special grace and favour of Allah that at the toughest and most critical moments of the Ghazwa-E-Uhud, He poured forth tranquility--- a kind of drowsiness -- upon the sincere Mujāhideen so that they might be blessed with peace, calm and tranquility. Allah blessed those people with tranquility who were worried about the Messenger of Allah ﷺ and Dīn.

(ii) But the Hypocrites who were worried about their own Selves, were lost in

fear and anxiety and were deprived of tranquility (drowsiness). They kept harbouring untrue thoughts -- thoughts of ignorance -- about Allah.

(iii) The Hypocrites were clamouring that they had no say. Obviously, it was true but they were concealing a wrong meaning in their hearts and that is if their point had been considered at the start of the battle, they would not have been killed so badly here in Uhud.

(iv) These Hypocrites should be told that all authority certainly lies with Allah. So long as their advice is concerned, it was totally futile. The man who is destined to die at the time and place fixed, dies then and there. If he also sits at home, Allah will bring him out and take him to the place of his death.

(v) The object of all that happened was sorting out and pruning within the group and in the hearts.

## REFERENCES:-

لَمَّا أَتَاهَا ذَاتُ اللَّيْلِ نَسُوا الصَّوَاهِرَ الَّتِي هُمْ فِيهَا يَكُونُونَ

(i) Allah poured a state of tranquility—a drowsiness—upon the sincere Muslims. They began to doze off in their standing position. Hazrat Talha's sword fell down on the ground from his hand many times. The perceptible effect was the result of the inner peace and calm that poured out at the hearts of the Mu'minīn sheer by the grace and mercy of Allah. The fear of enemy was obliterated. The peace was poured down at the time when the army was dispersed, many corpses were bathing in blood, so many soldiers were badly wounded, the senses were lost at the rumour of the Holy Prophet's demise—as if this peaceful slumber were a clarion call to awakening. All their exhaustion was removed by pouring down tranquility at them and they were informed that the time of fear, embarrassment, worry and anxiety had gone. They should do their duty peacefully. The Sahābah at once fortified their ranks around the Holy Prophet and stroke so hard blows at the enemy that he was forced to flee from the battlefield and the clouded horizon became quite clear.

**Warning:** Hazrat Abdullah bin Masood says that the overcoming of slumber during fighting is a mark and sign of victory from Allah. The army of Hazrat Ali also experienced the same event in the battle of Siffeen. (Tafseer-e-'Usmāni)

عن عبد الله بن مسعود رضي الله عنه قال: النعاس في القتال من الله وفي الصلوة من الشيطان (ابن كثير)

(ii) "Hazrat Abdullah bin Masood says that drowsiness in fighting is from Allah and in Salāt from Satan."

عن ابي طلحة رضي الله عنه قال: كنت ممن تغشه النعاس يوم احد حتى سقط سيفي من يدي مرارا يسقط وأخذه ويسقط وأخذه (بخارى، ابن كثير)

Hazrat Abu Talha says: I was also one of those upon whom drowsiness was poured. My sword fell down on the ground from my hand many times and every time, I picked it up when it had fallen down.

وَمَا أَصَابَكُمْ مِنَ النَّفْسِ فَذَرُوهُنَّ إِنَّكُمْ إِلَىٰ إِلَهِكُمْ الْعَاكِفُونَ

(iii) And there were some people also who were worried about their own Selves. These were the cowardly Hypocrites who neither bothered about Islam nor

were anxious about the Holy Prophet ﷺ. They were anxious only about their own lives, fearful of re-invasion by Abu Sufyān and his army as what would happen to them then. Hence how could they receive the peaceful slumber. (Tafseer-e-'Usmāni)

يعنى المنافقين معتب بن قشير واصحابه، وكانوا خرجوا اطمعا فى الغنيمة وخوف المومنين فلم يغشهم النعاس وجعلوا يتاسفون على الحضور (القرطبي)

(iv) It was the Hypocrite Mu'atib bin Qushair and his companions who had come to the battlefield of Uhud with the greed of the booty and out of fear of the Muslims. Drowsiness was not poured upon them. They were sorrowful and regretful as to why they came to the battlefield.

ما بهم الا هم انفسهم لاهم الدين ولا هم رسول الله ﷺ والمسلمين (البحر المحيط)

(v) These people were anxious only about their lives. They were not anxious about Dīn, the Holy Prophet ﷺ and the Muslims.

(vi) Anxiety about ones own life is in itself not a bad thing if it remains within the range of nature. Here it means the Hypocrites were anxious only about their own selves. They naturally bothered neither about Dīn nor about the Prophet of Allah ﷺ. (Tafseer-e-Mājidy)

This has always been the practice of the Hypocrites at the time of defeat and worry. (O Allah, we seek Thy refuge against hypocrisy, obstinacy and bad manners.)

يَظُنُّونَ يٰۤاَيُّهَا النَّبِيُّ اَعَدَّ غَوْرٌ لِّكَ

(vii) They were harbouring thoughts about Allah that were untrue tainted with ignorance. "Where are the promises of Allah? It seems that the story of Islam is going to end up. Now the Muslims and the Prophet of Islam ﷺ shall not return to their houses (All will be killed) etc. etc." as said at another occasion:

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰى اٰهْلِيْهِمْ اَبَدًا - (الفتح) (تفسير عثمانى)

(But you thought that The Messenger and the Mu'minīn would never return to their families.) (Tafseer-E-'Usmāni)

يظنون ان امر محمد ﷺ باطل وانه لا ينصر (القرطبي)

(viii) They were thinking that (we flee for refuge to Allah) the Dīn of the Holy Prophet ﷺ is false and Allah's assistance will not descend upon him.

يَقُولُوْنَ هَلْ نَحْنُ مِنَ الْاٰمِرِيْنَ شَيْءٌ

(ix) They would say, "Did we have any say?"

It means variously: Have we got any share in the decision which was made before the battle? They also meant whether any gain had come in the hands of the companions رضي الله عنهم of the Prophet ﷺ i.e. victory and triumph. They also meant that Allah did what He desired, they had no control over the situation as such." These were the apparent meanings of the words but the intention in the heart is going to be discussed next. (Tafseer-e-'Usmāni)

لفظه الاستفهام ومعناه الجحد- هَلْ نَحْنُ

(x) In هَلْ نَحْنُ the enquiry is in the sense of negation that they have no control as such. (Al-Qurtabi)



(xi) Say to them (O Prophet): "All matter is entirely in the hands of Allah." Through these words, the Hypocrites wanted to negate every thing as false. It is, no doubt, correct that Allah does whatever He wills. No one has any power before Allah to change the matters. Allah may give victory if He wills, He may grant defeat if He wills, He may make the same event a mercy for one people and a misery for the other people. He is All-Powerful over everything. But Allah knows all that is hidden in your hearts concerning the meanings of those words. It will be described later on. (Tafseer-e-'Usmāni)

(xii) Imām Qurtabi رحمہ اللہ has described its two meanings.

(الف) ای النصر بيد الله ينصر من يشاء ويخذل من يشاء

(A) Assistance is in the hands of Allah. He may grant victory to anyone He wills and disgrace to anyone He wills.

(ب) یعنی القدر خيره وشره من الله

(B) It means, destiny whether good or bad, is from Allah. (Al-Qurtabi)

يَقُولُونَ لَوْ كُنَّا نَسْمَعُ مِنْ الْأَمْرِ شَيْءًا مَا هُنَا هَٰؤُلَاءِ -

(xiii) They say if they had any say, they would not have been slain there.

The real thief lay hidden in the hearts of the Hypocrites. By uttering the words هَلْ أَتَاكَ مِنَ الْبَيِّنَاتِ شَيْءٌ, they would rebuke the Holy Prophet ﷺ and great Sahābah رضي الله عنهم for not acting upon their suggestion of defending Madina remaining within the city. When they acted upon the suggestions of some passionate inexperienced young men and went out of the city to fight with the enemy, defeat was certain resulting in a great loss of life and property, and it was clear that the prophecies of glory and success which the prophet had made were all wrong; otherwise such a great disaster would not have befallen them. Most of the Hypocrites belonged to the Ansār of Madina. So they used the words مَا هُنَا هَٰؤُلَاءِ (We would not have been slain here) or it meant (if victory had been ordained according to the words of Muhammad ﷺ, so great disaster would not have befallen them) (Warning)

**Warning:** Obviously, the Hypocrites said these three things in Madina because Abdullah bin Ubyye had returned from the battlefield before the start of war. In that situation هَٰؤُلَاءِ will refer to Uhud due to nearness. It is also said that a Hypocrite Mu'atib bin Qushair said these words in the battlefield. So, perhaps, some of the Hypocrites would not have returned with Abdullah bin Ubyye on account of some ulterior motive. (Allah knows better) (Tafseer-e-'Usmāni)

قال الزبير أرسل علينا النوم ذلك اليوم، واني لاسمع قول معتب بن قشير والنعاس يغشاني يقول: لَوْ كُنَّا نَسْمَعُ مِنَ الْأَمْرِ شَيْءًا مَا هُنَا هَٰؤُلَاءِ - (القرطبي)

(xiv) Hazrat Zubair رضي الله عنه says: Drowsiness was poured upon us on the day of Uhud. While dozing, I heard Mu'atib bin Qushair's words لَوْ كُنَّا نَسْمَعُ مِنَ الْأَمْرِ شَيْءًا مَا هُنَا هَٰؤُلَاءِ.



ان المنافقين قالو لو كان لنا عقل ما خرجنا لقتال اهل مكة ولما قتل رؤساءنا۔

(xv) The Hypocrites said: If we were wise enough, we would not have come out to fight the Makkans nor would our Chiefs have been killed. Allah answered them in the next part. (Al-Qurtabi)

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ

(xvi) Revealing the sinister reservations of the Hypocrites Allah says to them, "It is no use to them to feel sorry for the loss of life and property. Allah has predestined the time, place and cause of death of every soul in the world. His written cannot change. Suppose your counsel would have been accepted and you had been in Madina for defence, even then death would have come at the very time and place which was written by Allah. Some unknown causes have driven you to the appointed place and time. Consequently, Allah's decision is final and cannot be challenged or changed by any device or lamentation. It is a blessing of Allah if a soul gives his life in martyrdom like brave men; otherwise death, after all, shall come. When and where? It shall come according to the Will of Allah. You should not feel sorry for the martyrs who laid down their lives at the altar of Truth." (Tafseer-E-'Usmāni)

وَيُؤَيِّدُكُم بِإِلَهِكُمْ فَإِنْ هُوَ ذُرِّيَّتُكُمْ فَرَضَ اللَّهُ عَلَيْكُمُ الْقِتَالَ وَالْحَرْبَ وَلَمْ يَنْصُرْكُمْ يَوْمَ أَحَدٍ لِيُخْتَبَرُ صَبْرَكُمْ وَلِيَمْحُصَ عَنْكُمْ سَيِّئَاتِكُمْ أَنْ تَتَّبِعُوا مَا أَهْلَكْتُمْ۔

(xvii) Allah has made Qitāl and Jihād obligatory to you. You were not granted victory on the day of Uhud in order to test your patience and perseverance, to absolve your sins if you repent and observe sincerity. (Al-Qurtabi)

وَاللَّهُ يَعْلَمُ سِرَّاتِ الْغُيُوبِ

(xviii) Allah knows the innermost secrets hidden in the hearts. The state of the Hypocrite or the Mu'min is not a concealed thing before Allah. Allah desired to put all of you to a trial so that what is hidden in your hearts may come out. The pure and the impure may be distinguished in the furnace of trial. The faithful and sincere Mu'minīn may be rewarded and their hearts may be purged of whims and caprices etc. The hypocrisy of the Hypocrites may come to light, and the people should clearly understand their inner treachery and their subversive reservations. (Tafseer-E-'Usmāni)

وفيها تنبيه على ان الله تعالى غنى عن الابتلاء وانما يبرز صورة الابتلاء لحكم يعلمها كتمرين المؤمنين او اظهار حال المنافقين۔

(xix) In وَاللَّهُ يَعْلَمُ سِرَّاتِ الْغُيُوبِ there is a warning that Allah needs not to test anyone. He creates the situation of test due to the hidden secrets that He knows. For example, in order to make the Mu'minīn practise something or to expose the Hypocrites. (Ruh-ul-Ma'āni)

## SUPPLICATION:-

اللهم انا نعوذ بك من النفاق والشقاق وسوء الاخلاق۔

O Allah, we seek Thy refuge against hypocrisy, obstinacy and bad manners.

(آمين يا ارحم الراحمين)

## Al-Imrān Madaniyah, Verse 155

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ  
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ  
اللَّهَ غَفُورٌ حَلِيمٌ

### TRANSLATION:-

"Surely those of you who turned back on the day when two troops faced each other, Satan had but made them slip for some of their deeds. Of course, Allah has forgiven them. Certainly, Allah is Most-Forgiving, Very-Forbearing."

### SUMMARY:-

The people who had fled away that day (on the day of Ghazwa-E-Uhud); Satan had beguiled them to stagger due to some of their deeds i.e. they did not obey the Prophet ﷺ, left the gorge. Still Allah forgave them for this because Allah is Most-Forgiving, Very-Forbearing. (Tafseer-E-Haqqāni)

### REFERENCES:-

(i) اسْتَزَلَّهُمُ الشَّيْطَانُ Satan made them slip.

ذكرهم تلك الخطايا فكر هوا لقاء الله معها فاخروا الجهاد حتى يصلح امرهم ويجاهدوا على حال مرضية - (التفسير الكبير - كشاف)

Satan reminded them their mistakes. Hence in the presence of those mistakes, they did not like union with Allah and postponed Jihād so that their dealings might be corrected and they might carry out Jihād in the condition dearest to Allah.

واعلم ان المراد ان القوم الذين تولوا يوم احد عند التقاء الجمعين وفارقوا المكان وانهزوا مواقد عفا الله عنهم

(ii) This verse means the people who turned back on their heels and left their place and retreated in Ghazwa-E-Uhud; Allah forgave them all. (At-Tafseer-ul-Kabeer)

(iii) Some big or small sin may also be committed by the faithful and sincere fellows. As one good leads to a greater good, a vice also leads to other vices by the insinuations of Satan. The Muslims, who had defaulted in the Ghazwa-E-Uhud, were beguiled by Satan on account of some past sin. Therefore, one sin was that a large number of archers disobeyed the command of the Holy Prophet ﷺ. But the grace of Allah is that no disastrous defeat occurred as its punishment rather there

remained no sin on them. Allah has pardoned their faults totally. No one has the right of taunt. (Tafseer-e-'Usmāni)

(iv) **إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** Allah is, no doubt, All-Forgiving, Very-Forbearing. Here two attributes of Allah have been described. One is All-Forgiving which will manifest on the Last Day. The second is Very-Forbearing which keeps manifesting in this world. Allah does not punish on the spot but gives the chance to beg forgiveness. (Tafseer-E-Mājidy)

### THE BLESSED WORDS:-

This verse explains that there is no sin on the people who retreated in this war. (Mūzih-ul-Qur'an)



## Al-Imrān Madaniyah, Verse 156

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا  
لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا  
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً  
فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿١٥٦﴾

### TRANSLATION:-

"O you who Embrace Eemān, do not be like those who committed Kūfr and said about their brethren while they travelled on the earth or had to fight, "Had they been with us, they would not have died, nor would they have been killed." The result is that Allah makes it a remorse resting in their hearts. Allah gives life and brings death; Allah is watchful of what you do."

### SUMMARY:-

The Mu'minīn are being instructed here not to be like the Hypocrites in their talk lest they should also begin to talk thus. Only the people deprived of Eemān can talk so. When they see people martyred in Jihād, they begin to say that if these people had not gone out for Jihād but had kept sitting in the houses, they would not have been killed. It means, death according to them can come in war only. The man who keeps sitting in the house, is not to die. Only sorrow is created due to their talk which is a spiritual punishment and a futile thing. Death is inevitable. Life and death all are in the hands of Allah. Therefore, a true Mu'min does not fear death and never retreats.

### A STRANGE WARNING:-

One dangerous Subversion that arises after timely defeat is that the Hypocrites in the ranks of the Muslims (who are considered Muslims) begin to say that if the killed Mujāhideen had kept sitting in the houses like them and had not gone out for Jihād, they would not have been killed. They raise so great cries and colmouring that the weak-hearted Mu'mins also begin to think like them. That is why; a clear warning is given in this verse: "O Muslims, do not try to talk like the Kuffār. The Hypocrites who think that there is death in Jihād, are actually Kuffār and deniers of Allah. They are misguided and deviated. They cannot perceive the fact that life

and death are in the hands of Allah. The time and place of death are predestined. Such unfortunate people are always regretful and wonder-struck. You should not try to utter their false Infidel belief." This open warning of Allah corrected the Muslims and made their Eemān about death as firm as a rock. Even today, when the Muslims face obvious defeat or martyrdom of individuals, the true Muslims say that everyone is to die at his fixed time. However, lucky are the people who are martyred because Allah has accepted them. But some people always cry "O, we are dying! Such and such person has pushed us into destruction. These people would have survived if they had not gone." May Allah protect the Muslims against this Infidel talk of these people! Āmīn! (Allah knows better!)

## REFERENCES:-

(i) The sources of both life and death are in the hands of Allah. It is an utter ignorance and ill-luck to desert Allah and to look to apparent and immediate cursor or to call travels or Jihād the cause of death. An American sociologist Denison writes in his book:

The Muslim belief of Taqdir (Fate) that every thing is ordained by Allah, and belief of martyrdom (that every martyr enters Paradise instantly where he is provided with celestial wives and golden pots to eat and drink) has created in them great strength and perseverance in the battlefield. (P:206)

The said American neither believes in Taqdir (Fate) nor martyrdom. Still he finds himself helpless to give due appreciation to the utility of these beliefs.

**(Tafseer-E-Mājidy)**

(Therefore, America and Europe are trying their level best to weaken this belief of the Muslims.)

**(ii) THE BLESSED WORDS:-**

Do not be sorrowful if you go out for a good deed and die or get killed. There is compulsory denial of Taqdir in it. It is the trait of the Kuffār not look to the benefits of the Hereafter but to love the life in this world. **(Mūzih-ul-Qur'an)**

**(iii)** The Muslims should not let the futile thoughts of the Hypocrites enter their hearts i.e. if they had remained in the houses, they would not have died.

**(Tafseer-e-'Usmāni)**

**(iv)** The Hypocrites say that their relatives who have been killed in Jihād if they had stayed with them in the houses and had not taken part in Jihād but had refused (to fight in) Jihād, such a disaster would not have befallen them. All that was to be done, has been done. However, a regret is there in their hearts. They will remain sorrowful the whole life and will waste away in it. The fact is that life and death are in the hands of Allah. No great power save Allah has this power. If all the physical capacities are paralysed, still Allah can give us life through the help of spiritual forces. In this situation, why should a Muslim be entangled in the dispute of life and death. He should always get ready to sacrifice in the name of Allah.

**(Tafseer-ul-Furqān)**

(v) These Hypocrites say about the martyred Muslim **يَسْتَرْفِعُونَ صَوَاهِرَ قُلُوبِهِمْ لَوْ أَنَّهُمْ قَاتِلُوا** "If they had been with us, they would neither have died nor have been killed." It means, they went out and died for nothing. If they had remained with us in the houses why they would have died or have been killed. The object of saying this was to create regret in the hearts of the Muslims that they really went out without giving it a proper thought and plunged into the fire of war. If they had been in the house, they would not have to face this disaster. The Muslims were not so simple as to be beguiled by them. These words exposed the pretensions of the Hypocrites. Some Exegetes are of the view that such words were made to be uttered by the Hypocrites that Allah might leave them ever burning in this fire of regret. The second regret to them was why anybody did not pay heed to their words." **(Tafseer-e-'Usmāni)**

## A QUESTION:-

The Mu'minīn have been advised in this verse not to be like the Kuffār, whereas the words **يَسْتَرْفِعُونَ صَوَاهِرَ قُلُوبِهِمْ لَوْ أَنَّهُمْ قَاتِلُوا** were said by the Hypocrites not the Kuffār.

**ANSWER:-** Imām Rāzī رحمته الله writes:

**فَالآيَةُ تَدُلُّ عَلَى أَنَّ الْإِيمَانَ لَيْسَ عِبَارَةً عَنِ الْإِقْرَارِ بِاللِّسَانِ الْخ**

This verse proves that Eemān is not the name only of confessing with tongue. Otherwise the Hypocrites would not have been called Kuffār because they utter Eemān from their tongues. **(At-Tafseer-ul-Kabeer)**

According to some Ulamā, the Muslims have been forbidden to be like the Kuffār who talk thus (that there is death in Jihād) whether that Kāfir is a Hypocrite or not. **(At-Tafseer-ul-Kabeer)**

## A POINT:-

About determining the relation and meaning of **حَسْرَةً فِي قُلُوبِهِمْ يَجْعَلُونَ ذَلِكَ** note the summary of Imām Rāzī's رحمته الله writings:

**يَجْعَلُونَ** either relates to **وَقَالُوا** i.e. the Hypocrites said this so that Allah might make it a regret in their hearts. How did this thing become a regret in their hearts? There are six sayings about it:

(i) The Hypocrites said: If these people had not gone out for Jihād, they would not have died. Owing to these words, regret is created in the hearts of the families of the Shuhadā: Would that we had held him forcibly from going out! As we let him go, he was killed. In others words, we are responsible for his death. Thinking this, the pangs of regret and grief increase in their hearts, but only those think and speak thus who are Hypocrites. A true Muslim does not believe in this theory. So, he remains safe from regret. It means only the regret in the hearts of the Hypocrites increases due to these words of the Hypocrites.

(ii) When the Hypocrites said that in Jihād lay death, they and their companions kept at homes. When the Muslims got victory, booty and domination due to Jihād, a fire of regret and sorrows began to burn in the hearts of the Hypocrites.

(iii) This regret is that of on the day of Judgement. When the Hypocrites will see that the Mujāhideen have been blessed with so exalted ranks and supreme rewards, they will be regretful and sorrowful.

(iv) When the Hypocrites raised this suspicion, some weak-believed Muslims believed in it. The Hypocrites were delighted at it that their device worked wonders. Allah says: This act of theirs will become a regret in their hearts when they will come to know that they were false in creating the suspicions.

(v) This effort of the Hypocrites to spread deviation and doubts itself pushes them into regret, sorrow and worry as Allah says:

وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا (الأنعام-١٢٥)

**"Whomsoever He (Allah) wills to let go astray, He makes his heart strait and constricted."**

(vi) When the Hypocrites try to create this suspicion in the hearts of the true Muslims who are not affected, they regret at their failure and disgrace.

The second saying is that **يَجْعَلْ** is related to **لَا تُكُونُوا**. Then the meaning is: O Mu'minīn! Do not be like those Hypocrites and Kuffār so that it may become a cause of regret to them because opposition of the beliefs and talk of the Hypocrites infuriates them. (At-Tafseer-ul-Kabeer)

## PERSUASION TO THOUGHTS:-

The meaning of this verse is quite obvious. Still the object of noting down all these writings is to procure the belief of the present day Muslims against Kūfr and hypocrisy. It is incumbent upon us all to correct our belief and never to adopt the belief of the Kuffār and Hypocrites that death lies in Jihād. If we give up Jihād, we will be saved rather we should make our belief firm as is described in the ensuing verse that death in Jihād is a source of Allah's forgiveness and blessings and very high ranked auspiciousness. Moreover, time and place of death are predestined which is inevitable.

وَاللَّهُ يَحْيِي وَيُمِيتُ And Allah gives life and death.

(١) اى يقدر على ان يحيى من يخرج الى القتال ويميت من اقام فى اهله (القرطبي)

(i) He is capable of keeping that person who goes out for Jihād alive and kill that who keeps at home.

(٢) وفيه منع المؤمنين عن التخلف فى الجهاد لخشية القتال (روح المعانى)

(ii) In it, the Muslims have been forbidden to give up Jihād for fear of death.

## SUPPLICATION:-

O Allah, protect us all from harbouring the Infidel ideas and uttering false words like them!

رَبَّنَا لَا تُزِمْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ - (آمين يارب العالمين)

**"Our Lord, do not let our hearts deviate from the right path after you have given us guidance, and bestow upon us mercy from Your own. Surely, You and You alone are the One Who bestows in abundance."**



## Al-Imrān Madaniyah, Verse 157

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ  
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

### TRANSLATION:-

"If you are killed in the way of Allah, or die, the forgiveness from Allah and mercy is far better than what they accumulate."

### SUMMARY:-

Martyrdom or death in Jihād is a matter of great benefit because it brings about Allah's beneficence and grace which is in turn better than all the blessings of this world that people yearn for and accumulate with love.

### A COUPLET:-

فان تكن الابدان للموت انشئت  
فقتل امرىء بالسيف والله افضل

(When the body is made for death by Allah, it is better and superior for man to be killed with a sword.)

Allama Alūcy رضى الله عنه says: This verse is ascribed to Hazrat Imām Hussain رضى الله عنه.

### THE ANSWER TO THE DOUBT OF THE HYPOCRITES:-

واعلم ان هذا هو الجواب الثانى عن شبهة المنافقين.....الخ

This verse answers to the second doubt of the Hypocrites. Death is inevitable. No one can escape death or killing. If this death or killing is met in the way of Allah and His pleasure, it is better for man than dying in accumulating wealth and enjoyments because man cannot avail himself of the blessings of the world after death.

This answer is very fine and strong because when man gets busy in Jihād work, he turns away from world and concentrates his heart and capacities on the Hereafter. When he dies, he, in other words, gets rid of his enemy (the world) and is blessed with union with his beloved. Contrary to it, when he keeps sitting in the house for fear of death and is busy in accumulating wealth; when he dies, it is as he has been separated from his beloved and is caught in an unknown (trouble) place.

فلا شك فى كمال سعادة الاول و كمال شقاوة الثانى - (التفسير الكبير)

### ALLAH'S BENEFICENCE AND GRACE IS BETTER:

It was said: If you are killed or you die in the way of Allah, Allah's beneficence



and grace is better than the things that people accumulate. Imām Rāzī رحمته الله has made a very thought-provoking discourse on this topic. He writes:

ان رحمت الله ومغفرته خير من نعيم الدنيا لوجوه۔

No doubt, Allah's beneficence and pardoning is better than the blessings of the world for many reasons. Then he mentions six reasons. The substance is as under:-

(i) The man who accumulates wealth, takes great pains and troubles for it and possible he may get no benefit from it and die before the fall of tomorrow. But the man who wants Allah's beneficence and forgiveness, shall certainly benefit from it because Allah does not go back on His promise.

(ii) It is correct that the man who accumulates wealth, does not die till tomorrow. But maybe his wealth does not remain till tomorrow and be lost whereas the blessings of the Hereafter are immortal.

(iii) Also suppose, that man also does not die till tomorrow and his wealth is also not lost but it is very much possible that he may meet an accident and is rendered unable to get benefit from that wealth. For example, he may catch a disease whereas there is no such danger impending in the utility of the Hereafter.

(iv) It is possible that that man gets the opportunity to avail himself and enjoy his wealth tomorrow. But troubles and worries also accompany the enjoyments and facilities of the world whereas the enjoyments of the Hereafter are pure of every loss and trouble.

(v) Suppose, the hankerer after wealth gets all the enjoyments and benefits of the world in which there is no trouble or loss, but it is also a fact that the enjoyments and benefits of this world are not eternal rather liable to end up. Moreover, the stronger and better the enjoyments here, the more intense is the sorrow and grief of its ending up whereas benefits of the Hereafter are eternal.

(vi) The benefits of the world are corporeal and those of the Hereafter are rational. The corporeal benefits are inferior and mean whereas the rational benefits are superior and better. Can the enjoyment that a donkey avails himself of belly and private parts, be equal to the Divine Lights with which the closest angels are endowed? After mentioning these six causes, Imām Rāzī رحمته الله writes:

فهذه المعاهد الستة تنبهك على مالا نهاية لها من الوجوه الدالة على صحة قوله سبحانه وتعالى  
لَمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِمَّا يَجْمَعُونَ۔

The causes are numerous. Only six of them have been highlighted.

(At-Tafseer-ul-Kabeer)

اعلم ان المنافقين كانوا يعيرون المؤمنين في الجهاد مع الكفار بقولهم الخ

The Hypocrites would taunt the Muslims for fighting against the Kuffār and would say: If these people had been with us, they would neither have died nor got killed. Some Muslims happened to show weakness and negligence in Jihād till the incident of the day of Uhud occurred. Then Allah forgave the Muslims out of His grace and forbade them to utter the words as those of the Hypocrites. Hence, Allah

said: O Mu'minīn, do not say to the man who is going out for Jihād: If you do not go out, you will neither die nor get killed. Only Allah gives life and death.

فَمَنْ قَدَرْلَهُ الْبَقَاءُ لَمْ يَقْتُلْ فِي الْجِهَادِ وَمَنْ قَدَرْلَهُ الْمَوْتُ لَمْ يَبْقَ وَإِنْ لَمْ يَجَاهِدْ

Hence, the man who is ordained to survive, will not be killed in Jihād. The man whose time of death is near, will not escape death even if he does not go out for Jihād and this is the meaning of Allah's words رَبُّهُ يَتْلُو وَيُحْيِي وَيُمِيتُ. The man who is martyred in Jihād, was certainly to die though he had not gone out for Jihād. Therefore, death is inevitable and dying in Jihād is a matter of great reward (thawab), it is better for man to be martyred than dying for nothing and this is meant by the following words of Allah.

وَلَيْنَ فَتَدْنَتْكُمْ فِي سَبِيلِنَا الْآيَةُ (التفسير الكبير)

### SUPPLICATION:-

اللَّهُمَّ ارْزُقْنَا شَهَادَةً فِي سَبِيلِكَ

O our Lord! bless us with martyrdom in Your Way!



## Al-Imrān Madaniyah, Verse 158

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَيْنَ مِثْمَ أَوْ قُتِلْتُمْ لَأَرْسِلَنَّهُ اللَّهُ لِمَنْ يَشَاءُ

### TRANSLATION:-

"If you die or get killed, it is towards Allah that you shall be gathered."

### SUMMARY:-

Do not think of saving your lives. But worry about the fact that all of you will certainly be gathered before Allah. (Then the sacrificing people will be blessed well there)

### COMMENTARY:-

(i) Imām Qurtabī رحمته الله writes:

وعظ وعظهم الله بهذا القول اى لا تفروا من القتال ومما امركم به بل فروا من عقابه واليم عذابه فان مردكم اليه لا يملك لكم احد ضرا ولا نفعا غيره والله سبحانه وتعالى اعلم۔ (القرطبي)

Allah has advised the Muslims through the words لَا إِلَهَ إِلَّا اللَّهُ not to escape Jihād and Allah's commands, rather try to escape Allah's severe torment because all of you shall be gathered to Him where no one will have the authority over your benefit and loss except He. (Allah knows better)

(ii) Imām Rāzī رحمته الله writes:

كانه قيل ان تركتم الجهاد واحترزتم عن القتل والموت بقيتم اياما قليلة في الدنيا مع تلك اللذات الخسيسة تم تتركونها لا محالة فتكون لذاتها غيركم وتبعاتها عليكم املوا عرضتم عن لذات الدنيا وطيباتها وبذلتكم النفس والمال للمولى يكون حشركم الى الله ووقوفكم على عتبة رحمته الله وتلذذكم بذكر الله، فشتان ما بين هاتين الدرجتين والمنزليين۔ (التفسير الكبير)

It has been warned in this verse that if you give up Jihād and (according to your thinking) procure yourselves from martyrdom and death, you will spend a few days of abject enjoyments in the world. Then you shall certainly leave the world. Your luxuries will go in others possession and their burden will remain on your own shoulders. But if you turn away the enjoyments and blessings of the world, and lay down your lives and properties for the sake of your Lord, you will find a place at the doors of His blessings and grace and you will enjoy remembrance of Allah's name. How greater difference is there between these two degrees and stages?

(iii) Suppose you do not go out of your home on a journey in the land or for Jihād in the way of Allah, and for the time being your life is saved from death, but after all, one day you will die a natural death or get killed; then all of you shall be mustered unto Allah. At that time, every body will know what plentiful a share of Allah's Bounty and Mercy shall be bestowed on those who died or were slain in the

way of Allah, and Allah's mercy and blessings are far better than the worldly wealth which they amass. In short, if the words of the Hypocrites are accepted that they would not have suffered a loss, had they not gone out of their houses, even then there was a clear loss, because they would have been deprived of that grand death of martyrdom on which millions of such lives **(which the Hypocrites desired)** can be sacrificed. As a matter of fact, the death of martyrdom is not death, it is an eternal life indeed:

فنا فی اللہ کی تہ میں بقا کا راز مضمر ہے  
جو جینا ہے تو مرنے کے لیے تیار ہو جاؤ

(The secret of immortality is hidden in the submergence into Allah. If you want to lead an immortal life, be ready for death.) **(Tafseer-e-'Usmāni)**

(iv) وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ : If you die or get killed in travel or Jihād, you will not be wiped out but will get an immortal life and be gathered before Allah. It is the real escape because He is the centre and cause of attraction of every thing. But when someone interrupts; the anxiety that is created for not being able to reach the real Desired, is a great torment. By preferring dying to being killed in this sentence, it is proved that dying according to the will of Allah is also success. Man has three stages. First is negligence and sin for which "martyrdom" is forgiveness. The second is correction and obedience. In this state, martyrdom is a "blessing" i.e. cause of gaining high degrees and status. The third is yearning for union with Allah. In this state, martyrdom is a cause of nearness which is called رُبُّكَ عِزُّكَ. (Tafseer-E-Haqqāni)

## NOTE:-

The substance of the point described by 'Allāma Haqqāni is that three prizes (blessings) for Shaheed have been mentioned in these three verses.

(i) Forgiveness

(ii) Blessing and beneficence

(iii) Gathering in Allah's court.

These three blessings concern the three states of the martyred. If he is a sinner, he is pardoned due to martyrdom. If he is an obedient slave, he is endowed with even higher status that is called Divine Mercy due to martyrdom. To the writer of Rūh-uh-Ma'a'ni, Rahmat (Mercy) is also the name of Paradise. If that man nourishes the longing for union with Allah, he is blessed with special union with Allah. Hazrat Imām Rāzī رحمۃ اللہ علیہ has described this point in detail in a quite different way. The gist is as under:

In the first verse, Allah persuaded the Mujāhideen to His forgiveness. In this vere, He has raised their degrees and has persuaded them towards His own Being. Therefore, some people worship Allah to escape His punishment. Some people worship Allah to gain His beneficence and reward. Some other dear ones worship Allah only for Allah's sake. Therefore the allusion in تَعْفِرُكَ مِنْ ذُنُوبِكَ is to those who

worship Allah (go out for Jihād) to escape punishment. The reference in رَحِمَةً is to those who worship Allah to get reward and reference in قَاتِلُوا الَّذِينَ يَنفُكُونَ is to those who worship Allah for Allah's sake and this is the highest and last stage of slavery. Imām Rāzī رحمه الله closes this discussion at the following Belief-provoking words:

فبين ان هؤلاء الذين بذلوا انفسهم وابدانهم فى طاعته ومجاهدة عدوه يكون حشرهم اليه- واستئنا سهم بكرمه، وتمتعهم بشروق نور ربوبيته- (التفسير الكبير)

It has been clarified in this verse that the people who lay down their lives and properties in obedience to Allah and fighting against His enemies, will be blessed with union with Allah. They will get delights out of His blessings and grace and will make-merry in the light of His Lordship.

(v) The fact is that the man who goes out in connection with some religious service and dies there, his death will be the atonement of the previous sins. If he dies after completing the duty, he will be blessed with good reward and his salary will not stop. Suppose, you do not travel nor go to the battlefield, you will certainly die and will be held accountable to Allah. If all this is essential, why should a man not do good deeds. (Hashia, Hazrat Lahori رحمه الله)

(There is a very subtle allusion to the meanings of forgiveness, beneficence, death and getting killed. The students should ponder over it.)



## Al-Imrān Madaniyah, Verse 159

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَنْتَ لَهُمْ وَتَوَكَّنْتَ فَظًّا غَلِيظًا  
الْقَلْبَ لَا تَفْضَحُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ  
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٥٩﴾

### TRANSLATION:-

"So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them, and seek Forgiveness for them, consult them in the matter and, once you have taken a decision, have Tawakkul in Allah. Surely, Allah loves those who have Tawakkul in Him."

### SUMMARY:-

Mistake was made by his ﷺ companions رضي الله عنهم on the eve of the Ghazwa-E-Uhud. He was right if he ﷺ would be harsh to them at this mistake. But it is Allah's grace that he ﷺ is still kind to them. (This kindness has been called Allah's grace because good morality is a worship which is granted out of Allah's grace) If he ﷺ had been rough and harsh, they would have dispersed from around him. (Then how could they avail themselves of all these excellences and benefits?) Therefore, he ﷺ should forgive them for the negligence they made in obeying him (and the negligence made by them in abiding by Allah's dictate) and he ﷺ should ask Allah's forgiveness for them. His begging pardon for them would be a sign of more compassion for them due to which they would be even more delighted. Moreover, he ﷺ should keep counselling them (in the matter of Jihād and war so that the Sunna of consultation in the Ummah may come into practice and the group of the Muslims may strengthen). When he ﷺ takes a decision (whether in favour or against them) he ﷺ must have Tawakkul in Allah (to perform that deed). Allah certainly loves those who have Tawakkul in Him. (Derived from Bayān-ul-Qur'ān and Jalālain)

### NOTE:-

The verses 159 to 164 of the Surah Al-Imrān describe the qualities of the Amīr and leader. There is also an allusion to the fact what steps should Amīr take

to reorganize and reinstate the organization after defeat. Moreover, the method to remove the tension that is created between the Amīr and the Mujahideen after defeat have also been described i.e. Amīr should be kind and enforce the system of consultation etc. etc. whereas the Mujahideen should not fall a prey to doubts and suspicions spread by the Hypocrites against their Amīr rather they should respect and honour him even more so that obedience may be easy and the organization may strengthen. (Allah knows better)

## REFERENCES:-

(i) After reproving the Muslims for their flagrant blunders in the Ghazwa-E-Uhud and after the general announcement of pardon, they were particularly instructed not to be deceived by the venomous treachery of the band of Hypocrites. In this verse, the pardon is completed in full, because due to the glaring mistake and the serious blunder which was committed by them in the Ghazwa-E-Uhud, the Holy Prophet ﷺ might have become angry in his heart and would have intended not to take counsel from them in future affairs. So Allah recommended their case in a very strange and beautiful style. In the first instance, Allah conferred His own pardon because Allah knew that anger and sorrow of the Holy Prophet ﷺ was purely for the sake of Allah alone. In the second instance, Allah praised the leniency of the Holy Prophet ﷺ by these extraordinary words: **قَدْ مَنَّ اللَّهُ عَلَى النَّبِيِّ إِذْ أَنْذَرَ الْكَافِرِينَ**. What a great mercy of Allah is on the Holy Prophet ﷺ and on the Followers ﷺ that the Holy Prophet ﷺ is made so much gentle and lenient! Allah knows what would be the attitude in such a serious situation of some one else other than the Prophet ﷺ. It is but the mercy of Allah that the Muslims got such a kind-hearted Prophet ﷺ. Had the Holy Prophet ﷺ been hard-hearted, always ready to take to task on mistakes and blunders, they would have scattered away from the circle, and thus would have been deprived of a great goodness and blessing, and the Islamic society would have been shattered and wrecked. But Allah made the Holy Prophet ﷺ kind- hearted and of gentle disposition, winking at their mistakes and offences and conniving at their blunders, for the sake of wise reformation and prudent training. The Holy Prophet ﷺ was asked by Allah to pardon their mistakes so far as his rights were concerned. And though Allah had pardoned them in respect of His rights, yet the Holy Prophet ﷺ should still seek Allah's pardon for them indicative of further condolence and additional satisfaction, so that their dismayed and distracted hearts might be dilated and revitalized.

The pardon was not enough. They must be consulted in affairs as usual and when something is resolved, Tawakkul in Allah should remove all sorts of dangers and hesitations about the resolved affair. Allah loves those who put their Tawakkul in Allah and not in other powers or material factors. Tawakkul in Allah is a great virtue. By the blessing and grace of strong Tawakkul in Allah, difficult task becomes easy and Allah crowns such men with success. **(Tafseer-e-'Usmāni)**

## WARNING:-

According to Hazrat Ali رضي الله عنه when the Holy Prophet ﷺ was asked about عزم

(resolution), he answered: **مشاورة اهل الرائى ثم اتباعهم** It is consultation with the men of opinion (or the wise men) then following them. **(Ibn-e-Katheer)**

There is a Tradition in "Majm'a-zz-zawā'id" **“مجمع الزوائد”** from Hazrat Ali رضي الله عنه. When he رضي الله عنه asked the Holy Prophet صلى الله عليه وسلم what to do about a thing not found in the Holy Qur'an and Sunnah, the Holy Prophet صلى الله عليه وسلم answered, "Consult with the wise Juriconsult Allah-worshippers and do not execute the opinion of one or two **“(ولا تمضوا فيه رأي خاصة)”**.

## (ii) Limits Of Mildness:-

But Sharia' has also determined the limits of mildness and clemency. Where there Dīn is being contemned or there is need of the enforcement of the command of Dīn, strictness and punishment is compulsory.

**اللين والرفق انما يجوز اذالم يفرض الى امهال حق من حقوق الله فاما اذا ادى الى ذلك لم بجز (كبير)**  
(تفسير ماجدى)

(iii) Apart from the personal and democratic system, another system of counselling given to Islam is based on this verse of the Noble Qur'an. Both the sayings are narrated by the Fuqaha' (Juriconsult) of the Ummah concerning consultation. One, it was incumbent upon the Holy Prophet صلى الله عليه وسلم to consult. Second, it was desirable for him صلى الله عليه وسلم to consult.

**وقد اختلف الفقهاء هل كان واجبا عليه او من باب الندب تطيبا لقلوبهم على قولين (ابن كثير)**  
**ظاهر الامر للوجوب فقوله شاورهم يقتضى الوجوب وحمل الشافعى رحمته الله ذلك على الندب. (كثير)**

The Juriconsult differ whether this consultation was compulsory to him or Mustahib for their consolation. Both the sayings exist. **(Ibn-e-Katheer)**

Imperative is for the compulsory. Hence, Allah's saying **شاورهم** asks for compulsion. Imām Shafae' رحمته الله considers it Mustahib.

(However, it was his صلى الله عليه وسلم habit often to consult.)

**عن عروة عن عائشة رضي الله عنها قالت ما رأيت رجلا أكثر استشارة للرجال من رسول الله صلى الله عليه وسلم (معالم)**

Hazrat 'Urwah reports from Hazrat 'Āyesha رضي الله عنها "I did not find anyone consulting more with people than the Holy Prophet صلى الله عليه وسلم."

Hazrat 'Āyesha رضي الله عنها says: I did not find anyone who may consult more than he صلى الله عليه وسلم. (Tafseer-E-Mājidy)

## (iv) Decision After Majority Opinion Or?

It becomes clear that majority of opinions in consultation is not so important otherwise there would have been the condition with his resolution provided that his resolution is not against the majority. **(Bayān-ul-Qur'ān)**

## (v) Mildness In Amir Is Dear:

**وقال عليه السلام لا حلم احب الى الله تعالى من حلم امام ورفقه ولا جهل ابغض الى الله من جهل امام وخرفة**

The Holy Prophet صلى الله عليه وسلم said: Forbearance and mildness in Amīr is the dearest to Allah and his ignorance and arrogance is the most undesirable to Allah. **(At-Tafseer-ul-Kabeer)**



#### (iv) Why Politeness:

The basis of politeness is that when Divine Light descends upon the soul, its capacity of belief and activity is completed. Then all the grief that he meets, he considers it from Allah. He neither gets offended with anyone (for his own self) nor takes revenge from anyone nor he is jealous of the comfort of others. All the things of immorality concerning vain imagination are removed. When he experiences spirituality, all the corporeals and the enjoyments of the world look mean to him. Neither does sexuality nor love of the world which is the fountain head of all the evils remain unfair. That is why; the manners of the holy men are laudable. The manners of the Holy Prophet ﷺ were so laudable that Allah has eulogized him in the Noble Qur'ān at different places **انك لعلیٰ خلق عظیم** (and you are surely on the excellent standard of character). (Tafseer-E-Haqqāni)

#### (vii) Strictness On Some Occasions:

انه تعالى منعه من الغلظة في هذه لاية وامره بالغلظة في قوله **وَأَعْلَظْ عَلَيْهِمْ** - (التوبة-٤٣)

فههنا نهاه عن الغلظة على المؤمنين وهناك امره بالغلظة مع الكافرين..... الخ

In this verse, Allah has forbidden the Holy Prophet ﷺ to be strict. At another place He said **وَأَعْلَظْ عَلَيْهِمْ** "You should be strict to them." Actually, here, he ﷺ has been forbidden to be harsh to the Muslims and there he ﷺ has been ordered to be harsh to the Kuffār. It is like Allah's order (المائدة) **يَرْحَمُ عَلَى الْمُؤْمِنِينَ يُحْدِثُ عَلَى الْكَافِرِينَ** He ﷺ will be mild to the Mu'minīn but harsh to the Kuffār. And Allah's words **أَشَدُّ عَلَى الْكَافِرِينَ مِنْ أَشَدِّكُمْ** The Sahābah رضي الله عنهم are harsh to the Kuffār but mild to one another.

It is an admitted fact that both excess and decrease are undesirable but excellence lies in moderation. That is why; at some places harshness is ordered, at other places, harshness is forbidden in order to remain away excess and decrease and be firm to the moderation that is the right path. (At-Tafseer-ul-Kabeer)

#### (viii) Significance Of Counselling For The Ummah:

قال عليه السلام! "ماتشاور قوم قط الاهدوا الارشاد امرهم-

The Holy Prophet ﷺ said, "The nation that holds consultation, is directed to the right direction and right matter." (Imām Qurtabī رحمه الله has named it the words of Hasan Basry رحمه الله)

قال الحسن وسفيان بن عيينة انما امر بذلك ليتقدي به غيره في المشاورة ويصير سنة في امته

Hasan Basry رحمه الله and Sufyān bin 'Uyaynah رضي الله عنهما say that the Holy Prophet ﷺ was ordered to consult so that other people might follow him ﷺ and it might becomes a practice in the Ummah. (At-Tafseer-ul-Kabeer)

#### (ix) Was the Command Of Consultation Specific With Jihad Or Not?

The Holy Prophet ﷺ was ordered to counsel with his companions رضي الله عنهم. Whether this consultation was in the matter of Jihād or all the matters about which no revelation was sent down. Imām Rāzī رحمه الله has collected both types of sayings with

### (x) Sources Are Not Antagonistic To Reliance (Tawakkul):

دلت الآية على انه ليس التوكل ان يهمل الانسان نفسه كما يقوله بعض الجاهل والالكان الامر بالمشاروة منافيا بالتوكل بل التوكل هو ان يراعى الانسان الاسباب الظاهرة ولكن لا يعول بقلبه عليها بل يعول على عصمة الحق (التفسير كبير)

If adopting resources had been opposed to Tawakkul, the order for consultation had not been given. Therefore, the meaning of Tawakkul is to adopt apparent sources but rely on Allah not on them.

### (xi) The Thing To Trust In Is Allah Not Human Advice:

قال قتادة امر الله تعالى نبيه ﷺ ذا عزم على امران يمضى فيه ويتوكل على الله لا على مشاورتهم- (القرطبي)

Qatādah رحمته الله says that Allah ordered His Messenger ﷺ: When you resolve, have Tawakkul on Allah not on counsels. (It means consultation is a good thing but it also falls in the category of cause and source. So, Tawakkul should be entirely on Allah.)

### (xii) A Few Sayings Regarding Consultation:

○ قال ابن عطية: والشورى من قواعد الشريعة وعزائم الاحكام من لا يستشير اهل العلم والدين فعزله واحب

Ibn-e-'Atiya says: Consultation is one of the basic and important Injunctions of Sharia. Hence, the ruler who does not counsel the learned and the religious scholars, must be dismissed.

○ وكان يقال ماندم من استشار

It is said: One who consults, is not to be ashamed of.

○ وكان يقال من أعجب برايه ضل

It is said: One who feels vanity in his opinion, deviates and strays.

○ وقال بعض شاور من جرب الامور، فانه يعطيك من رأيه ما وقع عليه غالباً وانت تأخذه مجاناً

Some saints say that advice should be sought from experienced people because he will supply you the judgment at which he has reached after spending a lot.

○ وقال البخارى رحمته الله وكانت الائمة بعد النبى ﷺ يستشيرون الا مناء من اهل العلم فى الامور المباحة ليا خدوا باسهلها-

Imām Bukhari رحمته الله says, "After Holy Prophet ﷺ, the Muslim rulers would consult with the holy learned people on permissible matters in order to act upon the easy among them."

○ وقال سفيان الثورى: ليكن اهل مشورتك اهل التقوى والامانة ومن يخشى الله تعالى-

Sufyān Thaūrī رحمته الله says: Your consultant should be pious, God-fearing, honest and holy people. Imām Qurtabī رحمته الله has noted down all these sayings in

## QUALITIES OF AMĪR:-

The following qualities of Amīr become clear in the light of this verse.

- (i) He should be mild, kind-hearted and good-mannered.
- (ii) He should be forgiving to his comrades remaining within the limits of Sharia.
- (iii) He should beg pardon of Allah for his organization and his companions  
(It also becomes clear that he should be asking forgiveness in abundance for himself)
- (iv) He should run the affairs of the organization after proper consultation.
- (v) He should possess firm resolution.
- (vi) He should place his Tawakkul only in Allah. (Allah knows better)



## Al-Imrān Madaniyah, Verse 160

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

### TRANSLATION:-

"If Allah helps you, there is none to overcome you. And if He abandons you, then who is there to help you after that? In Allah the Mu'minīn should place their trust."

### SUMMARY:-

Victory and defeat are in the hands of Allah. If He assists, no one can hinder the path of victory. And if He witholds raws victory, no one else's help does anything. So, the Mu'minīn should remain attached with Allah and place their Tawakkul in Him only.

### REFERENCES:-

#### (i) Persuasion to Obedience:

Imām Rāzī رحمته الله says: المقصود من الآية الترغيب في الطاعة والتحذير عن المعصية

The object of the verse is to persuade to Allah's obedience and forbid to disobey Allah because His assistance is granted only due to it.

#### (ii) Removal of Regret:-

According to some Exegetes like Imām Abu Hayān رحمته الله etc. the object of the verse is to remove the feelings of regret from Sahābah رضي الله عنهم that had gripped their hearts after defeat. Therefore, Maūlāna Ashraf Ali Thānvī رحمته الله writes:

The substance of removal of regret is that victory or defeat is in the hands of Allah. For example, He granted them victory in Ghazwa-E-Badr but got them overpowered out of some philosophy in Ghazwa-E-Uhud. When, all is not in your power, do not waste yourself away so much at it. Let go what has happened. Ask forgiveness of Allah for the misfortune that is due to sin. Look to Allah in future i.e. ask Him to grant you with the powers to protect you against sins.

(Bayān-ul-Qur'ān)

#### (iii) Continue Jihād:-

It is the duty of the Muslims not to care for the hinderances in Jihād in the way of Allah, they will certainly succeed. (Tafseer-ul-Furqān)

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**NOTE:-**

The quality of the Amīr becomes clear from this verse that he should be exalted at such a high position of Tawakkul that he may remain attached with Allah whether victory or defeat and also keep the organization attached with Allah. Moreover, he should make his organization and himself obey Allah and refrain from sins so that Allah's assistance may descend. He should continue Jihād relying on Allah, not on resources. (Allah knows better)



## Al-Imrān Madaniyah, Verse 161

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ  
الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝

### TRANSLATION:-

"It is not conceivable from a Prophet to misappropriate the spoils. Whoever misappropriates, shall bring forth, on Doomsday, what he misappropriated. Then everybody shall be paid in full for what he has earned, and they shall not be wronged."

### SUMMARY:-

The Holy Prophet ﷺ is endowed with very high position, grace and glory. He holds very high position of guartrust. Nothing of misappropriation dare come near him because it is a great sin. The man who misappropriates, will carry on his head the thing he misappropriated on the Day of Resurrection. Then those misappropriators will be punished fully and no one will be wronged.

### NOTE:-

(i) The method to compose and re-arise after defeat has been given to the organization. Its important component is that no individual from among the Sahābah رضي الله عنهم should have any misgiving and mistrust against the Holy Prophet ﷺ nor reverence for him ﷺ in their hearts should decrease due to the suspicions spread by the Hypocrites. This Fitna (Subversion) also arises after defeat that voices against the Imām (Leader) begin to be raised. If the people of the organization are affected by it, the splendour and power of the organization end up and its awe is shattered.

The author of Tafseer-e-Haqqāni writes:

There is also an indication to the point that it is not fair for the Muslims to develop any misgiving against the Holy Prophet ﷺ on the sayings of the Hypocrites if he ﷺ chalks out some policy in the distribution of the spoils, i.e. if he deposits some of its part in the Bait-ul-Māl for the nation or public welfare or there is some delay in the distribution of the spoils for some reason or the other. Abdullah bin Ubyye, the Hypocrite, would spread ever new suspicions against the Holy Prophet ﷺ. It is certain that when unfair suspicions are spread against the chief (Imām or Amīr), it results in rebellion and disunity and shattering of the glory and awe of the nation. On the other hand, the Muslims are instructed to respect and

honour their Chiefs at any cost. **(Tafseer-E-Haqqāni)**

(ii) The Holy Prophet ﷺ was advised to be mild and kind to the Sahābah رضي الله عنهم. Now Sahābah رضي الله عنهم are being told that mildness, service and good manners on the part of the Holy Prophet ﷺ should not make them disrespectful of him and the words of the Hypocrites not be uttered by them. He ﷺ is kind and mild to them for Allah's pleasure. They رضي الله عنهم should also perceive his position and glory for Allah's pleasure and deal with him ﷺ according to it.

(iii) The excellence and glory of the Holy Prophet ﷺ is being described to remove the disunity and weakness from among the organization that is created after defeat so that the subordinates may remain attached with their Amīr with love and respect and the organization may strengthen. (Allah knows better)

## MEANINGS OF THE VERSE:-

"The object of this verse is either to console the Muslims so that they may not harbour any doubt as to perhaps the Holy Prophet ﷺ has fogiven them but will give vent to it later on. (غلول means "concealing." The meaning is that the Prophet ﷺ should say some other words from the tongue but conceal something else in the heart. It is not becoming of a Prophet). It is beneath the dignity of the prophets ﷺ to practise disparity in appearance and reality. Or the object may be to tell the Muslims to conceive the greatness, glory and dignity of the Holy Prophet ﷺ and never to nourish any foul ideas about him. For example, they should not fancy that he ﷺ will hide some of the spoils. It must perhaps have been said because those archers had left the gorge to collect the spoils. Was he ﷺ not to give them their share or he ﷺ was going to hide something? According to some reports, a thing (shawl or sword) was lost in the Ghazwa-E-Badr. Someone said: "The Holy Prophet ﷺ has kept it for him." This verse was revealed at it.

The Muslims are advised to observe the dignity of the Prophet ﷺ and should not admit of such whims and notions as are derogatory to his excellence and innocence; his honesty and integrity, his resplendent majesty and excelling glory. The Mu'min should not think that the Prophet ﷺ would do any thing beneath his prophetic dignity.

## WARNING:

غلول actually means dishonesty in the spoils or booty. But sometimes, it is used barely in the sense of dishonesty rather sometimes, it is applied to concealing something as Ibn-e-Masood رضي الله عنه says: غلوا مصاحفكم **(Tafseer-E-'Usmani)**

## THE PROPHET IS INNOCENT:-

مَا كَانَ لِلنَّبِيِّ أَنْ يَغْلُلَ It is not upto the Prophet to misappropriate.

والمعنى انه لا يمكن ذلك منه لان الغلول معصية والنبي ﷺ معصوم من المعاصي (البحر المحيط)

The meaning is: It can never be for a Prophet to misappropriate because misappropriation is a sin and the Holy Prophet ﷺ is innocent of all sins.

Misappropriation in the spoils of war is a big sin.

قال العلماء والغلول كبيرة من الكبائر بدليل هذه الآية وما ذكرناه من حديث ابي هريرة انه يحمله على عنقه وقد قال في مدغم والذي نفسى بيده الخ

Ulama' (Scholars) say that misappropriation in the spoils is a big sin. Its one proof is the verse under discussion and the Tradition of Hazrat Abu Huraira رضي الله عنه that the person who misappropriates, will carry the thing that he misappropriated on his neck on the Day of Judgement. And he رضي الله عنه said about Muda'm (a slave who was killed in Jihād): By He Who is the Master of my soul, the sheet of cloth that he picked up before the distribution of the spoils on the day of Khyber is blazing him up as fire. When people heard this, one person brought one shoe lace or a pair (that he had picked up before distribution) to the Holy Prophet ﷺ. He ﷺ said, "One (or two) laces of fire". His taking an oath by Allah (about the slave) and not offering his funeral Salāt is proof that misappropriation in the spoils is a great sin. (Al-Qurtabi)

## THE PROPHET'S DIGNITY IN ISLAM:-

The poor Mushriks do not know at all what is prophethood and what are the meanings of prophetic morality. The Jews and the Christians, however, were aware of the names and achievements of the Prophets عليهم السلام, but these oppressors also forgot totally the status of prophethood and deemed the prophet ﷺ a magician and fortune-teller type of common man. The verse is correcting all such false beliefs (and describing the grandeur, dignity and piety of the Prophet). (Tafseer-E-Majidy)

## MISAPPROPRIATOR ON THE DAY OF JUDGEMENT:-

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَنَى يَوْمَ الْقِيَامِ The man who misappropriates, will bring the thing that he misappropriated on the Day of Judgement. Allama Qurtabi رحمته الله writes in its explanation:

اي يأتي به حاملا له على ظهره ورقبته معذ بابحملة وثقله ومروبا بصوته وموبخا باظهار خيانه على رؤوس الاشهاد (القرطبي)

"That person will carry that thing on his back and neck. He will be tormented with its burden. He will be horrified due to the voice of that thing and he will be disgraced by making pronouncement of his misappropriation before all the people.

## NOTE:-

According to Imām Rāzī رحمته الله, this verse is recited in two ways: يَغْنُ (The Prophets cannot misappropriate) and يُغْنُ (No misappropriation with the Prophet). There are six Traditions with reference to the causes of its revelation as regards first recitation. According to the second recitation, the Muslims have been forbidden to misappropriate. Its cause of revelation was the misappropriation of a small thing by a man in spoils on the eve of Hawāzin. This is the substance of Imām Rāzī's رحمته الله writing. The readers can resort to At-Tafseer-ul-Kabeer in order to know the details



of the six traditions regarding the causes of revelation and misappropriation in the spoils.

### A POINT:-


In the last verse, the Uhud incident was described as to how the Holy Prophet ﷺ gathered the scattered soldiers. Now the question can arise: What type of people will those be who do such deeds? It is narrated that the people who apply this quality of the Holy Prophet ﷺ to themselves, will not misappropriate and will not hide anything from the Muslims for their own use. Such people will be his ﷺ vicegerent. **(Hashia, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ)**

### NOTE:-

The essential trait of the Imām and Amīr to be dead honest has become clear from this verse. Moreover, he should not be overpowered by the love of the world. (Allah knows better)



## Al-Imrān Madaniyah, Verse 162


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَفَمِنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ يَسْخَطِ مِنَ اللَّهِ وَمَأْوَدُهُ  
 جَهَنَّمُ وَيُسَّ الْمَصِيرُ ﴿١٦٢﴾

### TRANSLATION:-

"How then could one who submits to the pleasure of Allah be equal to him who returns with displeasure from Allah! His ultimate place is the Fire; and what an evil abode it is!"

### SUMMARY:-

The Prophets completely submit to the will of Allah. They do the deeds only that are dearest to Allah whereas the misappropriator offends Allah and makes hell his abode. They cannot be equal.

### REFERENCES:-

أَفَمِنْ أَتَّبَعَ رِضْوَانَ اللَّهِ يريد بترك الغلول والصبر على الجهاد كَمَنْ بَاءَ يَسْخَطِ مِنَ اللَّهِ يريد بكفر او غلول او تول عن النبي ﷺ في الحرب - (القرطبي)

(i) Wishing Allah's pleasure is not to misappropriate but to stand firm in Jihād. Winning Allah's displeasure means Kūfr or misappropriation or turning away ones back on the Holy Prophet ﷺ in Jihād.

وقال الزجاج ايضا رضوان الله الجهاد والسخط الفرار - (البحر المحيط)

(ii) Zujā'ir رضي الله عنه also says the same that Allah's pleasure means Jihād and Allah's displeasure means escape from Jihād.

(iii) Imām Rāzī رضي الله عنه has noted down many sayings regarding أَفَمِنْ أَتَّبَعَ رِضْوَانَ اللَّهِ and كَمَنْ بَاءَ يَسْخَطِ مِنَ اللَّهِ. After taking down all these sayings in At-Tafseer-ul-Kabeer, he writes:

وقال القاضي كل واحد من هذه الوجوه صحيح ولكن لا يجوز قصر اللفظ عليه لان اللفظ عام فوجب ان يتناول الكل ..... الخ

(iv) And Qāzī رضي الله عنه says that all the sayings are correct but it is not correct to specify a word with a specific meaning because the word is general. It includes all. Therefore, anyone who submits to Allah, will include أَفَمِنْ أَتَّبَعَ رِضْوَانَ اللَّهِ and the one who follows his Self and wishes, will include كَمَنْ بَاءَ يَسْخَطِ مِنَ اللَّهِ. (At-Tafseer-ul-Kabeer)

## NOTE:-

The morals of the Holy Prophet ﷺ are very high. It is beyond imagination to think of misappropriation from him. The reason is, he ﷺ totally submits to Allah's pleasure. Hence, this high degree of morality and giving up one's own motives create in man high morality, integrity and honesty. So, this quality of the Amīr or the Imām may also be inferred from this verse that he should not submit to his personal interests and wishes rather he should be the seeker of Allah's pleasure. Allah knows better.

Hazrat Lahori رحمۃ اللہ علیہ writes:

Only that person can render services to Islam who can sacrifice his personal interest to the Divine Law. (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

## A POINT:-


When Divine Light flashes upon human soul, and the human impurities are washed with Divine pure water, no sin can ever be committed by him at all. This proves the Holy Prophet's ﷺ innocence. (Tafseer-E-Haqqāni)

## SUPPLICATION:-

اللَّهُمَّ انا نعوذبرضاك من سخطك وبمعافاتك من عقوبتك ونعوذبك منك جل وجهك لا  
نحصى ثناءً عليك انت كما اثنيت على نفسك



## Al-Imrān Madaniyah, Verse 163


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿٣﴾

### TRANSLATION:-

"They are of various ranks with Allah. Allah is Watchful of what they do."

### SUMMARY:-

Everyone of them has different rank with Allah. Allah is All-Watchful of all what they do.

### REFERENCES:-

(i) **THE BLESSED WORDS:** The Prophet and the other people cannot be equal. Avaricious and mean deeds are not done by the Prophets. (Mūzih-ul-Qur'an)

(ii) The people of **مَنْ يَتَّبِعْ رِضْوَانِ اللَّهِ** and those of **مَنْ يَتَّبِعْ رِضْوَانِ اللَّهِ** can be ranked into many ranks. As both categories are poles apart, the man for the duty of Prophethood must be from among the **مَنْ يَتَّبِعْ رِضْوَانِ اللَّهِ**. (Hashia, Hazrat Lahori رحمۃ اللہ علیہ)

(iii) Then he says that these corrigible people are turstworthy to Allah and hold different ranks according to their auspiciousness and achievements. (Tafseer-E-Haqqāni)

### A POINT:-

When all men are not equal in the eyes of Allah, man in the world should also take consideration of ranks. Considering that all men are equal, they should not show any weakness and negligence in the respect and reverence of the Prophets nor show any negligence in their obedience. Allah has endowed everyone with different ranks. So, people should be treated according to their ranks. This also stresses upon obedience to Imām. Hence, it is narrated with reference to Imām Abu Hayyān, Hazrat Mujāhid and Qatādah رحمۃ اللہ علیہ.

ای ذو درجات فان بعض المومنین افضل من بعض - (البحر المحيط)

People have different ranks because some Muslims are superior to others. The confession of this superiority from the heart makes it easy for man to obey which strengthens Dīn and organization. (Allah knows better)

(iv) **وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ** Allah is All-Watchful of all what people do. Then there is a warning that Allah is watching what slaves do. So everyone should be fearful due to it. This sentence has been said to keep guartust. It is an emphasis and a part of the previous topic. (Tafseer-E-Haqqāni)



## Al-Imrān Madaniyah, Verse 164

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ  
أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

### TRANSLATION:-

"Allah has surely conferred favour on the Mu'minīn when He raised in their midst a Messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while earlier, they were in open error."

### SUMMARY:-

Allah has, no doubt, conferred special favour upon the Mu'minīn that such a Messenger has been revealed to them as is also one of them. He ﷺ recites to them the verses of Allah. He ﷺ sanctifies their selves and makes them pure of every kind of evil. He ﷺ teaches them the Noble Qur'an and the Wisdom while earlier, those people were in open error.

### LINK:-

The foregoing verses were describing the incident and circumstances and impacts of the Ghazwa-E-Uhud. What is the link of this verse with the foregoing one and Jihād? Note the sayings of Exegetes:

(i) How can misappropriation in the spoils be possible by that grand being who himself is a cause of favour to the whole universe, whose activities are recitation of the Noble Qur'an, purification of hearts, teaching the Book and Wisdom and before whose arrival, all the people themselves were in utter error and deviation? You can estimate yourself the dignity and grace of his status from his teachings. Can the sin of misappropriation be possible by such a person? Can such a person practise misappropriation and negligence in the payment of the guartrust? (It is the summary of all the reasons of link of the verses given in At-Tafseer-ul-Kabeer and Bayān-ul-Qur'an)

(٢) انه لما فى الشرف والمنقبة بحيث يمن الله به على عباده وجب على كل عاقل ان يعينه بأقصى ما يقدر عليه، فوجب عليكم ان تحاربوا اعدائه وان تكونوا معه باليد واللسان والسيف والسنان، والمقصود منه العود الى ترغيب المسلمين فى مجاهدة الكفار (التفسير الكبير)

(ii) When the Holy Prophet's ﷺ dignity and grace is so high that Allah favours His men through him ﷺ, it is incumbent upon every sagacious person to cooperate with him ﷺ the maximum. O Muslims, it is obligatory to you to fight against his ﷺ enemies with your hands, tongues, lances and swords and side with him ﷺ. The object of the verse is to persuade the Muslims to fight against the Kuffār. (It refers to the foregoing topic)

## NOTE:-

(i) The Muslims are being stirred to come out of the effects of defeat. They are being consoled as to what need is there to be disappointed. Everything of theirs is safe and secure. The Holy Prophet ﷺ is among them. His fascinating recitation, purification and teachings are available to them. So they should be courageous and should strengthen themselves. (Allah knows better)

(ii) One of the Fitnas (Subversions) arising at the time of defeat is the voices and suspicions spread against the Imām. There is the cure of this Fitna (Subversion) in this verse that the Holy Prophet ﷺ who is their Amīr and Imām, has conferred such and such favours on them. (Allah knows better)

(iii) There is always disorder, confusion and chaos at the time of defeat. The Sahābah رضی اللہ عنہم are being invited to the headquarters to save them from this disorder, to gather around the Holy Prophet ﷺ, listen to the Noble Qur'ān, recite it, purify their hearts and get the light of Divine Knowledge. In this way, the disorder and confusion will end up and the wounds of the hearts will heal. (Allah knows better)

(iv) The organizaion needs new and strong training after defeat so that the mistake due to which defeat was caused, may not be repeated. The syllabus for the training of the organization is again being reminded. That syllabus is as under:-

- (a) **Recitation of the Noble Qur'ān.**
- (b) **Purification of the Self.**
- (c) **Teaching of the Book.**
- (d) **Teaching of Wisdom.**

The weak-hearted people, after defeat, think that their job will end up and the organization will be wiped out. The opponents also indulge in the delusion and fallacy that Islam and Muslims will now perish. Same was the situation after the Ghazwa-E-Uhud. The Hypocrites and Kuffār thought that the Muslims would not arise again and would soon be wiped out. They are being answered: The foundation of Islam is very firm-footed and that is the Holy Prophet's ﷺ revelation which will be to the Day of Resurrection. The training system of the organization of Islam is very firm and deep-rooted. The organization that is based upon the curriculum of recitation, purification, teaching of the Book and Sunna can never be wiped out. (Allah knows better.)

## A POINT:-

Explaining this verse, Hazrat Lahori رحمه الله writes:

The Messenger of Allah ﷺ has been revealed to perform this duty. Therefore, his followers will be tested at this touchstone. (Hāshia, Hazrat Lahori رحمه الله)

The people among whom the activities of recitation, purification and teaching of the Book and Wisdom are alive, will be the true followers of the Holy Prophet ﷺ and those who give up all these or a few of these, will go much away from this Dīn and the Holy Prophet ﷺ. (Allah forbids)

### NOTE:-

(i) This quality of the Amīr of the Muslims comes to the view that he should make arrangements for recitation, purification and teaching of the Book and Sunna for himself and his followers. (Allah knows better.)

(ii) By putting this verse in between the description of Jihād, this point can also be understood that the Mujāhideen should make special arrangements for these four things and keep themselves attached with the Holy Prophet ﷺ fully. (Allah knows better.)

### SUPPLICATION:-

اللهم ارحمنا بالقرآن العظيم واجعله لنا اماما ونورا وهدى ورحمة۔



## Al-Imrān Madaniyah, Verse 165

يَسْـَٔلُكَ الَّذِينَ يَكْفُرُونَ ۖ

أَوَلَمَّْا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

### TRANSLATION:-

"How is it that, when you suffered a hardship twice of which you had inflicted upon them, you say, "Where did this come from?" Say, "This is from your own Selves. Allah is surely All-Powerful over everything."

### SUMMARY:-

The hardships that you suffered in the Ghazwa-E-Uhud, you had inflicted upon the Mushriks the hardship twice before. Still some people say: Why have we been defeated when the Messenger of Allah ﷺ is present among us and we are Muslims?" They should be informed that all that was done, was due to their own Selves. Allah is All-Powerful over everything.

اعلم ان الله تعالى لما اخبر عن المنافقين - الخ

The gist is that there is an answer to another doubt of the Hypocrites. Formerly, when the Hypocrites raised the voice of misappropriation against the Holy Prophet ﷺ, it was answered in the foregoing verses. Then these Hypocrites said: "If Muhammad ﷺ had been a Messenger, you would not have been defeated on the day of Uhud." This doubt is answered in this verse. (At-Tafseer-ul-Kabeer)

### COMMENTARY:-

(i) قَدْ أَصَبْتُمْ مِثْلَيْهَا You had inflicted the trouble to the Kuffār twice to your own. يوم بدران قتلتم منهم سبعين واسرتم سبعين (القرطبي)

You inflicted double trouble upon them on the day of Badr as you killed seventy and captured seventy as prisoners. (Zujāj denies this saying) (Al-Bahr-ul-Muheet)

(٢) قَدْ أَصَبْتُمْ مِثْلَيْهَا ان المسلمين هزموا الكفار يوم بدر وهزموهم ايضاً في الاول يوم احد (التفسير الكبير)

(ii) The Muslims defeated the Kuffār in the Ghazwa-E-Badr and also defeated them in the Ghazwa-E-Uhud in the beginning. The Muslims defeated the Kuffār twice whereas their timely defeat was only once. (Wāhidi denies this saying)



(iii) قُلْتُمْ أَتَىٰ هَٰذَا قُلُوبُنَا؟ You said: How have we been defeated?

قُلْتُمْ هَٰذَا أَمْرٌ مِّنْ مَّعْجُزَاتِ اللَّهِ Your saying this was an amazement (not as objection) (Jalālīan)

(٣) قُلْتُمْ أَتَىٰ هَٰذَا أَىٰ مِّنْ أَيْنِ أَصَابَنَا هَٰذَا الْإِنْهَامُ وَالْقَتْلُ وَنَحْنُ نَقَاتِلُ فِي سَبِيلِ اللَّهِ وَنَحْنُ مُسْلِمُونَ وَفِينَا النَّبِيُّ وَالْوَحْيُ وَهُمْ مُشْرِكُونَ (القرطبي)

(iv) How has this defeat been inflicted upon us when we are fighting in the way of Allah, and we are Muslims and the Holy Prophet ﷺ and revelation are present among us and we are facing the Mushriks?

(v) قُلْ هُوَ مِمَّنْ يَعْزِبُ عَنْ نَفْسِكُمُ اللَّهُ Say to them: This defeat has come to you because of your own Selves.

يعنى مخالفة الرماة- ومامن قوم اطاعوا نبیهم فى حرب الانصرو الانهم اذا اطاعوا فهم حزب الله وحزب الله هم الغالبون- (القرطبي)

This defeat was due to the disobedience on the part of the archers otherwise the nation who obeyed their Prophet in the fight, surely overcame the opponent because when the people of a nation obey the Prophet, they become the "حِزْبُ اللَّهِ" (The group of Allah) and Allah's group is always pre-dominant.

(٦) قُلْ هُوَ مِمَّنْ يَعْزِبُ عَنْ نَفْسِكُمُ اللَّهُ قال قتادة والربيع بن انس: يعنى سواهم النبى ان يخرج بعد ما اراد الاقامة بالمدينة (القرطبي)

(vi) Qatādah and Rabī' رضي الله عنه say that defeat was due to their own selves means: They themselves had requested to fight out of Madina whereas the Holy Prophet ﷺ intended to fight while staying in the city.

(٧) قُلْ هُوَ مِمَّنْ يَعْزِبُ عَنْ نَفْسِكُمُ اللَّهُ : هو اختيارهم الفداء يوم بدر على القتل- (القرطبي)

(vii) It means the cause of hardship that befell in the Ghazwa-E-Uhud was due to the Muslims' releasing the seventy prisoners of war after accepting ransom (Hence, it is proved by many traditions that the Muslims were given the option either to kill the prisoners or release them on ransom. But in case of ransom, seventy people among them would be martyred. In spite of difference of opinion, the decision was made to accept ransom. Therefore according to their own decision, those seventy Muslims had been martyred in the Ghazwa-E-Uhud. (For details, please consult Tafseer-ul-Qurtabi and At-Tafseer-ul-Kabeer)

### (viii) THE BLESSED WORDS:-

You killed seventy people in Badr and captured seventy. Now, seventy people of yours have been martyred in this battle. Why do you lose heart? This hardship has also been inflicted upon you because you disobey the Prophet ﷺ or the fault is that you did not kill the prisoners of Badr rather released them accepting ransom. The Holy Prophet ﷺ had said: If you release them, seventy people among you will be martyred. The people acceded to it and accepted the money. (Mūzih-ul-Qur'ān)

### A POINT:-

The word مُصِيبَةٌ "affliction" has been used in this verse "when affliction befell

you." It has generally been deemed the martyrdom of seventy people whereas Abu Hayān رحمه الله has written another meaning also and that is **وكفهم عن الثبات للقتال**. Not being able to fight steadfastly in the battlefield. (This was also an affliction that befell them) **(Al-Bahr-ul-Muheet)**

(ix) **إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** Allah is surely All-Powerful over everything.

ونبه بذلك على ان ما اصابهم كان لوهم في دينهم لا لضعف في قدرة الله (البحر المحيط)

Through this phrase, warning has been given that the defeat to the Muslims was due to the their own mistake not due to any weakness in Allah's All-Powerfulness.



## Al-Imrān Madaniyah, Verse 166

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا أَصَابَكُمْ يَوْمَ التَّتَقَى الْجَمْعَيْنِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ  
الْمُؤْمِنِينَ

### TRANSLATION:-

Whatever you suffered on the day when two troops faced each other was by the will of Allah, and in order to know the Mu'minīn.

### SUMMARY:-

All that happened in the Ghazwa-E-Uhud was pre-destined. (There were many secrets in it. One of them was that ) Allah may expose the Mu'minīn. (It means, it may be openly decided as to who is Mu'min and who is Hypocrite)

### SAYINGS:-

وَمَا أَصَابَكُمْ يَوْمَ التَّتَقَى الْجَمْعَيْنِ - یعنی یوم احد من القتل والجرح والهزيمة (القرطبی)

(i) The infliction that befell you through killing, injury and defeat on the Day of Uhud.

(ii) However, all that was done on the day of Uhud was done under the will of Allah whose cause was you yourselves. The philosophy was to expose the sincerity and Eemān of the faithful Mu'minīn and the hypocrisy of the Hypocrites so that there might remain no similarity between the true and the false.  
(Tafseer-E-'Usmānī)



## Al-Imrān Madaniyah, Verse 167

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ  
 اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمُ هُمْ  
 لِيَكْفُرَ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ  
 مَا لَيْسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

### TRANSLATION:-

And in order to know those who are the Hypocrites, it was said to them, "Come on, fight in the way of Allah, or defend." They said, "Had we known it to be a fight, we would have certainly followed you." That day, they were nearer to Kūfr than they were to Eemān. They utter from their mouths what is not in their hearts. Allah knows well what they conceal.

### SUMMARY:-

The Muslims had to face the situation of defeat in the Ghazwa-E-Uhud (so that Allah might disclose the Mu'minIn) and also those who were Hypocrites. The Muslims had invited these people also to take part in Jihād saying: If you call yourselves Muslims, let us fight together. If you do not fight, do defend at least. These Hypocrites announced: If there had been proper competition, we would have sided with you. (coming out to confront so big an army was just like committing suicide)

That day, those Hypocrites even apparently looked nearer to Kūfr than Eemān. Their tongues uttered some other thing but their hearts concealed something other. Allah knows all what they conceal in their hearts.

### THE CAUSES OF REVELATION:-

هي الى عبد الله بن ابي اصحابه الذين انصرفوا معه عن نصرة النبي ﷺ وكانوا اثلاثمائة فمشی في اثرهم عبد الله بن عمرو بن حرام الانصارى ابو جابر عبد الله فقال لهم اتقوا الله ولا تتركوا انبيكم وَقَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ونحو هذا من القول فقال له ابن ابي امارى ان يكون قتال ولو علمنا ان يكون قتال لكننا معكم فلما ينس منهم عبد الله قال: اذهبوا اعداء الله فسيغنى الله رسوله عنكم ومضى مع النبي ﷺ واستشهد حمزة (القرطبي)

This verse tells us about Abdullah bin Ubyye and his companions. These three hundred people went back to Madina deserting the Holy Prophet ﷺ. Hazrat

Abdullah bin Harām رضي الله عنه followed them and said to them: "Fear Allah and do not desert your Prophet ﷺ. Let us fight in the way of Allah or defend at least." (He also talked of other such topics.) At this, Abdullah bin Ubyye said: "I think, there will be no battle. If I had thought it to be a battle, we would have gone out with you." When Abdullah bin Harām was disappointed of him, h رضي الله عنه said, "Go O Allah's enemies, Allah will never render His Prophet ﷺ needy of you." Then Hazrat Abdullah رضي الله عنه went with the Holy Prophet ﷺ to fight and was martyred.

## REFERENCES:-

(i) وَيَعْلَمُ الَّذِينَ تَافَعُوا And that Allah may expose the Hypocrites.

ای لیمیز وقیل لیری وقیل لیظهر ایمان المومنین بشبوتهم فی القتال ولیظهر کفر المنافقین باظهارهم الشماتة۔ (القرطبی)

In order to separate the Mu'minīn and the Hypocrites or to distinguish the Mu'minīn and the Hypocrites or to expose the Eemān of the Mu'minīn in Jihād through perseverance or to expose the Kūfr of the Hypocrites through their exultation at the loss of the Muslims.

(ii) قَاتِلُوا فِي سَبِيلِ اللَّهِ The meaning of قَاتِلُوا فِي سَبِيلِ اللَّهِ is clear i.e. fight in the way of Allah. But what is the meaning of تَافَعُوا (or defend)? Note a few Sayings:

○ كثروا سودانا وان لم تقاتلوا معنا۔ (القرطبی عن السدی)

Increase our number though not take part in battle.

○ یعنی ان كان فی قلبكم حب الدين والاسلام فقاتلوا الدين والاسلام وان لم تكونوا كذلك فقاتلوا ادفعوا عن انفسكم واهليكم واموالكم (التفسير الكبير)

If you have any love for Dīn and Islam, do fight for Islam. If you do not harbour love for Dīn, take part in the war to defend your lives and property and the members of your family (because if the Mushriks overpower, they will not spare you considering you Muslims).

○ انما هو استدعاء الى القتال حمية (القرطبی)

أَوْ تَافَعُوا means persuasion to fight for the sake of national pride. It means if they do not want to fight for Dīn, they should fight at least for their nation. Some Ansār Muslims had invited them to do so.

(iii) لَوْ تَعْلَمُونَ مَا فِي يَدِ رَبِّكُمْ If we had considered it a war, we would have gone with you. There are many sayings of the Exegetes regarding the meanings of this verse.

○ We did not think it war otherwise we would have also gone out.

○ If there had been a proper fight, we would have taken part in it. Confronting an army many times bigger than ones own is a clear suicide.

○ If we had known the experience and skill of war, we would certainly have come out but we are unskilled people. Abdullah bin Ubyye had the opinion to face the enemy staying in Madina. When his counsel was not accepted, he said satirically that according to them, they (Hypocrites) do not understand the subtleties and

strategies of war. So what use going? Whichever meaning of the three is considered, its being lie, fraud and satire is quite clear. (At-Tafseer-ul-Kabeer)

هُوَ الْكَافِرُ يَوْمَئِذٍ اقْرَبُ وَيَتَكَبَّرُ فِي الْيَمِينِ

○ ای بینوا حالہم، وھتکوا استارھم وکشفوا عن نفاقھم لمن کان یظن انھم مسلمون (القرطبی)

(iv) The Hypocrites were Kuffār at heart but expressed Eemān through the tongues and due to this oral Islam, they intermixed with the Muslims. That day, their hypocrisy was fully exposed because they left the Muslims and the Holy Prophet ﷺ at the most critical moment coining false excuses. Now, they were apparently also nearer to Kūfr than Eemān. By their actions, they harmed the Muslims and strengthened the Kuffār. (Tafseer-E-'Usmāni)

## A BELIEF-PROVOKING INCIDENT:-

Imām Qurtabī رحمہ اللہ has written an incident concerning the meanings of this verse.

وقال انس بن مالك رأيت يوم القادسية عبد الله بن أم مكتوم الأعمى وعليه درع يجر أطرافها ويده راية سوداء قيل له اليس قد انزل الله عذرك قال بلى ولكني أكثر سواد المسلمين بنفسى (القرطبي)

Hazrat Anas bin Mālik رضي اللہ عنہ says: "On the day of the battle of Qādsiya, I saw a blind Sahābi Abdullah bin Umm-e-Maqtom رضي اللہ عنہ putting on the armour and dragging it here and there. He رضي اللہ عنہ was also carrying a black standard in his hand. He was asked if Allah had not exempted him. He said, "Why not? But I have come out to increase the number of the Muslims."



## Al-Imrān Madaniyah, Verse 168

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ قَالُوا إِخْوَانُهُمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ  
فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

### TRANSLATION:-

"Those who said about their brethren, while themselves sitting, "Had they obeyed us, they would not have been killed." Say, "Then avert death from yourselves if you are true."

### SUMMARY:-

This is also the crime of these Hypocrites that they did not take part in Jihād and remained in the houses but kept talking of the killed Muslims sarcastically that if they had obeyed them, they would not have been slain. The Holy Prophet ﷺ is ordered to say: O Hypocrites, protect yourselves against death if you are true (on the point that death comes only in the battlefield).

### COMMENTARY:-

#### (i) The Efforts to Hinder From Jihād:

This was also a suspicion spread by the Hypocrites to stop the Muslims from Jihād. They would say about their brothers who were killed in Jihād that if they had obeyed them, they would not have been martyred. Life is dear to all and fear of death is natural. When it is reinforced with suspicions, one will like to confine oneself to one's house. So Allah has answered this point. (Tafseer-E-Haqqāni)

### NOTE:-

(i) The following wording is in accordance with those of Imām Rāzī's رحمه الله. He writes:

فخوفوا من مراده موافقة الرسول في محاربة الكفار بالقتل لما عرفوا ما جرى يوم احد من الكفار على المسلمين من القتل لان المعلوم من الطباع محبة الحياة (التفسير الكبير)

"The object of their remarks was to hinder the people from going out for Jihād alongside the Prophet ﷺ and they tried to enhance the natural love of life in people."

(ii) These stupid do not stop here. In order to prove the importance of their counsel, advice and sagacity, they say that if the Muslims had also obeyed them, they would never have been killed nor their countries had been usurped. Say to them that if man does not die by obeying you and your company is healthful, avert

your own death. You cannot do so because death is predestined. It is better to die in Jihād in the way of Allah. (Tafseer-ul-Furqān)

(iii) وَقَعَلُوا And they kept sitting.

قالوا هذا القول وقعدوا بانفسهم عن الجهاد (القرطبي) ومعنى هذا القعود القعود عن الجهاد (التفسير الكبير)

Keep sitting means not to come out for Jihād.

قَالُوا لِأَخْوَانِهِمْ ائِى قَالُوا لاجل اخوانهم-

(iv) They said about the death of their brethren. (At-Tafseer-ul-Kabeer)

قَالُوا لِأَخْوَانِهِمْ وهم الشهداء المتقولون من الخرج وهم اخوة نسب ومجاورة لا اخوة الدين (القرطبي)

(v) Their brethren meant the Muslims of the Khazrej tribe who were martyred in Jihād. They were the brothers of the Hypocrites due to family ties and neighbourhood not because of Dīn.

وقيل لا شكاهم من المنافقين One saying is that the Hypocrites said these words about the Hypocrites like themselves. In this way, they will be their religious brethren. (Al-Qurtabi)

## A POINT:-

### Summary of the Policy of the Hypocrites During Jihād:

The Ghazwa-E-Uhud was a decisive trial for the Hypocrites who intermixed with the simple Muslims. Their hypocrisy was fully exposed on that occasion. There is no moment from the inception (consultation about the war) of the situation after the war when they had refrained from Fitna (Subversion). When it was unanimously decided to fight the enemy outside the city, they began to tempt the people to the point that fighting outside the city was to invite death itself. When they were asked to defend the city, they began to coin different excuses saying that they did not expect the situation to worsen as to fight. If they had hoped so, they would certainly have made preparations. When the victory was changed into defeat due to weakness and disobedience of some people, they got a new opportunity to spread mischief and Subversion. Sometimes they said: All this has happened because they did not obey us. Sometimes they said: What use of daily fights? It is better to please the enemy. The object was to create disappointment and horror in the Muslims so that they might not succeed in any way. The psychological situation of the Hypocrites exposed in these verses is not a peculiar situation to those Hypocrites. If you ponder over it, you will come to know that the weak and the hesitant individuals in the organization always create such situation." (Tarjumān-ul-Qur'ān)

(vi) قُلْ فَأَدْعُوا عَنْ أَنْفُسِهِمْ أَمُوتُوا Say to them, "Avert death from your own selves if you are true." It means if life can be saved by sitting in the house, how will they stop death from entering the house. If death does not spare even there, why should we not die the death of the brave in the battlefield. (Tafseer-E-'Usmāni)



وقال ابو الليث السمرقندي: سمعت بعض المفسرين بسمرقند يقول، لما نزلت الاية **قُلْ قَادِرٌ عَلٰى كُلِّ شَيْءٍ** مات يومئذ سبعون نفسا من المنافقين- (القرطبي)

(vii) Imām Abul-Laith Samarqandi رحمۃ اللہ علیہ says that he heard some Exegetes commenting: When the verse was revealed (O Hypocrites, if you are true, avert death from your own selves), seventy Hypocrites died on that very day.

The Hypocrites were saying that there is death in going out for Jihād. If the Shuhada of Uhud had remained confined to their houses, they would not have died. Allah revealed this verse at it that they would also die and then seventy Hypocrites died on that very day. (Allah knows better.)

### WARNING:-

This tradition has been reported without authenticity. Hence, the writing in Al-Qurtabi is:

تفرد بذكره ابو الليث وهو معضل لاحجة فيه ولو صح لجاء مسندا (حاشيه القرطبي)

Only Abu-Laith has mentioned this Tradition. This Tradition is Ma'zal without any disputation. If it had been Sahīh, it would have been Mursal.

**NOTE:-**

The Shuhada's of Uhud did not remain in the world and the Hypocrites who passed remarks at their martyrdom also left the world. This world is mortal. All are to depart. However, the Shuhada of Uhud won auspiciousness but the Hypocrites died the death of disgrace, degradation and failure. All are to die but every one has his own lot. May Allah grant us with Shahādat and auspiciousness and protect us against hypocrisy! The following verses say that the people about whom they are clamouring that they have perished are alive. They eat and drink with their Lord and enjoy a happy life.



## Al-Imrān Madaniyah, Verse 169

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ  
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

### TRANSLATION:-

"Never take those killed in the way of Allah as dead. Rather, they are alive with their Lord, Well-provided."

### SUMMARY:-

(Derived From Bayān-ul-Qur'ān)

Do not take those people who are killed (in the way of Allah) as dead rather those people are alive (with illustrious lives). They are the dearest to their Lord. They are Well-Provided there."

### THE CAUSES OF REVELATION:-

(i) When the Shuhadā' were blessed with high status, good living and delights, they exclaimed in exultation and yearning that the news of their blessings should also reach those who were alive so that the spark of love for martyrdom in them might ignite even more. Allah said: I shall communicate this news to them and thus revealed this verse.

(ii) When the members of the family of the Shuhada' got some blessings and delight, they said wistfully that they were in pleasure and delight and their martyred brothers were in the graves. This verse was revealed at it and was told that the people in real delight and merriment were those who had been martyred.

وهل سبب ذلك قول من استشهد، وقد دخل الجنة فاكل من ثمارها من يبلغ عنا اخواننا انافى الجنة نرزق لاتزهدوا فى الجهاد فقال الله انا ابلغ عنكم فنزلت، أو قول من لم يستشهد من اولياء الشهداء اذا اصابتهم نعمة نحن فى النعمة والسرور وآبؤنا واخواننا فى القبور فنزلت (القرطبي، والبحر المحيط، واللفظ له)

Shuhada of Badr, Uhud or Bi'r-e-Maūna:

وقال ابو الضحى: نزلت هذه الآية فى اهل احد خاصة (القرطبي)

Abu-Zuha says, "This verse was specially revealed concerning the Shuhadā of Uhud."

وقال بعضهم نزلت فى شهداء بدر (القرطبي)

Some others say: This verse was revealed about the Shahadā' of Badr.

وقيل نزلت فى شهداء بئر معونة (القرطبي)

One saying is: This verse was revealed about the Shuhadā' of Bi'r Maūna.

### Imām Rāzī's رحمته الله Wonderful Writing:

هذه الآية الواردة في شهداء بدر واحد لان في وقت نزول هذه الآية لم يكن احد من الشهداء الامن قتل في هذين اليومين-

This verse was revealed about the Shahada' of Badr and Uhud because at the time of revelation, there was no martyred except those who were killed on these two days.

والمناقفون انما ينفرون المجاهدين عن الجهاد لئلا يصيروا مقتولين مثل من قتل في هذين اليومين من المسلمين-

The Hypocrites tried to divert Mujāhideen from Jihād by saying that they would also be killed like those dead on those two days. (If you do not give up Jihād obeying us).

والله تعالى بين فضائل من قتل في هذين اليومين ليصير ذلك داعياً الى التشبه بما جاهد في هذين اليومين وقيل-

Allah has described the excellence and high status of those who were killed on these two days so that the Muslims might be stimulated to become like those who were martyred in Jihād.

وتحقيق الكلام ان من ترك الجهاد فربما وصل الى نعيم الدنيا وربما لم يصل ويتقدير ان يصل اليه فهو حقير وقليل ومن اقبل على الجهاد فاز بنعيم الآخرة قطعاً وهو نعيم عظيم ومع كونه عظيماً فهو دائم مقيم واذا كان الامر كذلك ظهر أن الاقبال على الجهاد افضل من تركه-

The sum total of this discussion is that the man who gives up Jihād, sometimes gets benefit from the blessings of the world and sometimes cannot. And if he gets benefits, the blessings of the world are few and mean whereas the man who carries out Jihād, certainly succeeds in gaining the blessings of the Hereafter. The blessings of the Hereafter are eternal and durable besides being great. If the situation is so, it is better to carry out Jihād than giving it up. (At-Tafseer-ul-Kabeer)

### LINK: -

(i) The link with the foregoing verse is quite clear. The Hypocrites tried to hinder people from Jihād giving the reason that there is death in Jihād. Lo! How many people have been killed in Uhud. If they had obeyed us and had not gone out for Jihād, they would have escaped death. These Hypocrites are answered that death is predestined. You people who sit in the houses will not escape death. In this verse, they are answered that the death of which they are frightening people, is actually the sweetest life. (At-Tafseer-ul-Kabeer)

(ii) The misery is being lightened by telling the high status and position of Shuhada' and the Muslims are being encouraged to rise again as is in the previous verses. (Allah knows better.)

## TWO TRADITIONS:-

Regarding the causes of revelation of this verse, Allama Alūcy<sup>رحمته الله</sup> has narrated two Traditions. Please note:

(١) اخرج الامام احمد وجماعة عن ابن عباس قال: قال رسول الله ﷺ الخ

(i) The Messenger of Allah ﷺ said: "When your brothers were slain in the Ghazwa-E-Uhud, Allah transferred their souls into the bodies of green birds. They descend upon the canals of Paradise, eat fruits of Paradise and live in the chandeliers of gold hanging in the shade of the High Throne." When they saw grand and Excellent drinking, eating and living for them, they began to say. "Who will communicate the news to our brothers that we are alive in the Paradise and we are provided with good living so that they may not give up Jihād and show any weakness in fighting?" Allah said at this: "I shall communicate this news to them from you." This verse was revealed then. (Rūh-ul-Ma'āni)

(٢) واخرج الترمذى وحسنه والحاكم وصححه وغيرهما عن جابر بن عبد الله قال ..... الخ

(ii) Hazrat Jābir <sup>رضي الله عنه</sup> says: The Holy Prophet ﷺ met me and said: "O Jābir, What is the matter? You look worried, "I said: "O Prophet of Allah ﷺ, my father has been martyred leaving a big loan and children behind."

The Messenger of Allah ﷺ said: "May I not give you the glad tidings how Allah received your father." I said: "Certainly." He ﷺ said: "Allah talks to everyone behind the curtains but Allah restored your father to life and talked to him without curtain and said: O my slave, ask any thing you like, I shall give you. He said: O my Lord, restore me to life (send me to the world) so that I may be slain for Your sake. Allah said: This decision has already been made that there will be no return (to the world). He said: O.K. Communicate this news to my children. Allah revealed this verse at it." (Rūh-ul-Ma'āni)

بَلِّغْهُمْ خَبْرَهُ But those Shuhada are alive.

## THE BLESSED WORDS:-

(i) Shuhada are alive in a way that the other dead are not. They are fully provided with eating, drinking, merriment and other delights. Others will be provided these things after the Resurrection. (Mūzih-Ul-Qur'ān)

(ii) (The people who are killed in the way of Allah) are called Shuhadā. Although calling them dead is correct yet they should not be equalized with the other dying souls. The reason is, although every dying soul is provided with life in **Barzakh** and his reward and punishment is conceived from there yet the Shaheed has a distinction from other dying souls in one way i.e. his life is more powerful than others. Therefore, the strongest in this perception are the Prophets, then the Shuhada and then other dying souls. (Bayān-ul-Qur'ān)

(iii) Do not regard those who have been slain in the way of Allah as dead rather they are alive with their Lord. This life is not hypothetical as people call the holy people alive metaphorically because their names are alive in the people. They are provided with eternal and real life and they are provided provisions. Abul-Qasim Mu'atazila <sup>معتزله</sup> etc. call them Shaheed in the sense that they will be restored to life

after death. According to Ahl-e-Sunna, it is incorrect because Allah is calling them alive in the actual sense. The Traditions that prove Shuhada alive practically are many. Some idiots have taken its hyperbolical meanings that their names remain alive because they have laid down their lives for the country and the nation. This also is futile because reference and context of the topic are against the Noble Qurān, Traditions and consensus of the Ummah, hence those explanations are false. (Tafseer-E-'Usmāni)

## A POINT:-

If it is only said that the soul remains alive, it can also be said that the soul of the common dead is also alive. If it is said that the Shaheed is provided with life at **Barzakh**, the other dying souls are also provided with it. Then what is the difference? The Noble Qur'ān is telling us time and again that the Shaheed is not like a common dead. There is a great difference between him and other dying souls. The Noble Qur'ān says that the Shaheed is "alive." If it means that his soul is alive, it is not a special thing. What is this special life (that starts at the moment of being slain as if the life in the world had not ended)? What is the reality and state of this life? It is not in the power of man to understand it in the true sense. However, the Exegetes and Fuqaha (Juriconsults) have discussed it in detail. Some writings of the elderly scholars have been given here in which there are very eloquent signs. The writer of Tafseer-E-Haqqāni has well-rejected the creed of the Mu'atazila (معتزلة) at this point because they deny the life of the Shuhadāh'. (Allah knows better)

The people who have been martyred are enjoying Allah's blessings exactly as man enjoys them in this life. (Hāshia, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ)

## NOTE:-

Shuhadā are alive. They are very near and dear ones to Allah. They are given provisions. It is essential to believe these fact. These excellences are enough to create the love for Shahādāt in everyone. They are the answers to all the doubts that the mundane Hypocrites of the world keep spreading in every age. Shahādāt seems to them destruction because their target is life in this world and its blessings. (Allah knows better)

عِنْدَهُمْ عِنْدَهُنَا تَقْتَضِي غَايَةَ الْقُرْبِ - (القرطبي) مقربون عنده ذووزلفى (كشاف)

It means Shuhadā avail great nearness to Allah because they are specially near to Allah. They are given provisions from the Paradise. مثل مايرزق سائر الاحياء ياكلون ويشربون

As all the living are given provisions, they eat and drink. (Kashāf)

The state of giving provisions is found in authentic Traditions that their souls live in the chandelliers of the High throne. They drink water at the canals of Paradise and eat the fruits from there.

رواه احمد وابوداؤد والحاكم عن ابن عباس مرفوعاً كذا في لباب النقول

I say this portion of canals and fruits must have been connected with the portion that must be concerning Paradise. Therefore, there can be no doubt how they will be taken out of Paradise on the Day of Resurrection after they have entered Paradise. (Bayān-ul-Qur'ān) ○✕○

## Al-Imrān Madaniyah, Verse 170-171

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ  
لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ۚ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ ۚ إِنَّ اللَّهَ  
لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۝

### TRANSLATION:-

(They are) happy with what Allah has given them of His grace; and they feel pleased with the good news about those left behind them who could not join them, that there shall be no fear for them nor shall they grieve. They feel pleased with the blessing from Allah, and grace, and with the fact that Allah would not let the reward of the Mu'minīn be lost. (170-171)

### SUMMARY:-

And, they (Shuhada') are pleased with what Allah has given them out of His grace. For example, nearness to Allah i.e. they are given provisions and inner delight. As they are pleased with their state, they also feel pleased with the good news about those who have been left behind them who could not join them i.e. if they are also martyred there will be no fear for them like they and nor they will be grieved in any way. In short, they are blessed with two types of delights about themselves and about their relatives. They are pleased with themselves due to the blessings of Allah. They feel pleased with others because they have seen with their own eyes that Allah does not let the reward of the Mu'minīn be lost. (rather He blesses with reward according to the degree of activity) Martyrdom is the superior most activity. There will be the superior most reward at it which includes that there will be no grief and fear at all. (Bayān-ul-Qur'ān)

### COMPREHENSIVE BUT BRIEF EXPLANATION:-

Sitting at ease in the houses cannot stop the coming of Death, nevertheless, the dying soul is deprived of that death which must be called an immortal life instead of death. The martyrs are given a special kind of life which is not given to other dying souls. They are granted with a distinguished nearness to Allah and are placed on high ranks and degrees. They are given provisions from the Paradise. As we fly in aeroplanes in this world, the souls of the martyrs, entering into the bodies

of green birds, fly in the Paradise for recreation. Allah knows the nature and reality of those green birds. All this is beyond our imagination. While recreating in the Paradise, the martyrs are extremely joyous and rapturous, exulting in martyrdom and the glorious bounties and blessings from the Divine Providence and observing by their own eyes the accomplishments of the Divine Promise made by their Lord Cherisher through His Prophets and Messengers. They come to believe again after experience and observation that Allah does not void that labour of the Mu'minīn. On the contrary, He pays their wages beyond imagination. They not only rejoice in their own bliss but also rejoice at the thought of Muslim Brethren, whom they left behind in the world engaged in Jihād or occupied with some other good works, thinking that they would also receive the blessed bounties of the Paradise if they are killed like them in the way of Allah. They will have no sorrow of the future and grief for the past, they will enter into the mercy of Allah satisfied and peaceful.

It is said that the Martyrs of Uhud or Bi'r-e-Ma'ūna بِئْرِ الْعَمَوْنَةِ had tendered a request before Allah to inform their brethren in the world, of the bliss and favours which were given to them as a reward for martyrdom by their Merciful Lord, so that their brothers might also hanker after those blessings and gifts of Allah and might not evade Jihād in the way of Allah. Allah granted their request and sent down these verses and informed the martyrs in the heaven that their message was communicated to their brothers in the world through revelation. The martyrs were overjoyed to know that Allah had granted their request and had communicated their message to their brothers in the world. (Tafseer-E-'Usmani)

## REFERENCES:-

وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ

(i) They also feel pleased with those who have been left behind.

○ قال السدي: يؤتى الشهيد بكتاب فيه ذكر من يقدم عليه من اخوانه فيستبشرون كما يستبشرون اهل الغائب بقدمه (القرطبي)

Suddi رحمه الله says that the Shaheed will be given a list of his Muslim brothers who will reach him after martyrdom. He will be overjoyed as the inmates of the house of that person are pleased who receive the news of the lost member.

○ وقال قتادة وابن جريج والربيع وغيرهم: استبشارهم بانهم يقولون: اخواننا الذين تركنا خلفنا في الدنيا يقاتلون في سبيل الله مع نبيهم فيستشهدون فينالون من الكرامة مثل مانحن فيه فيسرون ويفرحون لهم بذلك (القرطبي)

The cause of their delight is because they say that their brothers who are busy in Jihād will also join them and get rewards.

○ وقيل ان الاشارة بالا استبشار للذين لم يلحقوا بهم الى جميع المؤمنين وان لم يقتلوا الخ (القرطبي)

One saying is that they will feel pleased with those left behind whether they are martyred or not because they will obtain firm belief of Islam's being true after getting rewards.

وقال سعيد بن جبیر رحمۃ اللہ علیہ! المادخلوا الجنة ورأوا ما فيها من الكرامة للشهداء قالوا..... الخ

Hazrat Saeed bin Jubair رضی اللہ عنہ says: When Shuhada' entered the Paradise and saw the respect and honour conferred on the Shuhada', they wished that their brothers left behind in the world might also come to know of this honour and bounties and go out for Jihād, take part in fight, get killed and be honoured like they. Allah communicated this news to His Messenger صلی اللہ علیہ وسلم. Then He said to them: "We have communicated your wish and state." At this, the Shuhada were delighted. (i.e. they were pleased to know that their news was communicated to those left behind) (Tafseer Ibn-e-Katheer)

(ii) The Shuhada are always delighted and pleased with the numerous bounties on them all the time. They are worried about their relatives left behind as to what type of action they perform and where they go after death. It is like a passenger who reaches his destination after many hardships where he finds comfort and peace of every kind. His relatives are left behind. He is worried about them how they will reach the destination. These Shuhada' are given the good news that due to their grace and favour, there is no grief or fear over them, they are also just about to come to them. (The alive Shuhada' are also keen about the world in the spiritual world). They are also given the glad tidings that Allah does not let the reward of religious services of the Mu'minīn go waste because they have done their duty. (Tafseer-E-Haqqānī)

يَسْتَبْشِرُونَ بِبَعْضِهَا مِنْ آيَاتِ الْفَضْلِ

(iii) They are pleased with Allah's bounties and grace.

According to the Exegetes, bounties mean the reward for their good deeds, Paradise and forgiveness but grace means more rewards than one deserves (which only Allah knows.)

أى بجنة من الله ويقال: بمغفرة من الله وفضل هذا الزيادة البيان والفضل داخل في النعمة، وفيه دليل على اتساعها وانها ليست كنعم الدنيا (القرطبي)

Bounty is that they are given full reward.

Grace is that they have got more respect and honour than they deserve.

(Baizāvi, Tafseer-E-Mājidī)

## A TRADITION:-

Imām Qurtabi رحمۃ اللہ علیہ has explained bounty and grace with the help of the following Tradition.

عن المقدام بن معدى كرب قال قال رسول الله صلی اللہ علیہ وسلم للشهيد عند الله ست خصال - يغفر له في أول دفعة ويرى مقعده من الجنة ويجار من عذاب القبر ويأمن الفرع الأكبر ويوضع على رأسه تاج الوقار الياقوتة منها خير من الدنيا وما فيها ويزوج اثنتين وسبعين زوجة من الحور العين ويشفع في سبعين من أقاربه (القرطبي)

The Prophet of Allah صلی اللہ علیہ وسلم said: Allah has six rewards for the Shaheed. He is



absolved in the first instance. He witnesses his abode in Paradise. He is exempted from the punishment in the grave. He remains secure from the great fear (on the Day of Judgement). The crown of prestige is put on his head. Only one pearl of the crown is better than the whole world. He is got married to seventy-two celestial wives. His recommendation for forgiveness for seventy relatives is accepted." After noting down this tradition of Tirmizi, Imām Qurtabi رحمته الله says:

وهذا تفسير للنعمة والفضل والاثار فى هذا المعنى كثيرة وروى عن مجاهد انه قال السيوف مفاتيح الجنة (القرطبي)

This is the explanation of the bounties and grace. There are various impressions of different people on it. It is said by Mūjahid رحمته الله: Swords are the keys to Paradise. (Al-Qurtabi)

### SUPPLICATION:-

اللهم يا ربنا يا ربنا يا ربنا يا ربنا ارزقنا شهادة فى سبيلك-



THE TOPICS OF VERSES 172-175 OF SURAH AL-IMRAN  
CONCERN THE GHAZWA HAMRA-UL-ASAD AND THE  
GHAZWA BADR-E-MU'AD. THEREFORE, BEFORE THE  
EXPLANATION OF THESE VERSES, A BRIEF  
INTRODUCTION OF THESE TWO BATTLES

## GHAZWA HAMRA-UL-ASAD

Sunday, Shawwāl 16, 3 A.H.

When the Quraish returned from the Ghazwa-E-Uhud and stayed at Rowhā, they thought; We have left the job incomplete. We have killed so many Companions of Muhammad (ﷺ) and injured many others. We should better to return, launch a fiercer assault at Madina and annihilate it because the Muslims will not be able to face us. Safwān bin Umyyah said: Better go back to Makkah. The Companions of Muhammad (ﷺ) are very furious. It is very much possible that you may not succeed in the second invasion.

The Quraish reached Rowhā' on Shawwāl 15 the Saturday evening and this topic was discussed on the following night. Before the lapse of the Sunday night, a spy of the Messenger of Allah (ﷺ) reported him (ﷺ) about this meeting early in the morning. The Messenger of Allah (ﷺ) called in Hazrat Bilal (رضي الله عنه) at once and ordered him to make pronouncement in Madina to get ready to go out for Jihād with the condition that only those should go who had participated in the Ghazwa-E-Uhud. Jābir bin Abdullah (رضي الله عنه) said: "O Prophet of Allah, my father was martyred in the Ghazwa-E-Uhud. I could not take part in it because I was to look after my sisters. Now I want to go if you (ﷺ) allow." He (ﷺ) allowed him to go. His (ﷺ) object of going out was to show the enemy not to deem the Sahābah (رضي الله عنهم) exhausted. In spite of the fact that the Sahābah (رضي الله عنهم) were half-dead without even a single night to rest, they came out at once at one call.

رشته در گردنم افکنده دوست  
می برد هر جا که خاطر خواه اوست

(My friend has put such a chain of slavery round my neck as carries me whenever and wherever he likes.)

On Sunday, Shawwāl 16, he (ﷺ) departed from Madina and stayed at Hamra-ul-Asad about ten miles from Madina. Hearing the news of defeat in the Ghazwa-E-Uhud, Ma'bad Khazā'i, the Chief of Khuza'ā tribe came to condole with him (ﷺ) on the death of his (ﷺ) companions (رضي الله عنهم). Then he went to Abu Sufyān. Abu

Sufyān told him about his intentions of invading Madina. Ma'bad said that Muhammad ﷺ was making after him with a huge army. Hearing this, Abu Sufyān went back to Makkah. The Messenger of Allah ﷺ stayed there for three days and came back to Madina on Friday. This verse was revealed about it.

الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَالرَّسُولِ مِنْ بَعْدِهِمَا اصَابَتْهُمُ الْقَرْصَةُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ -

(آل عمران آیت - ۱۷۲)

**"Those who responded to the call of Allah and the Messenger, even after they had received the wounds; for those of them who did good deeds and feared Allah, there is a great reward."**

(Fath-ul-Bārī P387, V-vii, Al-Bidāya Wan-Nihāya P.48, V-IV, Zarqāni P.59, V-II, Seerat-Al-Mustafa ﷺ by Hazrat Maulana Muhammad Idrees Kāndhlvi)



## THE GHAZWA BADR-E-MU'AD

### Sha'bān, 4 A.H.

After his return from the Ghazwa-E-Zāt-ur-Riqā', he ﷺ stayed at Madina till the end of Rajab. At the time of return from the Ghazwa-E-Uhud, promise was made with Abu Sufyān to face at Badr the next year. So, the Holy Prophet ﷺ with fifteen hundred Sahābah ﷺ departed to Badr in Sha'bān. He ﷺ waited for Abu Sufyān at Badr for eight days. Abu Sufyān also with the Makkans reached مر الظهران but could not muster up courage and turned back saying: This is the year of famine and dearth, not of fighting. After eight days, when the Holy Prophet ﷺ saw no hope of war, he ﷺ returned to Madina without fighting. (Ibn-e-Hishām V-IV, P:136)

Although Abu Sufyān at the time of return from Uhud had challenged the fight at Badr next year, yet he was greatly awed inwardly. He prayed in his heart that the Holy Prophet ﷺ might go back to Madina so that he might not have to feel ashamed and the blame be shifted on the shoulders of the Muslims. A man Nu'aim bin Masood was going to Madina. He (Abu Sufyān) offered him money to propagate among the Muslims in Madina: "The Makkans have collected a large army to wipe you out. Therefore, it is better not go out to face the Quraish." His intention was to frighten the Muslims through such news so that they might not come out to fight. This is called propaganda these days) Hearing this, the religious passions of the Muslims were even more stirred and reciting حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (Allah is fully sufficient for us and the best in Whom to trust), they departed to Badr and reached there according to the scheduled promise. A big bazaar was conducted there. They traded for three days, earned much profit and went back to Madina. The following verses were revealed about it:

الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ الَّذِينَ أَحْسَنُوا أَمْرَهُمْ وَاتَّقُوا الْجَزَاءَ الْعَظِيمَ  
الَّذِينَ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ  
الْوَكِيلُ ۝ قَاتِلُوا رِبْعَهُمْ مِنْ دُونِهِ وَقُتِلَ لَمْ يَسْسَهُمْ سُوءُ ۝ وَاتَّبَعُوا رِضْوَانِ اللَّهِ ۝ وَأَذَلَّهُ  
ذُو قُصَيْلٍ عَظِيمٌ ۝ إِنَّمَا ذِكْرُكُمْ الشَّيْطَانُ يُعَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا رَبَّكُمْ كُنْتُمْ  
مُؤْمِنِينَ ۝ (آل عمران)

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According to Allama Ibn-e-Hajr, this Nu'aim bin Masood embraced Islam afterwards. **(Fath-ul-Bāri, V-ix, P:97)**

**NOTE:-**

Those who spread false news have been called Satan by Allah in this verse. Allah has told the cure and answer to propaganda: "Prepare well for Jihād and Qitāl, and recite **حَسْبِيَ اللَّهُ وَعَلَى اللَّهِ تَوَكَّلْتُ** i.e. place your trust in Allah." Do not begin to spread false news about your enemy. Reply the falsehood with truth. What use if you also answer lie with lie. Islam does not allow the Muslim to tell a lie even about the enemies **(Seerat-Al-Mustafa by Maulāna Muhammad Idrees Kandhlvi)**



## Al-Imrān Madaniyah, Verse 172

يَسْمِعُ اللَّهُ الرِّجْسَ مِنْ الرِّجْسِ

الَّذِينَ اسْتَجَابُوا لِهَدْيِ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ  
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

### TRANSLATION:-

"Those who responded to the call of Allah and the Messenger, even after they had received wounds, for those of them who did good deeds and feared Allah, there is a great reward."

### SUMMARY:-

There is a great reward for those holy and pious people who after the Ghazwa-e-Uhud, when they had received wounds, obeyed Allah and His Messenger ﷺ and went out for Jihād.

### THE CAUSES OF REVELATION:-

According to most of the Exegetes, this verse was revealed in honour of the Mujāhideen of the Ghazwa-E-Hamra-ul-Asad. (Allama Qurtabi has called it the opinion of the majority of Ulama.)

Some Exegetes have linked these verses with Ghazwa Badr-e-Sūghra (Small Badr). Imām Qurtabi رحمه الله says that it is the saying of Mujāhid رحمه الله and Ikrima رحمه الله. وشد مجاهد وعكرمه رضي الله عنهما فقالا: ان هذا الآية انما نزلت في خروج النبي صلى الله عليه وسلم الى بدر الصغرى۔ (القرطبي)

Hazrat Abdul Qādir رحمه الله also prefers this saying. He writes:

After scoring victory in the Ghazwa-e-Uhud, Abu Sufyān the Chief of the Kuffār, challenged to fight at Badr the next year and the Holy Prophet ﷺ accepted the challenge. The next year, he ﷺ ordered his companions رضي الله عنهم to go out for fight. There is good news for those who got ready and accompanied him ﷺ because they dared after defeat. (Mūzih-ul-Qur'an)

### IMĀM RĀZĪ'S رحمه الله WONDERFUL RESEARCH:-

Imām Rāzī رحمه الله has separated these verses. To him the verse 172 is about Ghazwa-e-Hamra-ul-Asad but the next verses 173 and 174 are about Ghazwa-e-Badr Sūghra. (At-Tafseer-ul-Kabeer)

## SAYINGS AND INCIDENTS ABOUT THE CAUSES OF REVELATION:-

عن عروة بن الزبير قال: قالت لى عائشة رضي الله عنها كان ابوك من الذين استجابوا لله والرسول من بعد ما اصابهم القرع (القرطبي)

(i) Hazrat Urwa bin Zubair رضي الله عنه says that Hazrat 'Ayesha رضي الله عنها said to him: "Your father was also one of those who (according to this verse) obeyed Allah and His Messenger ﷺ while they were wounded.

فانتدب ابو بكر والزبير في سبعين (القرطبي)

(ii) At the call of the Holy Prophet ﷺ, seventy individuals including Hazrat Abu Bakr رضي الله عنه and Hazrat Zubair رضي الله عنه set out.

استنفر الرسول لطلب الكفار فاستجاب له تسعون (البحر المحيط)

(iii) When the Holy Prophet ﷺ ordered to make after the Kuffār, ninety individuals answered the call at once.

لما كان في يوم الأحد وهو الثاني من يوم أحد نادى رسول الله ﷺ في الناس باتباع المشركين وقال لا يخرج معنا الا من شهدا بالا مس فنهض معه مأتا رجل من المؤمنين- (القرطبي)

(iv) When Sunday, the day after the Ghazwa-e-Uhud, came round, the Messenger of Allah ﷺ called to the Sahābah رضي الله عنهم to make after the Mushriks and said: Only those will accompany us who were in fight yesterday. Hearing this, two hundred individuals set out with him ﷺ. (There is difference in the number. Most authentic saying is that of seventy individuals. Whereas it is written in Seerat-e-Halbia that all the Sahābah رضي الله عنهم who had taken part in the Ghazwa-e-Uhud and were not martyred, set out for the Ghazwa -E-Hamra-ul-Asad.)

### (v) A Strange Incident:-

وقيل ان الآية نزلت في رجلين من بني عبد الاشهل كانا متخنيين بالجراح يتوكأ أحدهما على صاحبه الخ (القرطبي)

According to a tradition, this verse concerns two individuals of Bani Abdul-Asfhal tribe. They both were bathed in blood due to injuries. But on the call of the Holy Prophet ﷺ, they set out for Chazwa-E- Hamra-ul-Asad in the condition that on way they walked with support of each other.

### (vi) A Novel Saying:-

قال ابو بكر الاصم: نزلت هذه الآية في يوم أحد الخ

Abu Bakr Al-Asam رضي الله عنه says: This verse is about the Ghazwa-E-Uhud. When the Mushriks stood victorious, the Messenger of Allah ﷺ called to the Sahābah رضي الله عنهم. The wounded Sahābah رضي الله عنهم reinvaded and pushed the enemy back. (At-Tafseer-ul-Kabeer)

## (vii) Scenes Of Going Out For Jihād:-

Imām Rāzi رحمته الله writes:

وروى انه كان فيهم يحمل صاحبه على عنقه ساعة ثم كان المحمول يحمل الحامل ساعة أخرى وكان كل ذلك لاثخان الجراحات فيهم وكان فيهم من يتوكأ على صاحبه ساعة ويتوكأ عليه صاحبه ساعة (التفسير الكبير)

It is reported that some Sahābah رضي الله عنهم who set out for the Ghazwa Hamra-ul-Asad were in a state that companions رضي الله عنهم carried them some time. Then they carried their companion for some time and walked with each others' support because they were badly wounded.

(٨) فربما كان فيهم المثلث بالجراح لا يستطيع المشى ولا يجد مركوباً فربما يحمل على الاغناق وكل ذلك امتثال لامر رسول الله صلی اللہ علیہ وسلم ورغبة في الجهاد۔ (القرطبي)

(viii) Many of the Sahābah رضي الله عنهم were badly injured. They could not walk themselves nor they had any carriage. Sometimes they were carried on shoulders. All this was, in obedience to the Messenger of Allah صلی اللہ علیہ وسلم and love for Jihād.





## Al-Imrān Madaniyah, Verse 173-174

يَسِّرْهُ لَنَا وَيَمْحُضْهُ لَنَا

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۖ فَانْقَلَبُوا  
بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضِيلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ ۖ وَاتَّبَعُوا  
رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ۝

### TRANSLATION:-

Those to whom people said, "The people have gathered against you, so, fear them." It increased them in their Eemān and they said: Allah is fully sufficient for us, and the best One in Whom to trust. So, they returned with bounty from Allah and grace, with no evil having been touched them, and submitted to the pleasure of Allah. Allah is the Lord of great bounty.

### SUMMARY:-

These wounded people going out for Jihād are so sincere and brave that when they were told that the enemies had made great preparations against them and accumulated many fighting equipments, so they should fear; it increased in their Eemān and they uttered حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ("Allah is fully sufficient for us and the best One in Whom to trust.) Then these people returned, after reaping Allah's bounties and grace from the battlefield. They were touched by no harm. They submitted to Allah's pleasure and Allah is the Lord of great bounty.

### REFERENCES:-

#### (i) Ghazwa Hamra-ul-Asad Or Ghazwa Badr-e-Sughra:

Abu Sufyān, the Chief of the Mushriks adopted an effective strategy against the Muslims. He bribed some villagers who were travelling on the eve of Ghazwa Hamra-ul-Asad and Nu'aim bin Masood Saqfi on the eve of Badr-e-Sūghra with the assignment to frighten the Muslims of the great army of the Mushriks. Actually, Abu Sufyān knew that victory in Uhud was by chance. He had experienced the bravery, boldness and wild passion of the Muslim Mujahideen in the beginning and at the end of the war. Now, he had lost courage to face the Muslims. So, he acquired hirelings to go to the Muslims and frighten them of the power of the Kuffār and spread rumours so that the Muslims might be frightened and dare not come out to fight. Hence, these people tried to frighten the Muslims, but all this increased in the Eemān in the Muslims. They raised the slogan حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

and rushed to the battlefield. (Allah knows better)

## THE STRATEGY FAILED:-

فقدّم على رسول الله ﷺ وافرغ الناس وخوفهم اللقاء فقال الرسول ﷺ والذي نفسي بيده لا يخرجن ولو وحدي فاما الجبان فرجع واما الشجاع فتجهز للقتال وقال: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - (البحر المحيط)

(ii) Abu Nu'aim Ashja'i received ten camels as bribery, came to the Holy Prophet ﷺ and began to frighten the Muslims. At this, the Holy Prophet ﷺ said: By Him Who is the Master of my soul, I ﷺ will go certainly out for Jihād even if all alone. So, the cowardly people stopped out of fear but the brave got ready to go out pronouncing حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

## A STRANGE POINT:-

If a man is worried about his soul only and his target of life is to remain alive and enjoy it, is certainly frightened hearing of the power of the enemies. Those whose target of life is Allah's good pleasure and progress of Dīn, get even more furious hearing of the power of the enemy because enemy's being powerful is harmful to the progress of Dīn. Then his religious sense of honour is stirred and he becomes impatient to fight the enemies of Islam. (Allah knows better)

## A POINT:-

The man to whom worldly life is every thing; when he is informed of the powerful enemy, is frightened because he is afraid of the end of his life in this world whereas when the man who is anxious for union with Allah and is yearning for martyrdom, is informed thus, his Eemān increases in the bliss and preparation of union with Allah. (Allah knows better)

## (iii) THE BLESSED WORDS:-

Abu Sufyān wished Hazrat Muhammad ﷺ not to come at the scheduled time and the blame might remain at his door. A man, fearing of the battle, was going to Madina. Abu Sufyān gave him some money and requested him to spread rumours there so that they might be frightened and might not come out for war. Reaching Madina, that man began to say to the people that the Makkans had gathered great forces. It is better not to fight. Allah blessed the Muslims with perseverance. They said: **Allah is fully sufficient for us.** At last they went to Badr, traded there for three days, earned profit and came back. (Mūzih-ul-Qur'ān)

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

(iv) It means he ﷺ and Sahābah رضى الله عنهم uttered حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

روى البخارى رحمه الله عن ابن عباس رضى الله عنهما قال فى قوله تعالى الَّذِينَ قَالُوا لَهُمْ النّاسُ مِنَ النّاسِ قَدْ جَمَعُوا لَكُمْ اِلَى قَوْلِهِ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ قَالَ ابراهيم الخليل عليه السلام حين والقى فى النار وقالها محمد ﷺ حين قَالَ لَهُمُ النّاسُ مِنَ النّاسِ قَدْ جَمَعُوا لَكُمْ - (والله اعلم)

Bukhari has reported from Hazrat Ibn-e-Abbas رضى الله عنه saying about this verse that حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ are the words uttered by Hazrat Ibrāhīm Khalīl عليه السلام when he was thrown into the fire and Hazrat Muhammad ﷺ uttered these words when

he ﷺ was informed that the Mushriks of Makkah had gathered large forces and made great preparations. (Allah knows better) (Al-Qurtabi)

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ إذا وقعت في الأمر العظيم فقولوا! حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (ابن كثير)

Hazrat Abu Hurairah رضي الله عنه says that the Holy Prophet ﷺ said: When you are caught in a great trial, pronounce حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

Imām Ibn-e-Katheer رحمه الله has noted down traditions about the excellences of حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ . Please note.

واخرج ابن ابي الدنيا عن عائشة رضي الله عنها ان النبي ﷺ كان اذا اشتد غمه مسح بيده على رأسه ولحيته ثم تنفس الصعداء وقال: حسبي الله ونعم الوكيل - (روح المعاني)

Hazrat 'Ayesha رضي الله عنها reports that whenever the Holy Prophet met an utter grief, he would caress his head and beard, draw a long breath and say حسبي الله ونعم الوكيل .

## A POINT:-

We come to know from this verse that the Sahābah رضي الله عنهم had uttered the words حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ on the eve of Jihād. Allah liked it. So, the Mujāhideen should make special arrangements for it.

(٥) فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ -

(v) "Then the Muslims returned with Allah's bounty and grace" What is meant by bounty (نعمة) and grace (فضل)? The Exegetes have noted down many sayings: Note a comprehensive one:

بِنِعْمَةٍ مِّنَ اللَّهِ: with popular bounty and increase in Eemān.

فَضْلٍ: with the worldly profit.

Hence, Allah's grace upon the Muslims was revealed in the following ways.

- It increased in the degree of their Eemān.
- They were granted with the power to go out for Jihād.
- They were not awed by the pomp and power of the enemy rather they dared face them.
- They gained business profit.
- They were given glad tidings of great reward. (Tafseer-E-Majīdy)

قال علماءنا: لما فو ضوا امورهم اليه، واعتمدوا بقلوبهم عليه اعطاهم من الجزاء اربعة

معان: النعمة، والفضل، و صرف السوء و اتباع الرضا فرضاهم عنه، ورضى عنهم (القرطبي)

"Lo! the Muslims returned with spiritual and material gains, the good pleasure of Allah, the rewards of Hereafter, the spiritual vitality, the trade benefits without a fight, without a thorn. This is the clear bounty of Allah. Moreover, they cast terror in the hearts of the Makkans who were at that time the worst foes of the Muslims."

(Tafseer-E-'Usmāni)



## Al-Imrān Madaniyah, Verse 175

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا ذِيكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَ  
خَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ

### TRANSLATION:-

"It is none but Satan who frightens (you) of his friends. So, do not fear them; but fear Me, if you are Mu'minIn."

### SUMMARY:-

O Muslims, the person who is frightening you of his friends i.e. Kuffār, is Satan. Do not show any weakness in Jihād for fear of the Kuffār. Fear Allah and go out for Jihād if you are Mu'minIn.

### REFERENCES:-

يُخَوِّفُ أَوْلِيَاءَهُ He frightens you of his friends.

ای باؤلیاء ہ یعنی یخوف المومن بالکافر۔ (القرطبی)

(i) It means that Satan frightens the Muslims of the Kuffār.

ان المراد هذا الذى يخوفكم بجمع الكفار شيطان من شياطين الانس (القرطبی)

It means the person who frightens you of the might of the Kuffār is a Satan, in human form.

(ii) It means the man who spreads terrorising news is Satan or he does this by the insinuations of Satan. His object is to terrorise you by frightening you of the power of his disciples. So if you Embrace Eemān (you certainly have because you have offered its proof practically), do not fear these devils. Fear Me only. (Tafseer-E- 'Usmani)

القول الثالث ان معنى الآية يخوف اوليائه المنافقين ليقعدهم عن قتال المشركين والمعنى الشيطان يخوف اوليائه الذين يطيعونه ويؤثرون امره فاما اولياء الله فانهم لا يخافونه اذا خوفهم ولا ينقادون لامره، وهذا قول الحسن والسدى۔

(iii) One saying is that Satan frightens his comrade Hypocrites so that they may not come out for Jihād against the Mushriks. The substance is that Satan frightens his comrades who follow him of Jihād whereas Allah's friends are not duped by Satan nor they are frightened through his terrorising. (At-Tafseer-ul-Kabeer)

(iv) Satan never attacks anyone anywhere in his original shape. He always invades in human form and they are called the comrades of Satan. Here, it was the

## (v) THE BLESSED WORDS:-

The news which that man communicated was taught by Satan. (Mūzih-ul-Qur'an)

(vi) **فَرَّخُوا عَنْهُمْ**: Do not fear of the Kuffār lest you should give up Jihād and show cowardice.

(vii) **وَمَا أَطِيعُوا** "And fear Me." So, go out with My Messenger **ﷺ** for Jihād and obey what he **ﷺ** says. (At-Tafseer-ul-Kabeer)

(viii) **رَبِّكُمْ مُؤْمِنِينَ** If you are Mu'minīn.

يعنى ان الايمان يقتضى ان تؤثر واخوف الله على خوف الناس

Eemān requires of you to prefer fear of Allah to other fears. (At-Tafseer-ul-Kabeer)

## NOTE:-

(i) According to many Exegetes, the discussion on the Ghazwa-e-Uhud has ended here. Next, other topics are discussed. (Tafseer-ul-Furqān)

But some of the Exegetes link the following verses also with this topic. (At-Tafseer-ul-Kabeer) So, the following verses can also be included in the topic of Jihād. (Allah knows better)

(ii) There seems to be a warning in this last verse that rising again after defeat is possible when no attention is paid to the propaganda of the Hypocrites and the Satan and no awe of the Kuffār is cast in the hearts. Its method is that Allah's awe and grandeur be inculcated in the hearts and they should be lit with the light of Allah's fear. (Allah knows better)

## A POINT:-

The description of the Ghazwa Hamra-ul-Asad after the Ghazwa-E-Uhud points to the fact that if after defeat, work is started instead of rest, the organization is strengthened and it becomes easier for it to rise again and be organized. If after defeat, everyone confines himself to the house for rest and treatment, collectivity and strength receive a great set back. In this way, it has also been clarified that only Jihād is the way to regain strength after timely defeat in Jihād. The people who are confined to the houses to rest after trial; it becomes difficult for them to come to the field again. The remarks of the Hypocrites and Satans affect them deeply. So, Allah's way should not be deserted even when injured nor be negligent of Jihād under the pretext of pain and worries. (Allah knows better)

## NOTE:-

In the present age, the Muslims are facing timely defeat that they met at the hands of unbelieving powers in Afghanistan. There are numerous secrets and philosophies hidden in this defeat and scores of lessons for the Muslims. There is

the era of victory after it by the grace of Allah. The verse 139 to 175 of Surah Āl-Imrān give the Muslims full course and syllabus of composing themselves and rising again. They also answer the suspicions that are being spread everywhere. It is the great favour of Allah upon this Ummah that He has given it the great Book like the Noble Qur'ān which comprises instructions for man in every age and every situation. These verses of Surah Āl-Imrān should be discussed again and again and the lessons given in it should be acted upon. The situation can soon change by the grace of Allah. (Allah knows better.)



## Al-Imrān Madaniyah, Verse 194

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ  
إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

### TRANSLATION:-

O our Lord, give us what You have promised us through Your Messenger, and do not put us to disgrace on the Day of Judgement. Surely, you do not go back on Your promise.

### SUMMARY:-

O our Lord, bless us with all that You have promised us through Your Messenger of (assistance, predomination and) success (in the Hereafter) and save us from disgrace of the Day of Judgement. You certainly fulfil Your promise.

### REFERENCES:-

(i) O Allah, do fulfil Your promises that You made through Your prophets — victory over the enemies of Allah, Paradise and Rizwan (Good pleasure) in the Hereafter in a way that we may not have to suffer the least humiliation on the Day of Judgement. (Tafseer-E-'Usmāni)

(ii) (The promise is) I (Allah) shall provide every kind of assistance to the one who is busy with My work. (Hashia, Hazrat Lahori رحمۃ اللہ علیہ)

ففسر هذا الموعود بالجنة قال ابن عباس وقيل: الموعود به النصر على الاعداء (البحر المحيط)

(iii) The promise made through the Messengers is the promise of Paradise. It is the saying of Hazrat Ibn-e-Abbas رضي اللہ عنہ. One saying is that it means the promise of domination over the enemies.

والموعود هو الثواب وقيل النصرة على الاعداء

(iv) The promise means the promise of reward. One saying is that it means the promise of domination over the enemies. (Kashāf)

ان الله تعالى وعد المومنين بان ينصرهم في الدنيا ويقهر عدوهم فهم طلبوا تعجيل ذلك (التفسير الكبير)

(v) Allah has, no doubt, promised those who Embrace Eemān to assist them in the world and dominate them over their enemies. In this supplication the people of Eemān have requested Allah to fulfil the promise soon.

(vi) وَرَبَّنَا تُخْزِنَا : Do not put us into disgrace.

لا تخزننا في الدنيا بغلبة العدو علينا فكانهم قالوا: التخزننا في الدنيا والا تخزننا في الآخرة (روح المعاني)

Do not put us into disgrace by dominating the enemy over us. In other words, they supplicated; O Allah do not disgrace us in this world and the Hereafter.

### NOTE:-

(i) The object of Surah Al-Imrān is to correct the Christians as Hazrat Shah Abdul-Qādir رحمته اللہ علیہ and Hazrat Lahori رحمته اللہ علیہ think. There is pronouncement in the previous verse, "We are at the beck and call of the Holy Prophet صلی اللہ علیہ وسلم, we have embraced Eemān. So pardon our sins." In this verse, there is supplication, "O Allah, fulfil Your promise of assistance and predomination made with this Muhammadan Ummah. All the Messengers of the past have also been repeating this promise. Allama Alūcī رحمته اللہ علیہ writes:

وقيل: ان الموعود به هو لنصر لا غير، والقوم قد علموا ذلك لكنهم لم يوقت لهم في الوعد ليعلموه فرغبوا الى الله تعالى في تعجيل ذلك لما فيه من السرور بالظفر - والى هذا ذهب الطبري وقال: ان الآية مختصة بمن هاجر من اصحاب النبي صلی اللہ علیہ وسلم واستبطنوا النصر على اعدائهم بعد ان وعدوه - (روح المعاني)

The promised thing was victory not anything else. The Sahābah رضی اللہ عنہم knew it but they were not informed of the determined time of this domination. Therefore, they demanded Allah for domination and assistance in order to get pleasure. Tabri has adopted this meaning and has said that the said verse is for the emigrants who demanded this domination soon which they were promised.

There was also a supplication for predomination over the Kuffār at the end of the Surah Al-Baqarah whereas this Surah concerns the rectification of the Jews. There is the same supplication in this Surah also whereas most of the topics concern the Christians. It means the people from among the Jews and Christians who embrace Islam, will succeed. Those who oppose Islam, Allah will subdue them by assisting the Muslims but subdue those rebellious Jews and Christians and punish them disgracefully in the Hereafter. The next point is that the Muslims shall certainly overpower but they will have to do a few jobs which are mentioned in the next verse i.e. they will have to revive the activity of emigration and Jihād for Dīn. Now, the question is: The Kuffār are very strong. They occupy the whole land and they move about without let. This is answered in the next (196, 197, 198) three verses i.e. the Muslims should not be impressed by the ostensible progress of the Kuffār. They should look to the bounties in the Hereafter. In this way, Islam will dominate and the Muslims will succeed.

Now the point is that the number of the people of the Book is great. Will the Muslims have to fight all? It is elucidated in verse 199 that a large number of the people of the Book will embrace Islam and they will get great reward. It happened so and a large number the Christians embraced Islam. According to some Exegetes, the Muslims have been informed in verse 199 that in the past, Allah blessed the Christians with victory due to such and such qualities. Now, the Muslims should



also inculcate those qualities. This is the link between verse 194-199 and the topics of Jihād. Link between verse 200 and the topics of Jihād is quite clear. In this Surah, there is excellence of Eemān and Jihād and promise of triumph for the Muslims. In the last verse, the method to protect Eemān and victory has been told i.e. protection of Eemān will be through patience and victory through vigilance and Jihād. The secret of success of every activity is hidden in Taqwa (fear of Allah).

In other words, the Muslims asked: We have been blessed with the wealth of Eemān and domination over the Kuffār, now how will Eemān and domination be safeguarded? The last verse of Surah Al-Imrān describes the whole syllabus for it. (Allah knows better)

**(ii)** Islam and the Muslims were still confined to Madina. The Noble Qur'ān pronounced that Allah granted the supplication of the Muslims for predomination. It had good news for future in it and also the forecast "The government of Kūfr all over the world is going to end up and Islamic government is going to be established." Therefore, the eras of both Qaisar and Kisra came to an end and Islam spread everywhere. The power that the Kuffār have in the present age, is not that Allah is pleased with them rather all these circumstances are due to the fact that the Muslims have deviated from the path of success and domination. (Allah knows better)



## Al-Imrān Madaniyah, Verse 195

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ  
مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَأَلَّذِينَ هَاجَرُوا وَ  
أُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا أَوْ قَتِلُوا  
لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أُدْخِلَهُمْ جَدَّتِ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَكَ حَسَنٌ

الثَّوَابُ ﴿١٩٥﴾

### TRANSLATION:-

"So their Lord answered their supplication; "I do not allow the labour of any worker from among you, male or female, go to wastes. You are similar to one another. So, those who emigrated, and were expelled from their homes, and were tortured in My way, and fought, and were killed, I shall certainly write off their evil deeds, as a reward from Allah. It is Allah with whom lies the beauty of the reward."

### SUMMARY:-

Allah granted their supplications because He does not let the labour of anyone go waste; whether male or female. Allah's law is equal, men and women are similar to one another. Hence, the activity of the Muslims who emigrated in the way of Allah, or were expelled from their homes or who were tortured in the way of Allah and they fought in Jihād and were martyred will not go waste. Allah will absolve their sins and will enter them in His Holy Paradise and will also reward them with even better bounties, the real reward of all these deeds is with Allah (i.e. His sight)

### REFERENCES:-

(i) The reward of even a small deed of a worker does not go waste. What will be the position of those chosen ones of Allah who left the land of the Kuffār besides giving up Kūfr and sins. They left their homes, country, relatives and property and started to Dar-ul-Islam. The Kuffār exercised so great tyranny upon them that it became impossible for them to stay in their houses. The enemies did not let them live in peace despite their leaving their country and houses and kept

torturing and persecuting them. All this was because they invoked to Allah's name.

يُخْرِجُونَ الرُّسُلَ وَإِنَّهُمْ لَنُؤْمِنُوا بِاللهِ رَبِّكُمُ (الممتحنة)  
وَمَا نَقْتُمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا يَا أَيُّهَا الْعَزِيزُ الْحَمِيدُ (البحر المحيط)

At last, they fought in My way and laid down their lives. These are the slaves whose sins have been absolved and Paradise is in wait for them. (Tafseer-E-'Usmānī)

(ii) All this is the sketch of the apostles of Eisa عليه السلام and Sahābah رضي الله عنهم. When you become so, all the states of the Christians will be under your feet. (Hashia, Hazrat Lahori رحمه الله)

(The apostles of Eisa عليه السلام emigrated, underwent tortures for the sake of Dīn and met martyrdom. Allah gave them vast Empires on the earth and the promise of success in the Hereafter is firm. Now, the Christians have deviated the right path and are not embracing Islam. Therefore, if the Muslims today adopt the qualities like emigration and Jihād, Allah will give them the Empires of the Christians. Allah be praised, Sahābah رضي الله عنهم adopted these qualities and Allah gave them Khilāfat on the earth.)

(iii) The end of Surah Al-Baqarah was at the Supplication "O Allah grant us victory over the Kuffār." This Du'a has been granted in this Surah and the decree is given that all the Empires of the Christians, the Jews and the Mushriks will come under the sway of the Muslims provided they are not content at Du'a rather work practically, and lay down their lives. Then they will reap these fruits.

(Tafseer-ul-Furqān)

(iv) Imām Rāzī رحمه الله has differentiated between الَّذِينَ هَاجَرُوا and الَّذِينَ هُجِرُوا. First means the people who themselves emigrated for the sake of Dīn. The second means those whom the Kuffār expelled. It is a very subtle difference and subtle point to understand. (Please see At-Tafseer-ul-Kabeer)

(v) Allah has promised three rewards for the good deeds like emigration and Jihād in the way of Allah.

○ Writing off evils and absolving the sins, لَا تُكَلِّمُنَّ عَنْهُمْ سِيئَاتِهِمْ

○ Giving full reward, وَزَادْنَاهُمْ جُزْءًا

○ Very high status and position along this reward to which there is allusion in مِنْ عِلِّيِّينَ. (At-Tafseer-ul-Kabeer)

The writer of Rūh-ul-Ma'ānī has narrated that Allah will enter those people who carried out Jihād and Qitāl and underwent difficulties for the sake of Dīn in Paradise without accountability. When the angels will see them so much honoured and esteemed, they will ask Allah: "O our Lord, who are these people whom You have given superiority to us?" Allah will say: These are the people who fought in My way and underwent tortures." Then the angels will be greeting them when they enter the doors of Paradise.

وان الله تعالى يدعو يوم القيمة الجنة فتاتي بزخرفها وزينتها فيقول أين عبادي الذين قاتلوا في

سبيلى وأوزوافى سبيلى وجاهدوفى سبيلى ادخلو الجنة فيد خلونها بغير عذاب ولا حساب  
وتأتى الملكة فيسجدون ويقولون: ربنا نحن نسبح لك الليل والنهار ونقدس لك ماهؤلاء الذين  
آثرتهم علينا؟ فيقول: هؤلاء عبادى الذين قاتلوا فى سبيلى وأوزوافى سبيلى فتدخل الملكة  
عليهم من كل باب سلام عليكم بما صبرتم فنعم عقبى الدار - (روح المعانى)  
(vi) وَقَاتِلُوا وَقَاتِلُوا They fought and were martyred.

وهذا اعلى المقامات ان يقاتل فى سبيل الله فيعقر جواده ويغفر وجهه بدمه وترا به -

This is the highest position for the Muslim that he fights in the way of Allah, his horse gets killed and his face is soaked through soil and blood. (Ibn-e-Katheer)

## NOTE:-

Firstly it was said (by Allah): We do not let the labour of a labourer go waste." Then He mentioned his dearest activities like emigration, tortures, Jihād and martyrdom. In other words, the activities that demand sacrifice for Allah are very dear to Allah for which He showers special rewards. It means righteous deeds are necessary for the granting of the prayers but the deeds whose return is certain and reward is uncountable are sacrificial actions, emigration and Jihād. Through these righteous deeds, the Muslims score collective as well as individual benefits and Islam and the Muslims are granted triumph. (Allah knows better)

## SUPPLICATION:-

رَبَّنَا وَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ - آمين



## Al-Imrān Madaniyah, Verse 196-197

يَسُرُّهُمُ الرَّحْمَنُ الرَّحِيمُ  
لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۖ مَتَاءٌ قَلِيلٌ  
ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ ۝

### TRANSLATION:-

"The strutting of the Kuffār about the land should not deceive you. It is just a little enjoyment. After that, their resort is Hell; and it is an evil abode."

### SUMMARY:-

The strutting of the Kuffār about the cities (and progressing materially) should not deceive the Muslims. (these things have no value). This progress is for a few days. (They will be wiped out with their death) Then they will resort to Hell which is an evil abode. (Bayān-ul-Qur'ān)

### REFERENCES:-

(i) The Muslims should not be taken in by the strutting and getting profit of the Kuffār because this merriment is mortal. Will that person be happy if he is to be hanged or imprisoned after giving ever new delicious dishes? Happy is the man who, after a slight labour and trouble, makes arrangements for his eternal merriment. (Tafseer-E-'Usmāni) (As there is the description of winning high status in emigration, Jihād and martyrdom in the previous verse)

(ii) You should not imagine that they have every kind of equipment and you do not. (Hāshia, Hazrat Lahori رحمته اللہ علیہ)

### NOTE:-

(i) The target of the Kāfir is worldly life and its comforts. He labours for it all the time and he is given more time of cession by Allah. So, he accumulates the glamour of the world in every age. If the Muslims look to this glitter and progress of the Kuffār and consider it a valuable thing, they will suffer a great loss and will deviate from their target and possible, be deprived of Jihād and domination and they may begin to desert Dīn for the sake of the world instead of deserting the world for the sake of Dīn. So, an important lesson of "Persuasion to Jihād" in the Noble Qur'ān is that the Muslims should not be impressed by the material progress of the Kuffār nor attach any value to its temporary glitter nor make this progress the object of their lives. They should always look to the bounties of the Hereafter. That is why; the Holy Prophet ﷺ had promised Paradise to the Ansār of Madina. If the view point of the Muslim is moulded according to the Noble Qur'ān, he can

very easily and happily undergo the hardships of emigration and Jihād otherwise never. (Allah knows better)

(ii) When the Muslim does not attach any importance to the glitter of the world but looks to the Hereafter, this world lies prostrate under his feet as happened to the Sahābah رضي الله عنهم and the saints of the Ummah. When a Muslim forgets this dictate of the Noble Qur'ān and attaches value to material progress, he is disgraced at every step and he has to serve the Kuffār as is often done in this age. (Allah knows better)

This important topic has been described time and again at several places in the Noble Qur'ān and Traditions so that it may be imprinted upon the mind well.



## Al-Imrān Madaniyah, Verse 198

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا نَزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِمَنْ يَلْبِزُ

### TRANSLATION:-

"But those who fear their Lord, for them there are Gardens beneath which rivers flow, where they will live forever as hospitality from Allah. What is with Allah, is best for the righteous."

### SUMMARY:-

The Muslims should look to the bounties that Allah has prepared for the holy pious people i.e. eternal Paradise, Allah's grand hospitality.

### NOTE:-

This is the secret of success and this is the method of subduing the people before Allah and enforcing Islam. The Muslim should concentrate on the life and bounties of the Hereafter. Then in order to gain them, he should revive every of Allah's command including Jihād and keep advancing regardless of the fear of death. The love for Paradise and the Hereafter makes man bold. Then no power of the world can stand him. When the Mu'min indulges himself in worldliness, he becomes a pile of soil and a cobweb whom his opponents beat mercilessly. (Allah knows better)



## Al-Imrān Madaniyah, Verse 199

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ  
وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ  
ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ

الْحِسَابِ ﴿١٩٩﴾

### TRANSLATION:-

"Surely, among the people of the Book there are those who believe in Allah, and what has been sent down to you and what has been sent down to them, humbling themselves before Allah. They do not barter away the verses of Allah for paltry (worldly) gains. They have their reward with their Lord. Surely, Allah is swift at reckoning."

### SUMMARY:-

There are the lucky people among the people of the Book who have complete and correct Eemān in Allah. They admit all the books including the Noble Qur'ān. They are always humble before Allah's Grandeur. They do not sell Dīn for the sake of the world. Allah has with Him better reward for them. Allah is, no doubt, swift at reckoning.


### NOTE:-

It is incumbent upon the Muslims to inculcate in them these qualities for the domination of this Ummah. The Sahābah رضي الله عنهم inculcated in them these qualities and got full reward in both the worlds. The same is the rule for the people of the Book who want success. Hence, the people who acted upon it, stood successful. (Allah knows better) (For detail, please consult Hāshia, Hazrat Lahori رحمته الله)





## Al-Imrān Madaniyah, Verse 200


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

### TRANSLATION:-

"O You who Embrace Eemān! Observe patience and be stern against the enemy in encounter and be engaged, and fear Allah so that you may reach your desired goal."

### SUMMARY:-

(i) Syllabus for protection of Eemān and success in this world and the Hereafter:

- (i) صبر Patience i.e. perseverance at Dīn
- (ii) مصابره (Masābirah) i.e. Perseverance during Jihād
- (iii) رِبَاطٌ (Ribāt) i.e. remaining ever ready for Jihād
- (iv) تقوى Piety i.e. avoiding Allah's disobedience for His pleasure.

### REFERENCES:-

(i) In the end, the Muslims have been given a very comprehensive piece of advice which is the substance of the entire Sūrah. If you want to succeed in the world and the Hereafter, keep obeying Him in spite of hardships, avoid sins, show power and perseverance and stand firm as an iron wall wherever the enemy is feared to attack.

وَاذْكُرُوا اللَّهَ فِي كُلِّ أَهْلٍ بِغَلَبَةٍ لَّعَلَّكُمْ تُفْلِحُونَ (الأنفال)

And always fear Allah in every job. If you do so, you will gain your goal.  
(Tafseer-E-'Usmāni)

### (ii) BLESSED WORDS:-

Stand firm at Dīn and show strength in waging Jihād and keep making preparations for (protection) before the Kuffār. (Mūzih-ul-Qur'ān)

(iii) O Mu'minīn, lay down your lives for your duty and prepare others for it, lie in ambushing the enemy and correct your dealings with Allah so that you may succeed in every trouble. (Hāshia, Hazrat Lahori رحمته الله)

(iv) O Mu'minīn, observe patience (in trouble) and when you confront the enemy, and at the time of danger of fight, be alert for fight, fear Allah in every situation and do not exceed the limits of Sharia. You will certainly succeed in the Hereafter and often in the world. (Bayān-ul-Qur'ān)

## NOTE:-

While trying to grasp the meanings of رباط، تقوى، صبر، مصابرة، if we ponder over the four writings above, we shall discover many points by the grace of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِرُوا عَلَى الطَّاعَاتِ، وَالْمَصَائِبِ، وَعَنِ الْعِمَاصِيِّ وَصَابِرُوا الْكُفَّارَ فَلَا يَكُونُوا أَشَدَّ صَبْرًا مِنْكُمْ وَرَبِّطُوا أَقِيمُوا عَلَى الْجِهَادِ - (جلالين)

(v) صبر means to be firm at righteous deeds, remain courageous in trouble and avoid sins. مصابرة means fighting the Kuffār dauntlessly lest the Kuffār should fight more desperately and رَّبَّاطٌ means to remain attached with Jihād and maintain it.

وقال الاصم لما كثرت تكاليف الله في هذه السورة امرهم بالصبر عليها ولما كثر ترغيب الله تعالى في الجهاد في هذه السورة امرهم بمصابرة الاعداء (التفسير الكبير)

(vi) Imām Abu Bakr Asam رضي الله عنه says: Many of Allah's commands have been described in this Surah. There is the command of patience at the end. And as Allah has persuaded the Muslims to Jihād much in this Sūrah, there is command of مصابرة i.e. fighting dauntlessly with the enemy in the end.

(vii) مرابطه (Marābitah) means preparations to fight the enemy and all kinds of war preparations fall under this category that should be made to face the enemy of Dīn according to the demands of time. (Tafseer-E-Mājidy)

(viii) اصْبِرُوا Be ready to die for your object of life.

وَصَابِرُوا Always keep instigating the Muslims to Jihād and Qitāl in the way of Allah and prepare them also to die for a high object of life.

وَرَبِّطُوا Keep watching the movements of your opponents so that if they conspire against Islam, you may also counter it. (Tafseer-ul-Furqān)

صَابِرُوا اعداء الله في الجهاد، اى غالبوهم في الصبر على شدائد الحرب لا تكونوا اقل صبرا منهم وثباتا ورابطوا واقيموا في الثغور رابطين خيلكم فيها مترصدين مستعدين للغزو قال الله عز وجل وَمِنْ رِبَاطِ الْغِيَاثِ تُهَيَّبُونَ بِهِ عَدُوُّ الْوَعْدِ وَكَفَر - (كشاف)

(ix) صَابِرُوا means fighting courageously and dauntlessly against the enemy in the way of Allah i.e. showing more mettle and perseverance in the intensity of war so that you may not lag behind in patience and perseverance. (In other words, face them steadfastly and prevail upon them so that your perseverance may be stronger and fiercer than theirs.)

رَبِّطُوا means remain standing vigilant at the Islamic boundaries with the horses alert, keep watch at the enemy there and remain ready for war.

رباط is derived from رباط الخيل which is discussed under رباط الخيل i.e. tying the horses.

ختم الله تعالى هذه السورة بهذه الوصاية التي جمعت الظهور في الدنيا على العدو والفوز بنعيم الآخرة فامر الله بالصبر واعصابرة والرباط (البحر المحيط)

(x) Allah has ended this Sūrah with pieces of advice that tell us comprehensive methods of overpowering the enemy in the world and success in the Hereafter.

وقال الحسن وقتادة والضحاك وابن جريج اصبروا على طاعة الله في تكليفه وصبروا اعداء الله في الجهاد وصبروا في سبيل الله اي ارتبطوا الخيل كما يرتبطها اعداءكم. (البحر المحيط)

Hasan, Qatādah, Zahāk and Ibn-e-Jareej say that اصبروا means observe patience to obey Allah in troubles, صابروا means stand firm in Jihad against the enemies, وربطوا means patrol the boundary lines in the way of Allah and keep your horses alert (tied) as your enemies do.

وقال ابى ومحمد بن كعب القرظى هي مصابرة وعدا لله بالنصر أى لاتسأموا وانتظر والفرج.

(xii) means waiting for the fulfilment of Allah's assistance i.e. do not get fed up (nor be disappointed) wait for good days i.e. Allah's assistance. (Al-Bahr-ul-Muheet)

والمرابط في سبيل الله عند الفقهاء هو الذى يشخص الى ثغر من الثغور ليرابط فيه مدة. (البحر المحيط)

(xiii) According to the Juriconsult, Marābit in the way of Allah is the one who remains present for sometimes at the Islamic boundaries to keep watch.

ورابطوا فقال جمهور الامة رابطوا اعداءكم بالخيال اي ارتبطوها كما يرتبطها اعداءكم (القرطبي)

(xiv) The majōrty of Ulama say that رَّيَّابٌ means remaining present to fight the enemy after tying the horse as they tie their horses to fight against you.

قال ابن عطية! والقول الصحيح هو ان الرباط الملازمة في سبيل الله اصلها من ربط الخيل، ثم كل ملازم لثغر من ثغور الاسلام مرابطاً فارساً كان أو راجلاً.

(xv) The actual meaning of رَّيَّابٌ is to carry out Jihād at any cost and the sense of tying the horses is also found in it. Then anyone who is present at the Islamic boundary for Jihād is called Marābit whether on saddle or on foot. (Al-Qurtabi).

## NOTE:-

The following meanings of رِّبَاطٌ (Ribat) come to be known from the traditions.

(a) Keeping watch at the Islamic boundaries and the troops.

(b) Carrying out Jihād at any cost.

(c) Remaining busy in preparing for Jihād.

(d) Ambushing at the enemies and reconnoitering their movements and machinations.

(e) Waiting for the second Salāt after the first.

(f) Attaching the heart with the Masjid.

## EXCELLENCES OF RIBĀT(رِّبَاطٌ):-

رِّبَاطٌ فِي سَبِيلِ اللَّهِ is remaining present at the Islamic boundaries with full preparations and keeping watch there or keeping watch of the Islamic troops or the Amīr of Jihād. All these are very excellent activities and a high degree of Jihād. A number of its excellences have been described in the Traditions. A complete book

can be compiled if all such Traditions are collected. Given under are a few excellences of them mentioned in the Traditions.

(i) One day's Ribāt is better than the entire world. It means if a man possesses the entire world and spends his wealth in Allah's obedience, he will not reach the position of one day's Ribāt.

(ii) Ribāt of one day and one night is better than one month's Salāts and fasting.

(iii) The activity of Marābit will continue till the Day of Judgement, and after death, its reward will continue.

(iv) Marābit remains safe from Satan.

(v) The activity of the Marābit keeps increasing till the Day of Judgement.

(vi) Marābit remains at peace from the angels in the grave.

(vii) The reward of all the Sadaqāts continue as long as these Sadaqāt, goodness and their effects remain present. The reward also ends with the end of the effects whereas the reward of the Marābit continues till the Doomsday because he safeguards the entire Dīn i.e. the Marks (Sha'air) of Islam. These are the things that will persist till the Doomsday. **(Note detailed discussion in Tafseer Al-Qurtabi)**

(viii) The Marābit will remain safe from the fear and terror of the Day of Judgement.

### SUPPLICATION:-

O Allah, grant us with Eemān, patience, Masābirah, Ribāt, Taqwa and success!  
(آمین یارب الرحمین)

**Safar 6, 1427.**

**Translation completed on:**

**Ramzan 21, 1428.**

Surah Al-Imrān ends here by Allah's grace and succour. So praise to Allah and peace be upon His Messenger ﷺ millions and billions of times!



سُورَةُ النِّسَاءِ مَكِّيَّةٌ



# INTRODUCTORY

The Following (42) Forty-Two Verses Sūrah An-Nisā' on Jihād Topic Have Been Described in This Part.

Verse No.  
69-85

Verse No.  
88-91

Verse No.  
94-104

Verse No.  
138-147

## THE SUMMARY OF FORTY-TWO VERSES ON THE TOPICS OF JIHAD

- Verse 69,70:** There is Allah's special favour on Shuhadā'
- Verse 71:** Do prepare well for offensive and defensive Jihād and go out following strategy.
- Verse 72:** The Hypocrite is deprived of Jihād. He names this deprivation Allah's favour.
- Verse 73:** When the Muslims are triumphant in Jihād, the Hypocrites fall prey to jealousy and regret.
- Verse 74:** The desirous of success in the Hereafter should go out for Jihād. They are successful whether Shaheed or victorious.
- Verse 75:** What excuse do you have that you do not carry out Jihād for Allah to rescue the oppressed Muslims?
- Verse 76:** The Muslims fight for Allah whereas the Kuffār fight for Satan.
- Verse 77:** Do not feel fear of the Kuffār; do not endear mortal life rather go out for Jihād for your life in the Hereafter.
- Verse 78:** O those who flee from Jihād, if you besiege yourselves in strong forts, death will over-reach you. The Hypocrites criticize the Holy Prophet ﷺ under the pretence of defeat.
- Verse 79:** Do not blame the Holy Prophet ﷺ for defeat in Jihād.
- Verse 80:** Do not be taken in by the propaganda of the Hypocrites against Jihād but obey the Messenger of Allah ﷺ because obedience to him ﷺ is actually obedience to Allah.
- Verse 81:** The Muslims do not need the support of the Hypocrites in Jihād.
- Verse 82:** Those who oppose the Holy Prophet ﷺ and Jihād, do not ponder over the Noble Qur'ān.
- Verse 83:** It is essential to control rumours against the organization and Jihād. It is also essential for Mujāhideen to get regular guidance from the Noble Qur'ān and the Holy Prophet ﷺ.
- Verse 84:** O Prophet, carry out Jihād though you are alone and persuade the Mu'minīn to Jihād. In this way, the fighting power of the Kuffār will be broken.
- Verse 85:** Glad tidings for those who persuade others to Jihād.
- Verse 88:** Do not become two parties about fighting the Hypocrites.
- Verse 89:** Fight the Hypocrites who have turned opstate openly, if they do not ask forgiveness and emigrate.
- Verse 90:** Do not fight the Kuffār who want to live in peace with you.
- Verse 91:** Fight the Hypocrites who want to harm you deceitfully.



- Verse 94:** The Mujāhideen should make deep investigations and should not kill anyone unduly.
- Verse 95:** The Muslims confined to their houses cannot be equal to the Mujāhideen in status and excellence.
- Verse 96:** There are high positions, special forgiveness and exceptional blessings for Mujāhideen.
- Verse 97:** Exemplary end for giving up emigration and Jihād and siding with the Kuffār.
- Verse 98-99:** Those who are truly unable to emigrate are exempted.
- Verse 100:** The one who dies on the way, his emigration is complete and reward confirmed.
- Verse 101:** During Islamic journey of Jihād, Salāt will be Qasr. (shortened)
- Verse 102:** Method of Salāt during war.
- Verse 103:** Allah's Zikr (repetition of Allah's name) in Jihād.
- Verse 104:** Negligence in Jihād is unfair. (i.e. liable to punishment)
- Verse 138:** Painful punishment for the Hypocrites.
- Verse 139:** The Hypocrites befriend the Kuffār for honour and safety.
- Verse 140:** Do not pay heeds to anyone if he speaks against Allah's command.
- Verse 141:** The Hypocrites are with the Muslims in triumph but against them in defeat.
- Verse 142:** The deceitful Hypocrites are idle and showy in Salāt.
- Verse 143:** The Hypocrites keep changing sides.
- Verse 144:** Befriending the Kuffār and deserting the Muslims is a proof of Hypocrisy.
- Verse 145:** The Hypocrites will be punished more severely in hell than the Kuffār.
- Verse 146:** If Hypocrites want to escape painful torment, they may perform four deeds and join the organization of the Muslims.
- Verse 147:** Why will Allah punish you if you are grateful and follow the path of Emān i.e. give up hypocrisy.

## (OTHERS)

In Imām Rāzī's رحمۃ اللہ علیہ view, there are Jihād topics also in the verses before verse 69 of the Sūrah An-Nisa'. Please consult "**At-Tafseer-ul-Kabeer**".

In Hazrat Maūlana Ahmad Ali Lahori's رحمۃ اللہ علیہ view, verse 85, 110 and 150 of Surah An-Nisa' also comprise Jihād topics. Consult Hāshia, Hazrat Lahori رحمۃ اللہ علیہ.





## An-Nisā Madaniyah, Verse 69,70



With the name of Allah, the All-Beneficent, the Very-Merciful

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ  
عَلِيمًا ۝

### TRANSLATION:-

"Those who obey Allah and the Messenger are with those whom Allah blessed, namely, the Prophets, the Siddīqīn, the Shuhada' and the Righteous. And excellent are they as companions. That grace is from Allah; and Allah is sufficient as being the One Who Knows."

### SUMMARY:-

The reward of obedience to Allah and His Messenger ﷺ is that such people will be the companions of the Prophets, the Siddīqīn, the Shuhada' and the Righteous on the Day of Resurrection. The Prophets, the Siddīqīn, the Shuhada' and the Righteous are the people blessed by Allah. It is Allah's grace if one is blessed with this fine and excellent company of these people.

### THE FAVOURED SUCCESSFUL PEOPLE:-

We pray to Allah in Sūrah Fāteha to lead us to the path of those people upon whom You showered favours because their Dīn is acceptable to You and they are successful and favoured people. This verse tells us that four groups are chosen, successful and truly favoured

- (i) The Prophets
  - (ii) The Siddīqīn (The truthful)
  - (iii) The Shuhada' (Those who are killed for the sake of Allah's Dīn)
  - (iv) The righteous (Allah-fearing holy people)
- (Allah knows better)

### THE SHUHADĀ:-

One of these four successful groups is the group of Shuhadā'.

- (i) الَّذِينَ اسْتَشْهَدُوا فِي سَبِيلِ اللَّهِ Those who are martyred in the way of

(ii) Shuhada' are the people who, in order to uplift Allah's Dīn, fight against the enemies of Islām and are killed by the Kuffār. They are also the chosen ones of Allah and they enjoy very high ranks with Allah. (Anwār-ul-Bayān)

(iii) The Shuhadā are the persons who believe so firmly in the Prophet's command that they lay down their lives. (Mūzih-ul-Qur'ān)

(iv) شَهِيدٌ القَتْلَى فِي سَبِيلِ اللَّهِ Shahuda' means the people who are killed in the way of Allah. (Jalālain)

(٥) اما الشهيد: فهو المقتول في سبيل الله، المخصوص بفضل الميتة و فرقة الشرع حكمهم في ترك الغسل والصلوة لانهم اكرم من ان يشفع فيهم- (البحر المحيط)

(v) Shaheed means the person who is killed in the way of Allah. His death has special excellence. Sharia' has blessed him with distinctive commands that they are not bathed nor funeral Salāt is performed at them because they far excel the supplication of people for their forgiveness.

(To the Ahanāf, funeral Salāt for the Shaheed is performed as those of the Shahada' of the Ghazwa-E-Uhud. Hazrat Abu Hayān رحمه الله has adopted Imām Shafi's رحمه الله saying)

## GREAT EXCELLENCE:-

If the supplication of Sūrah Al-Fāteha and then this verse are recited deeply, it is enough to understand the excellence of martyrdom. (Allah knows better)

## A SAYING:-

Imām Qurtabi رحمه الله writes:

والمراد هنا بالشهداء عمر وعثمان وعلي، والصالحين سائر الصحابة رضي الله عنهم اجمعين-

Hazrat Abu Bakr Siddīque رضي الله عنه includes the Siddīqīn whereas Shuhada' means Hazrat Uma رضي الله عنه, Hazrat Usman رضي الله عنه and Hazrat Ali رضي الله عنه and the righteous include all Sahābah رضي الله عنهم. Saying this, he writes:

قلت واللفظ يعم كل صالح وشهيد To me, the words righteous and Shuhadā apply to all the righteous and the Shuhada': (Not merely the Sahābah رضي الله عنهم) Generalising the application of the word شَهِيدٌ , the writer of Tafseer-E-Majidi says: "Getting killed is not a thing of ones own choice." So, it can be said: No rank is a thing of ones own choice. Man can pray and struggle and adopt the right way.

## SUPPLICATION:-

اللهم اهدنا الصراط المستقيم، صراط الذين انعمت عليهم من الانبياء والصديقين والشهداء والصالحين- يا ذا الفضل العظيم- (آمين يارب العالمين)



## An-Nisā Madaniyah, Verse 71

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ

أَوْ انْفِرُوا جَمِيعًا ۖ

### TRANSLATION:-

"O you who believe, be on your guard and march off in groups or march all together."

### SUMMARY:-

O Mu'minīn, collect your ammunition and defense weapons. Then march in the form of small groups or big troops as the need and strategy of war requires.

### LINK:-

Note a few sayings of Exegetes regarding the link of this verse with the previous one.

(i) Jihād is the Greatest Deed:

واعلم انه تعالى عاد بعد الترغيب فى طاعة الله وطاعة رسوله الى ذكر الجهاد الذى تقدم لانه اشق الطاعات ولانه اعظم الامور التى بها يحصل تقوية الدين -

"After persuasion to obedience to Allah and His Messenger ﷺ, Allah is talking of Jihād again because Jihād is the toughest of all worships. And it is the greatest of the jobs that strengthen Dīn. (At-Tafseer-ul-Kabeer)

(ii) Jihād is the Fundamental Principle:

"When the command to obey Allah and His Messenger ﷺ, was acted upon, the description of the special thing in which obedience to Allah and His Messenger starts in which the utmost essential and the fundamental principal is Jihād. That is why; after introduction, He orders the Mu'minīn to take up their arms and march off to fight the enemy in groups or all together."

(Derived from Tafseer-E-Haqqāni)

(iii) Jihād is Essential For the Company of the Prophets And the Siddīqīn:

Here, in this verse, there is the description of Jihād. It was said in the previous verse that the one who obeys Allah and His Messenger ﷺ, will be blessed with the company of the Prophets, the Siddīqīn, the Shuhadā' and the righteous. As Jihād is the toughest one among the commands of Allah particularly for the Hypocrites, the command to carry out Jihād is issued so that every one may not begin to hope for the company of the Prophets and the Siddīqīn. It is said that many people had embraced Islam. As soon as Jihād was made obligatory, some staggered, some began to use the tongue of the Kuffār and oppose him ﷺ. This verse was revealed at it to

warn the Musims of the impending dangers from the side of the Hypocrites and the Kuffār. They are instructed rather ordered to take necessary precautions and make necessary preparations against the Hypocrites and the Kuffār either through weapons, through wisdom, through contrivance or through other means and should come out with thorough military preparations against the enemies of Islam (and should not stick to their houses like the Hypocrites) in separate companies, parties or enmasse as required according to the circumstances." (Tafseer-E-'Usmāni)

#### (iv) Being Urged to Come Out of the Shock of Defeat:

Like most of the verses of the Noble Qur'ān, it is essential to keep the background in mind to understand these verses also. The Muslims had recently been temporarily defeated in Uhud. Instinctively, the Mushriks were greatly encouraged. Not only the Quraish of Makkah, the surrounding tribes had also gathered against Islam. At that time, the Muslims are being given the lesson of courage, steadfastness and perseverance. The meaning of 'جُنُودٌ' are very vast and comprehensive. It includes every thing that is used to defend against the enemy whether weapons, contrivance or others. They are instructed to remain ever ready to face the enemy equipped with every kind of weapons."

#### (Tafseer-E-Mājidy)

After perceiving the link of this verse, let us locate the meanings of جُنُودٌ وَاحِدٌ زَكَمٌ

وقال الواحدى عَنِى فِيهِ قَوْلَانِ أَحَدُهُمَا الْمَرَادُ بِالْحِذْرِ السِّلَاحُ وَالْمَعْنَى خُذُوا سِلَاحَكُمْ: الْخ

(a) Wahidi says that there are two sayings in it. According to the first saying, جُنُودٌ means weapons of war which means take up your weapons. The second saying is: Defend yourselves against the enemy which is also possible with the help of weapons. Even then it means "Take up your weapons." (At-Tafseer-ul-Kabeer)  
اى احترزوا منه وتيقظوا له-

(b) Defend yourselves against your enemy and remain vigilant. (i.e. do not be negligent lest he should harm you finding you negligent) (Jalālain)

Imām Qurṭabī رَحِمَهُ اللهُ writes:

هذا خطاب للمؤمنين المخلصين من امة محمد ﷺ وامر لهم بجهاد الكفار والخروج فى سبيل الله وحماية الشرع-

(c) In this verse, the sincere faithful Mu'minīn of the Ummah of Hazrat Muhammad ﷺ are addressed and are ordered to wage Jihād against the Kuffār, go out in the way of Allah and fight for the sake of Sharia'.

After describing its link, Imām Qurabi رَحِمَهُ اللهُ writes:

وامرهم الا يقتحموا على عدوهم على جهالة حتى يتحسسوا الى ما عندهم، ويعلموا كيف يردون عليهم، فذلك اثبت لهم فقال جُنُودٌ وَلِيَدُكُمْ فَعَلِمَهُمْ مَبَاشِرَةَ الْحُرُوبِ - (القرطبي)

Allah ordered those who Embrace Eemān not to rush at their enemy without knowing their complete circumstances rather estimate their powers well and trace out the ways and methods to reach them. It will become a cause of their

domination and strength. That is why; Allah said **حُدُّوا جُنُوبَكُمْ** and told them the method to fight.

## THE BLESSED WORDS:-

(iv) It is not prohibited in war to defend by putting on armour, shield, making contrivance or devising strategy. (Mūzih-ul-Qur'an)

## SUMMARY OF THE FOUR SAYINGS:-

Pondering over all these four sayings, we understand the full system of defence in Jihād and also that in war we should give priority to harm the enemy the maximum and defend ourselves. It is spying on the enemy, tracing out the routes, attacking from proper direction, adopting the safe route, keeping an eye on the movements of the enemy, preparing weapons according to their war preparations, putting on defensive dress to save the body against the attack of the enemy, fighting under well-thought out policy, bringing all the mental faculties in action to harm the enemy the maximum and adopting such a way out in war as may harm the enemy the maximum and save your own troops. In short, keep the loss of the enemy and your own defence in view in Jihād and rush at the enemy. (Allah knows better)

## A POINT:-

**جَدْرٌ** means safety but it does not mean that man may escape even Jihād and war. It means the maximum defence of one's own and the Islamic armies in the war as is quite clear from the verse. (Allah knows better)

**وَأَنْفِرُوا فِئَاتٍ زَوَائِدًا جَمِيعًا** Then march off in groups or big groups or all together.

**وَأَنْفِرُوا** انهضوا القتال العدو Come out to fight the enemy.

**فِئَاتٍ** كناية عن السرايا Come out in the form of small Sarāyā or groups.

**جَمِيعًا** معناه الجيش الكثير Come out in the form of big troops (Al-Qurtabi). Other Exegetes have almost described the same meanings. Note two writings.

**فِئَاتٍ** متفرقين، سرية بعد أخرى **وَأَنْفِرُوا جَمِيعًا** مجتمعين (جيشاً واحداً) (جاللين)

(i) **فِئَاتٍ** small troops one after the other **وَأَنْفِرُوا جَمِيعًا** all together in the form of a big troop. (Jalallain)

معناه انفروا الى العدو اماثبات اى جماعات متفرقة، سرية بعد سرية، واما جمعيا اى

مجتمعين كوكبة واحدة (التفسير الكبير)

(ii) The verse means go out to the enemy in the form of small troops one after the other or all together in the form of a big troop.

## SUMMARY OF ALL THE SAYINGS:-

The gist of all these sayings is also the same as described with reference to Qurtabi that Allah is telling the Muslims the methods of fighting. Firstly, the full defensive system is described under the comprehensive words **حُدُّوا جُنُوبَكُمْ** and now the way out to march off for fight under the words **وَأَنْفِرُوا**. The real target is to fight

the enemies of Islam to uplift the words of Allah. So, such a strategy should be adopted as may bring about maximum benefit and defence to the Muslim with extensive harm to the enemy. Hence, if Guerilla war is intended, **النُّقْرُ وَالْجَيْشَاتِ** and for collective attack **النُّقْرُ وَالْجَيْشَاتِ**. It may also be deemed that after complete spying, vigilance, watchfulness and strategy **النُّقْرُ وَالْجَيْشَاتِ**, single individual, groups of two and small troops should make guerilla attacks, harm and pester the enemy and destroy its routes. If situation demands, make **النُّقْرُ وَالْجَيْشَاتِ** collective attack at that weakened and pestered enemy, but it is difficult to take this meaning in the presence of the word **أَوْ** (Allah knows better)

## NOTE:-

(i) Hazrat Lahori **رحمته الله** writes:

"The Muslims have been sent as rulers and the law of decision with justice is given to them. Now, if they advance forward to promulgate this law, the cause of Qitāl will be created. The weak individuals and groups will like to receive it warmly. Therefore, it will be the duty of the central organization to rid this weak group of the grip of the enemies of Islam and they will have to fight to rid them. Formerly, there was complete programme for the truthful preachers. Now, the journey of preaching starts.

Then he writes: O Muslims, when you go out for the preaching of the Divine law, take up your arms for your defence. (**Hāshia, Hazrat Lahori **رحمته الله****)

(ii) The prescription given in this verse for true faithful obedience to Allah and His Messenger **ﷺ** and good companionship in Paradise is Jihād in the way of Allah. The Sahābah **رضي الله عنهم** acted upon it fully. They attacked in the form of small troops particularly, they wiped out the insolents of the Prophet **ﷺ** and Ring Leaders of Kufr through **النُّقْرُ وَالْجَيْشَاتِ** and they also marched off in big armies and defeated the nations of the world. It is incumbent upon the Muslims to revive both these Divine strategies of war and never be negligent of the command **حُدِّدُوا أَوَّلَكُمْ** (Allah knows better)

## A SPECIAL NOTE:-

Determining the meanings of "سرية" (Sariyah) and "جيش" (Jaish), Allama Alūcy **رحمته الله** writes: **ويسمى الجيش اذا اجتمع الم ينتشر كتيبة، وللقطعة المنتخبة المنقطعة منه سرية** The collective army not divided into separate troops is called "جيش" and a few chosen people from among this "جيش" are called "سرية".

وعن بعضهم انها التي تخرج ليلا وتعود اليه وهي من مائة الى خمسمائة أو من خمس انفس الى ثلاثمائة واربعمائة۔

According to some others, **سرية** is the troop that sets out to attack at night and then returns to the army. It consists of one hundred to five hundred or from five individuals to three hundred and four hundred, individuals.

وما زاد على السرية "منسر" كمجلس ومنبر الى الثمانمائة

The bigger troop than “سرية” (Sariyah) is called “منسر” (Mansar). It comprises eight hundred individuals.

فان زاد يقال له جيش الى اربعة آلاف فان زاد يسمى - جحفاً، يسمى الجيش العظيم، خميساً، وما افترق من السرية، بعثاً - وقد تطلق السرية على مطلق الجماعة

When the number is more than eight hundred to four thousand individuals, it is called “جيش”. If the number exceeds it, it is called “جفل” and the big swarm is called “خميس” and if a troop of a few individuals is sent separately, it is called “بعث” but sometimes, the word سرية (Sariyah) is also used for the organization as a whole. (Ruh-ul-Ma'āni)

### SUPPLICATION:-

May Allah grant the Islamic government and religious organizations with the power to revive these terms again! (آمين يا ارحم الراحمين)



## An-Nisā Madaniyah, Verse 72,73

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبْتَغِيَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالُوا قَدْ  
أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ۖ وَلَئِنْ أَصَابَكُمْ  
فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ  
مَوَدَّةٌ ۖ يَلْبِسْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ۝

### TRANSLATION:-

"Among you there is one who shall invariably fall back; then if some calamity befalls you, he would say, "Allah has shown His favour to me, as I was not present with them." And if some bounty comes to you from Allah, he will certainly say – as if there was no friendship between you and him– "Oh, would that I had been with them; then I would have secured a handsome gain."

### SUMMARY:-

O Muslims, there are some Hypocrites among you who do not go out for Jihād but hinder others also. When a calamity or trial of defeat befalls you, they are pleased at not going out for Jihād and consider it Allah's favour upon them. When Allah grants you with victory, they begin to burn in the fire of jealousy and regret as if they had no relation with you. If they had been your sympathisers, they would have been pleased with your triumph (but they are lustful, selfish people unaware of the targets of Jihād)

### NOTE:-

After commanding the Muslims for Jihād, they have been warned of the internal enemies who are found in the ranks of the Muslims in the guise of Muslims. Their timidity, selfishness, cowardice and treachery always harm the Muslims and upset the stimulus to Jihād. Therefore, the Muslims should be vigilant of these Hypocritical Muslims. (Allah knows better)

### REFERENCES:-

#### (i) THOSE WHO HINDER OTHERS FROM JIHAD:

قال مجاهد وغير واحد: نزلت في المنافقين، وقال مقاتل بن حيان: ليبتغي أي ليتخلف عن الجهاد، يحتمل أن يكون المراد أنه يتباطأ هو في نفسه، ويبتغي غيره عن الجهاد كما كان عبد الله



بن ابی ابن سلول قبحه الله - يفعل يتأخر عن الجهاد ويشبط الناس عن الخروج فيه وهذا قول ابن جريج ابن جرير - (تفسير ابن كثير)

Mujāhid and many others say that this verse was revealed about the Hypocrites. Maqātīl says: **يَبْطِئُونَ** means falling back from Jihād. It can also mean that he himself is sluggish in Jihād and hinders others also as Abdullah bin Ubayye (may Allah disgrace him!) would do that he himself lagged behind in case of Jihād and hindered others also.

## (ii) THE HYPOCRITES' IGNORANCE OF THE OBJECTIVES OF JIHAD.

**نَفَرٌ**: **فَاتَفَرُّوا** (Nafr) means decamping and getting ready and such people as are ready to fight are called **نَافِرٌ** (Nafeer). It means if small group is needed, it should decamp, if all are needed, all should depart. The end of fight is either victory and success, usurping the property and country of the enemy or defeat and receiving wounds. This is not the war of worldly kings in which there is only the concept of benefit in triumph. When there is no apparent triumph or there is labour and pain, that one may begin to avoid. This is the war for the establishment of a heavenly Dominion about whose emergence the Prophets particularly Hazrat Isai'a **عليه السلام** Hazrat Dawood **عليه السلام** Hazrat Dāniāl **عليه السلام** and Hazrat Masīh **عليه السلام** have been predicting. This is the war whose target is to break the splendour of idol worshippers, wiping out those who try to wipe out truth, culture and the followers of Monotheism; in triumph there is triumph but even in its defeat, the soliders of its army are endowed with eternal life and an unending Pension i.e. Jannat-ul-Firdous in the Hereafter. There should be no negligence or idleness regarding its defeat as a punishment and calamity or a poison. There were some Hypocrites and weak-beliefed people in Madina who were hesitant to take part in this war on one pretext or the other. Whenever, a calamity or defeat befell the Islamic forces, they would say delightfully that Allah had favoured them much that they had not taken part in that war otherwise they would also have fallen a prey to that calamity. They considered their separation in case of defeat a great Divine favour. At the time of triumph and assistance of the Muslims, they would regret and show as if they had no love and relation with the Muslims and would say, Oh, would that we had also taken part in it, we would also have got the spoils and be prosperous. Allah's objective here is to say: O you who Embrace Eemān, you should not be so poor beliefed and deceitful particularly in the job (of Jihād) in which lies your success in both the worlds." (Derived from Tafseer-E-Haqqāni)

## NOTE:-

We should read and understand this writing of Hazrat Haqqāni **رحمته الله** again and again to know the reality of Jihād because perseverance on Jihād becomes easy by understanding the reality only and thus man remains immune to the evil effects of the Hypocrites and he understands the philosophy of Jihād that is above victory and

defeat. (Allah knows better)

### (iii) THE TARGET OF THE HYPOCRITES IS ONLY THE WORLD:

#### The Blessed Words:

The man who is not afraid of Allah's command but looks to the worldly profit is a Hypocrite. If people face a difficulty in this work, he (The Hypocrite) feels pride in his remaining aloof. If they gain a benefit, he regrets and is envious like the enemies. (Mūzih-ul-Qur'an)

#### NOTE:-

The people who become Mujāhideen in favourable circumstances but feel pride in their escape in adverse circumstances, should learn a lesson from it. (Allah knows better)

### (iv) PEOPLE ALOOF FROM THE ORGANIZATION:

There are some people in every organization devoid of Eemān, belief, ambition and courage. When they see a daring step being taken, they avoid it out of their own weakness and also try to keep others away. When the organization takes that step, they enjoy the scenario remaining at a safe distance. If an accident befalls, they rejoice and say: It is good, we did not join these people. If success is gained, they burn with regret and jealousy and begin to say: Would that we had also joined them, we would have got a share in the success. Their individuality is completely distinct from the organization, neither its loss is their loss nor its success is their success." (Tarjumān-ul-Qur'an)

### (v) THE HYPOCRITES' JOKE WITH THE SHUHADA:

Imām Abu Hayān رحمه الله writes:

The Hypocrites would say: **لَقَدْ نَمُنَّا مَعَهُمْ شَهِيدًا** Allah favoured us that we did not go with the Muslims for Jihād. One meaning of **شَهِيدًا** "is present" i.e. it is better that we were not with them in defeat and calamity. It is also possible that **شَهِيدًا** may be taken in its original sense. It means they would speak thus to make fun: Allah favoured us that we escaped death.

والشهداء هنا الحاضر معهم في معترك الحرب، او المقتول في سبيل الله يقوله المنافق استهزاء لانه لا يعتقد حقيقة الشهادة في سبيل الله - (البحر المحيط)

It is because the Hypocrite does not believe in the reality of martyrdom.

#### SUPPLICATION:-

اللهم انا نعوذ بك من الشقاق والنفاق وسوء الاخلاق - اللهم طهر قلوبنا من النفاق وارزقنا شهادة في سبيلك - (آمين ارحم الراحمين)



## An-Nisā Madaniyah, Verse 74

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا  
بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ  
فَسَوْفَ نُؤْتِيَهُ أَجْرًا عَظِيمًا

### TRANSLATION:-

"So, those who sell worldly life for the Hereafter should fight in the way of Allah. Whoever fights in the way of Allah, gets killed or prevails, We shall give him a great reward."

### SUMMARY:-

The man who demands success in the Hereafter, should fight in the way of Allah. The man who fights in the way of Allah, whether he gets killed or prevails, will get a great reward in every case.

### NOTE:-

The Hypocrites do not understand the philosophy of "Islamic Jihād." Therefore, they are affected by timely victory or defeat whereas the Mu'minīn are told that Jihād is the name of obedience to Allah. It is the most successful transaction. There is great success of the Hereafter in Jihād. As regards timely triumph and defeat, the acceptance and reward of Jihād do not depend upon it. The Muslim whether he gets killed or prevails, is successful in every situation. (Allah knows better)

### THREE TRANSLATIONS OF THE VERSE:-

The Exegetes have translated this verse in three different ways. All the three translations highlight the meanings of Jihād from three different sides.

#### First Translation:-

The people who sell their worldly life for the Hereafter should fight in the way of Allah. (Shah Abdul Qādir رحمته الله, Sheikh-ul-Hind رحمته الله, Hazrat Lahori رحمته الله)

According to this translation, يَشْرُونَ (Yashroon) is used in the sense of يبيعون (Yabi'un) and the subject of يَشْرُونَ is الَّذِينَ. It is address to the Mu'minīn to sell their worldly life and gain success in the Hereafter by means of Jihād.

فكان معنى الآية فليقاتل في سبيل الله الذين يبيعون الحياة الدنيا بالآخرة وهو كقوله  
إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ - (التفسير الكبير)

## Second Translation:

The people who adopt worldly life in lieu of the Hereafter, should fight in the way of Allah. (Anwar-ul-Bayān)

The mundane Hypocrites are being warned that they have made the world their target turning away the Hereafter which is a great mistake. Now, they should beg forgiveness of Allah, take up Eemān and get busy in Jihād so that they may not be deprived of success in the Hereafter.

In this case, يَشْتَرُونَ will be in the sense of يَشْتَرُونَ (buy).

والقول الثانى معنى قوله يشرون اى يشترون: قالوا والمخاطبون بهذا الخطاب هم المنافقون الذين تخلفوا عن أحد (التفسير الكبير)

قل نزلت فى المنافقين الذين تخلفوا عن أحد و يَشْتَرُونَ بمعنى يَشْتَرُونَ - (البحر المحيط)

## Third Translation:

That person should fight those people in the way of Allah who have taken up worldly life in lieu of the Hereafter. (Bayān-ul-Qur'an)

Here, الَّذِينَ يَشْتَرُونَ الْحَيَاةَ الدُّنْيَا means Kuffār. Those Kuffār should be fought against also who have made worldly life their target in lieu of the Hereafter. In this case, الَّذِينَ will be the object of فَيَقَاتِلَ.

فَيَقَاتِلَ اى المومن النافر من سبيل الله الذين يشترون الحياه الدنياه بالآخره اى يبيعون دينهم بعرض قليل من الدنيا وما ذلك الا لكفرهم وعدم ايمانهم- (تفسير ابن كثير)

## DIFFERENT ASPECTS OF JIHAD:-

We have studied three versions and their references. All these three versions highlight the different aspects of Jihād. Firstly there is persuasion to fight in the way of Allah in this verse which is very clear and sound. It also has the proof of the obligation of Jihād in it because فَيَقَاتِلَ is imperative case.

It becomes clear from the first version that Jihād is man's successful transaction with Allah. So, the man whose Eemān is safe and wisdom correct, happily sells this abject and mortal life in lieu of the dignified eternal life in the Hereafter. A Muslim's going out for Jihād confirms this transaction. Then it is Allah's will to accept his life when He wills. Clarified in the second version is that Jihād is the atonement of big sins. Therefore, the people who were left behind in the Ghazwa-e-Uhud had indulged themselves in the crime like Hypocrisy are being warned that it is still high time for them to ask forgiveness of Allah and go out for Jihād. Their sins will be absolved and they will be given great reward besides. In other words, man should rush to the battlefield if he wants to get rid of sins of his whole life.

It becomes lucid from the third version that the Kuffār who have made the world their target of life, are a danger to Dīn and humanity. If these people keep spreading the love for the world and its glitter in the same way, most of the people

will not embrace Eemān. They will be entangled in the glitter of the world and shall keep falling into the darkness of Kufr. So, fight such mundane Kuffār so that their power may be broken, they may be subdued and they may not be able to turn anyone Kāfir due to their worldly power and its embellishment. (Allah knows better)

## AN INTERESTING DISCUSSION:-

Imām Qurtabī رحمہ اللہ has described a point from the second part of the verse (whether one gets killed or prevails in Jihād, one will get great reward) that no deficiency occurs in the reward of someone if he obtains the spoils or victory in Jihād. Then he has also clarified the sense of those Traditions that say: "The two/third reward of those Mujahideen decreases who get the spoils of war because they have got in the world." Note the complete discussion in Tafseer Qurtabi. Like Allama Qurtabī رحمہ اللہ, Allama Ibn-e-Khatheer رحمہ اللہ also holds the same opinion that according to this verse, every Mujahid gets full reward whether he gets killed or gets the spoils. He writes:

ای کل من قاتل فی سبیل اللہ سواء قتل او غلب فله عند اللہ مثوبة عظيمة واجر جزیل کماتبت فی الصحیحین: وتکفل اللہ للمجاهد فی سبیلہ ان توفاه ان یدخلہ الجنة أو یرجعہ الی مسکنہ الذی خرج منه مانال من أجر أو غنیمۃ۔ (تفسیر ابن کثیر)

This verse and the authentic Tradition prove that the man who goes out for Jihād in the way of Allah; then he gets killed or prevails, there is great reward for him. (However Martyrdom has separate excellences)

## THE BLESSED WORDS:-

Explaining this verse, Hazrat Shah Abdul Qadir رحمہ اللہ writes:

The Muslims should not pay any heed to the worldly life, but should desire for the Hereafter and think that there is all good in Allah's every dictate. (Mūzih-ul-Qur'ān)

(In every way, whether timely victory or defeat, success or injury, spoils or martyrdom, apparently result comes out or not, the object is to abide by Allah's command and prefer the Hereafter to the world. If this point is comprehended, many futile doubts about Jihād are washed away. (Allah Knows better)

## PREACHERS OF THE TRUE MESSAGE:-

"It is incumbent upon the people who want to buy the Hereafter in lieu of this world to remain ever ready to face every kind of difficulty in order to spread the true message. The man who carries out Jihād in the way of Allah whether he gets killed or prevails, will deserve reward in both situations." (Hashia, Hazrat Lahori رحمہ اللہ)



## An-Nisā Madaniyah, Verse 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ  
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا  
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا  
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

### TRANSLATION:-

What has happened to you that you do not fight in the way of Allah, and for the oppressed among men, women and children who say, "O our Lord, take us out of this town whose people are cruel, and make for us a supporter from Your own, and make for us a helper from Your own.

### SUMMARY:-

And what excuse is there for you that you do not fight in the way of Allah and do not carry out Jihād to rid those weak and oppressed men, women and children who beseech Allah: O our Lord take us out of this valley whose inhabitants are very cruel and send for us a supporter and helper from Your own side."

### REFERENCES:-

(i) Jihād is All-Obligatory:

وَمَا لَكُمْ لَا تُقَاتِلُونَ يدل على ان الجهاد واجب ومعناه انه لا عذر لكم في ترك المقاتلة وقد بلغ حال المستضعفين من الرجال والنساء والولدان من المسلمين الى ما بلغ في الضعف - (التفسير الكبير)

The words وَمَا لَكُمْ لَا تُقَاتِلُونَ argue for the obligation of Jihād and the meaning is that you have no excuse to give up Jihād because the state of oppressed persons has grown so worse. After this, Imām Rāzī رحمته الله writes:

فهذا حُتُّ شديد على القتال -

It persuades to Jihād very sternly. (At-Tafseer-ul-Kabeer)

(ii) It is Essential to Get the Oppressed and the Prisoners Released.

قوله تعالى وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ حض على الجهاد، وهو يتغمن تخليص المستضعفين من ايدى الكفرة المشركين الذين يسومونهم سوء العذاب ويفتنونهم عن الدين، فأوجب تعالى الجهاد لاعلاء كلمته واطهار دينه واستنقاذ المومنين الضعفاء من عباده وان كان في ذلك تلف النفوس -

Allah's words وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ stir us on to Jihād. There is also a

persuasion to get those weak Muslims released from the Kuffār and Mushriks who torment them mercilessly and try to deviate them from their Dīn. Therefore, Allah has made Jihād obligatory to the Muslims for the uplift of His words, for the predominaiton of His Dīn and for the freedom of His weak Muslim slaves although there is an apparent loss of lives in it. (Al-Qurtabi)

After this, Imām Qurtabi رحمته الله writes:

وتخليص الأسارى واجب على جماعة المسلمين اما بالقتال واما بالأموال، وذلك أوجب لكونها دون النفوس اذ هي اهلون منها قال مالك: واجب على الناس ان يقدوا الاسارى بجميع اموالهم وهذا لاخلاف فيه لقوله عليه السلام "فكروا العاني" -

It is obligatory to the Muslims to get the prisoners released either by fighting or with wealth. The order of getting released with wealth is more stressive because the sacrifice of wealth is inferior to sacrifice of life. (so if the prisoners can be got released through wealth, this sacrifice is more essential).

Imām Mālik رحمته الله says that it is obligatory to the Muslims to give their property as ransom for the prisoners. No one disagrees to this fact. That is why; the Holy Prophet ﷺ says: "Get your prisoners released." (Al-Qurtabi)

### (iii) One Reason For The Obligation of Jihād:

فهذا حث شديد على القتال وبيان العلة التي لها صار القتال واجبا. (التفسير الكبير)

There is stressive persuasion to Jihād in this verse and its cause due to which Jihād was made obligatory i.e. for the help and release of the weak.

### (iv) Two Causes For the Obligation of Jihād:

## THE BLESSED WORDS:-

Jihād is obligatory to the Muslims for two reasons: One is to uplift Allah's Dīn and the second is to get those Muslims released who are imprisoned with the Kuffār. There were many people in Makkah who could not emigrate with the Holy Prophet ﷺ. Their relatives began to oppress and tyrannise them to turn them Kuffār. (Mūzih-ul-Qur'an)

### (v) The objectives of Jihād:

As uplifting Allah's words is itself a strong stimulant and powerful persuasion to Jihād, this (helping the oppressed) is the second cause because patronising and helping the weak and supporting the oppressed and getting them released from the grip of the Kuffār is itself one of the objectives of Jihād. (Tafseer-E-Mājidy)

### (vi) The Weak True People:

"It is incumbent upon the Mujahideen of Islam to come to the battlefield to support this weak organization of the true Muslims." (Hāshia, Hazrat Lahori رحمته الله)

## A POINT:-

How good and dear remained the oppression and enmity of the Kuffār in favour of the Muslims that Allah became so kind to those Muslims that He

made Jihād obligatory to the other Muslims for their sake. He made the complaint and Supplication of those Muslims a part of the Noble Qur'an and included the entire Ummah in their grief and misery. Although it is very difficult to stand firm before the Kuffār and face adverse circumstances yet it is a very great thing for a Mu'min with regard to the Hereafter. Contrary to it, there is all loss and harm in friendship, favour and love of the Kuffār. If we ponder over this verse, it can be well comprehended whether Allah is with those Muslims who remain firm to their Dīn and who are a cause of apprehension to the Kuffār or He is with those who give up their ideas to please the Kuffār and change their Dīn to satisfy them. (Allah knows better)

#### (vii) The Oppressed Muslims:

المراد بالمُسْتَضْعَفِينَ من الرجال والنساء والولدان قوم من المسلمين بقوا بمكة وعجزوا عن الهجرة الى المدينة وكانوا يلقون من كفار مكة اذى شديداً: قال ابن عباس: كنت انا وامي من المستضعفين من النساء والولدان- (التفسير الكبير)

In this verse **مُسْتَضْعَفِينَ** (the weak) means those Muslim men, women and children who were left in Makkah and could not emigrate to Madina. They were tortured much by the Mushriks of Makkah. Hazrat Ibn-e-Abbas رضي الله عنه says: My mother and I were also among those weak women and children.

#### (viii) A Few Other People:

وهم المعنيون بقوله عَلَيْهِ السَّلَام:   
”اللهم أنج الوليد بن الوليد سلمة بن هشام وعياش بن ربيعة والمستضعفين من المؤمنين   
(رضي الله عنهم) (القرطبي)

It means the people who are mentioned in Supplication of the Holy Prophet: O my Lord, liberate Waleed bin Waleed, Sulama bin Hishām, Ayash bin Rabī'a and all the weak Muslims.

Allama **Alūcī** رحمته الله has included the name of Hazrat Abu Jandal bin Sahl رضي الله عنه also in these names. (**Ruh-ul-Ma'āni**)

#### (ix) The Supplication Was Granted:

والجمهور على ان الله تعالى استجاب دعاءهم، فجعل لهم من لدنه خير ولي وناصر، وهو محمد صلى الله عليه وسلم، فتولاهم احسن التولي، ونصرهم اقوى النصر، ولما خرج من مكة ولي عليهم عتاب بن أسيد وعمره أحد وعشرون سنة فراوامنه الولاية والنصر كما سألوا- (البحر المحيط)

The majority of Ulama say that Allah granted the Du'a of those weak Muslims and gave them the best companion and supporter in the shape of Hazrat Muhamamd صلى الله عليه وسلم who helped and supported them well. When he صلى الله عليه وسلم returned from Makkah, he صلى الله عليه وسلم appointed Hazrat 'Itāb bin Usaid رضي الله عنه their governor who was twenty-one years old. The oppressed Muslims of Makkah found so great help and companionship in him as they had demanded of Allah.



**(x) An Eighteen Years Old Youth:**

ثم استعمل عليهم عتاب بن أسيد وكان ابن ثمانى عشرة سنة فحماهم ونصرهم حتى صاروا أعز أهلها۔ (روح المعانى)

Then he رضي الله عنه appointed Hazrat 'Itāb bin Usaid رضي الله عنه, an eighteen years youth, their governor. He رضي الله عنه assisted and supported the Muslims of Makkah well till they became the honourable most individuals of Makkah.

(Before this, Hazrat 'Itāb رضي الله عنه's age has been described twenty-one years with reference to Al-Bahr-ul-Muheet. (Allah knows better)

**(xi) The Cruel Were Overpowered and Disgraced:**

قال ابن عباس رضي الله عنهما: كان ينصر الضعيف من القوى حتى كانوا أعز بها من الظلمة۔ (المدارك)

Hazrat Ibn-e-Abbas رضي الله عنهما says:

Hazrat 'Itāb bin Usaid رضي الله عنه would help the weak people in opposition to the powerful people till these weak people became more honourable and stronger than the oppressors.



## An-Nisā Madaniyah, Verse 76

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا  
يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ  
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝

### TRANSLATION:-

"The Mu'minīn fight in the way of Allah, and the Kuffār fight in the way of Ṭaghūt (Satan). So fight the friends of Satan. No doubt, the guile of Satan is feeble."

### SUMMARY:-

Those who are really staunch Muslims, (hearing these verses and points) fight in the way of Allah and those who are Kuffār fight for the sake of Satan and Satanic powers. Therefore, O Muslims, (Eemān and love and fidelity for Allah demand) fight the Satanic powers (they will be able to do you no harm) because Satan's guile and deception is very feeble.

It means the Muslims are the Divine force but the Kuffār are Satanic force. Fighting in the way of Allah is the job of the Muslims and fighting for the sake of Satanic forces is that of the Kuffār.

### REFERENCES:-

#### (i) A Strange Device To Urge on to Jihād:

This verse urges us on to Jihād in another way. When Kuffār fight for Satanic deeds, they become the army of Satan. They hinder the Muslims from righteous deeds and torture the Monotheists. What is the hinderance for the Mu'minīn not to fight in the way of Allah for the truth. The fact is, the true Mu'minīn do not hesitate to lay down their live in the way of Allah. Then the command came: Fight the group of Satan because Satanic army is always defeated. Where did Pharaoh and his swarm go? What became of Namrūd? What happened to those who tortured Hazrat 'Eisā عليه السلام? (Derived from Tafseer-E-Haqqāni)

#### (ii) Encouragement To Jihād:

كَلَامٌ مُسْتَأْنَفٌ سَيَقُتِلُ التَّشْجِيعُ الْمُؤْمِنِينَ وَتَرْغِيبُهُمْ فِي الْجِهَادِ الْمُؤْمِنُونَ أَمَّا يُقَاتِلُونَ فِي دِينِ اللَّهِ تَعَالَى الْمَوْصِلُ لَهُمُ إِلَيْهِ عَزْوَاجٌ وَفِي أَعْلَاءِ كَلِمَتِهِ فَهُوَ وَلِيُّهُمْ وَنَاصِرُهُمْ لَامِحَالَةُ الْخ-

This new phrase is encouraging the Muslims and persuading them to Jihād, that people of Eemān fight for Allah's Dīn only; the Dīn that leads them to Allah. These people fight to uplift Allah's words. Hence, Allah certainly helps and supports them. On the other hand, the Kuffār fight for Tāghūt (Kūfr) that leads them to Satan. Tāghūt here means Kūfr. (Ruh-ul-Ma'āni)

### (iii) Jihād is Essential:

"When it is clear that the Muslims fight in the way of Allah and the Kuffār in way of Satan, it becomes essential without hesitation that the Muslims should fight the friends of Satan i.e. Kuffār. Allah is their supporter. They should not hesitate. Do understand that Satan's guile is feeble. It will not work on the Muslims. Its object is to persuade the Muslims to Jihād and encourage them which is clearly described in the ensuing verses." (Tafseer-E-'Usmāni)

### (iv) The Difference Between A Mu'min and A Kāfir:

لَمَّا مَرَّ تَعَالَى الْمُؤْمِنِينَ أَوَّلًا بِالْفِرِّيقَيْنِ إِلَى الْجِهَادِ ثَمَانِيًا بِقَوْلِهِ قَدْ يَفْقَاهُ فِي سَبِيلِ اللَّهِ ثُمَّ ثَالِثًا عَلَى طَرِيقِ الْحَثِّ وَالْحُضِّ بِقَوْلِهِ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ - أَخْبَرَ فِي هَذِهِ الْآيَةِ بِالتَّقْسِيمِ -

Firstly Allah ordered the Muslims to go out for Jihād by saying قَدْ يَفْقَاهُ فِي سَبِيلِ اللَّهِ (march off in groups), then ordered قَدْ يَفْقَاهُ فِي سَبِيلِ اللَّهِ (fight in the way of Allah), then for the third time they were stimulated and ordered وَمَا لَكُمْ لَا تُقَاتِلُونَ (what has happened to you that you do not fight) and now in this verse, the Muslims and Kuffār are divided separately.

أَنَّ الْمُؤْمِنَ هُوَ الَّذِي يُقَاتِلُ فِي سَبِيلِ اللَّهِ، وَالْكَافِرُ هُوَ الَّذِي يُقَاتِلُ فِي سَبِيلِ الطَّاغُوتِ، لِيُبَيِّنَ لِلْمُؤْمِنِينَ فَرْقَ مَا بَيْنَهُمْ وَبَيْنَ الْكَافِرِ، يَقْوِيهِمْ بِذَلِكَ، وَيُشَجِّعُهُمْ وَيَحْرِضُهُمْ -

Mu'min is the one who fights in the way of Allah and Kāfir is the one who fights in the way of Tāghūt (Satan). This division has been made to tell the Mu'minīn the difference that is between them and the Kuffār and to impart them courage and strength and persuade them to Jihād. (Al-Bahr-ul-Muheet)

## MEANINGS OF TĀGHŪT:

You must have grasped the explanation of this verse in the light of these few sayings. A few more sayings will, by the grace of Allah, be noted down next. First, it is necessary to grasp the meanings of Tāghūt. This verse says that the Kuffār fight in the way of Tāghūt. Tāghūt is a very vast word in Arabic. The writer of "Misbah-ul-Lūghāt" writes: الطَّاغُوتُ means the one who transgresses all boundaries,, the chief of evil and the wickedness, Satan, False Lord. (Misbah-ul-Lūghāt P:511)

The writer of القاموس writes:

: الطَّاغُوتُ :

(a) Cruel and rebellious, very rebellious.

(b) Every deviated person that mileads people from the right path, the one who exceeds limits.

- (c) Satan
- (d) Magician
- (e) Conjurer
- (f) False lord whether human, Jinn or idol.

(Al-Qāmūs-ul-Waheed P:1000)

The author of Tafseer-E-Mājidī writes:

اِنْتَغَاوُت : Correct translation of Tāghūt is difficult. The nearest word in Urdu can be Satan. In its common and vast sense, it applies to every false lord and rebellious person in Arabic.

قال ابواسحق كل معبود من دون الله جبت وطاغوت (لسان)

Abu Ishāq says: Every lord except Allah is "Jibt" and "Tāghūt"

اِنْتَغَاوُت عبارة عن كل معبود ومعبود من دون الله (راغب)

"Tāghūt is every lord and his worship place than Allah."

قال مالك بن انس كل ما عبد من دون الله تعالى (روح)

Mālik bin Anas رضى الله عنه says that anyone who is worshipped other than Allah is Tāghūt.

ما عبد من دون الله تعالى قاله الطبرى (بحر)

وهو كل ماتكون عبادته والايمان به سببا للطغيان والخروج عن الحق من مخلوق يعبد،

ورئيس يقلد وهوى يتبع-

Tāghūt is that every thing whose worship and obedience is a cause of rebellion and deprivation from the Truth whether it is a creature that is worshipped, or the Chief that is followed or the desire that is nourished and acted upon.

(Tafseer-E-Mājidī)

Imām Qurabi رضى الله عنه writes:

حد ثنا ابو الزبير انه سمع جابر بن عبد الله وسئل عن اِنْتَغَاوُت التي كانوا يتحاكمون اليها

فقال: كانت فى جهينة واحدة وفى اسلم واحدة وفى كل حى واحدة. (القرطبي)

Hazrat Jābir bin Abdullah رضى الله عنه was asked about the Tāghūt to whom the people would resort to for their decisions, he رضى الله عنه said: There was one in Jhīna Tribe and one in Aslam Tribe and one in every tribe.

It comes to be known that these Tāghūt were humans who led the people to the path of Kūfr and Satan.

## SUMMARY:-

This point comes to the view after this brief discussion that

- (a) Tāghūt is the name of every force and strength that is active against Islam.
- (b) Moreover, Tāghūt is the name of every person who deviates the people from the true Dīn whether he is human or Jinn.
- (c) Tāghūt is the name of every individual who fights against Islam and the Muslims.

- (d) Tāghūt is the name of every system under which people gather and devise machinations or fight against Islam and Muslims.
- (e) Moreover, Tāghūt is the name of every institution where ever new fronts are opened against true Dīn.
- (f) The powerful people of the world who impede the way of Islam with their force and strength, hinder the promulgation of Islamic laws and help the Kuffār against the Muslims also fall in this category whereas Satans (whether humans or Jinns) and false lords are the first meanings of Tāghūt. (Allah knows better)

## WARNING:-

In the past, the Britain rose as a Tāghūt which ended up Islamic Caliphate and occupied the Muslim countries. The Ulamā of the age forbade the Muslims to get themselves enlisted in the British army so that they might not fight in the way of Tāghūt. The lucky people acted upon this Qur'ānic Fatwa (decree). Many people indulged in the fatal mistake of the time and became the soldiers of Tāghūt.

These days, many Tāghūt including America are at war with Islam and Muslims all over the world. Those who are Muslims should hear the voice of this verse and be not the servants of Tāghūt because Allah says.

وَالَّذِينَ كَفَرُوا يُفْتَنُونَ فِي سَبِيلِ الطَّاغُوتِ “Those who are Kuffār, fight in the way of Tāghūt.”

All are to die and gather before Allah. There is no greater blessing than Eemān. Only Allah is the Sustainer of all. It is not the job of the Muslims to strengthen Tāghūt in lieu of a meagre salary and wealth. (Allah knows better)

*A Few More Sayings Regarding Explanation of This Verse:*

### (v) The State of The Soldiers of Tāghūt:

By bringing the word Tāghūt here, the object is to highlight the aspects of indolence, forgetfulness of Allah, sensuality and transgression of the Tāghūt soldiers. If the word Tāghūt is translated as "Self" it may perhaps convey the complete sense.

If the moral condition of the nations who keep fighting in the way of Tāghūt and Self under the beautiful and deceitful words and titles of patriotism, nationalism and freedom of the country, is judged, it will be below the level of beasts whether judged from the standard of ferociousness and oppression, deception and dishonesty, drinking and gambling, fornication and prostitution. All this is the result of fighting in the way of Tāghūt totally unaware of the accountability on the Day of Resurrection. Qitāl is common in both but the followers of Tāghūt can find no relation with the followers of one Allah." (Tafseer-E-Majidy)

(The charming slogans of the Tāghūt forces in this age are restoration of democracy, national interest and co-operation with the internal brotherhood etc. It

is clear that none of them is "in the way of Allah." rather the routes to Taghūt.)

#### (vi) A Few Secrets Lying in This Verse:

(Note the substance of the detailed discussion of Tafseer-E-Haqqāni below)

(A) It is the answer to the objection of the people who say that Dīn should be limited only to preaching, advising and miracles. There is no ground for beating and killing in it. Hazrat 'Eisa عليه السلام did not fight. He observed patience. They have been informed that the enemies of truth fight in the way of Kūfr and wickedness **وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ**, what should else be done if the Mu'minīn are not allowed to fight according to their powers and capacity. (If they are not allowed to fight, the entire world will begin to worship Taghūt) The nation was with Hazrat Mūsā. He was ordered to fight. Whereas the companions of Hazrat 'Eisa عليه السلام were weak. What could they do other than observing patience? (The condition of power was not there) But when his (Eisa's) companions were arrested, they were ordered to take up arms. The ear of an opponent was severed with the sword of a companion. **(Bible Lūkā)**

(B) In this verse, triumph for the Muslims has been forecast by saying **إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا** (The guile of the Satan is feeble.) When this forecast was being made, the whole world was under the occupation of Taghūt forces and those who would fight in the way of Allah were weak. This forecast proved true after a short time. (There is a lesson in it till the Doomsday).

(C) Mere fighting is not an excellent thing because the Kuffār also fight for the sake of Taghūt. Therefore, the fight of the Muslims should be to uplift Allah's words. Reputation and bravery should not be the objective. **(Derived from Tafseer-E-Haqqāni)**

(VII) Against whom is fight? **فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ** The Muslims are being ordered to fight but against whom? They should fight against Satan and Taghūt people, against **يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ** those who want to establish the government of wickedness, disruption, and Polytheism in the world. **(Tafseer-E-Majidiy)**

(VIII) **إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا** the most powerful chief of them all is Satan. Allah says that Satan's strength and guile are weak. How can he and his comrades face Allah and His army? Please note a few belief-provoking writings about it.

#### A STRANGE POINT IN THE END:-

**إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا فِي حَدِّذَاتِهِ فَكَيْفَ بِالْقِيَاسِ إِلَى قُدْرَةِ اللَّهِ تَعَالَى الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ**  
**وَهُوَ سَبْحَانَهُ وَلِيَكْمَ-**

Satan's guile is weak in itself. How much weaker it will be before Allah's power? It is not difficult to estimate because Allah is the supporter of the Muslims who fight in the way of Allah. **(Rūh-ul-Ma'āni)**

Only truth will prevail in fight between truth and falsehood. **(Hāshia, Hazrat Lahori رحمه الله)**

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا The Muslims have been encouraged here that Satan is not a thing to be afraid of. He is not your ruler. If you muster up courage, he will himself be afraid of you and take to heels. He has no power in him. Irrespective of war life, it is not difficult to counter Satan in the field of morality and social life, dealings and worship. The only thing required is courage. (Tafseer-E-Mājidy)

### A POINT:-

All the power and grandeur, atomic weapons and airforce of the Kuffār is the guile of Satan. Allah says that all this is weak. Who can dare doubt Allah's words? We should become true Muslims with the Hereafter as object of life instead of this world and carry out Jihād in the way of Allah according to Qur'ānic commands. The Satanic curtains will be removed from the eyes and إِنَّ هَؤُلَاءِ ضَعِيفٌ verily everyone will call out إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا . (Allah knows better)

### NOTE:-

Some Exegetes have taken إِنَّ in the sense of صار in هَؤُلَاءِ that is, the guile of Satan became weak with the advent of Islam. (Rūh-ul-Ma'āni)

It also indicates that as much as the Muslims will keep coming nearer to Islam, the Satanic powers will keep growing weaker and weaker (Allah knows better).



## An-Nisā Madaniyah, Verse 77

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تظلمونَ فِتْيَلًا

### TRANSLATION:-

Have you not seen those to whom it was said, "Hold your hands (From fighting) and be steadfast in Salāt and pay Zakāt." However, when fighting was enjoined upon them, then surprisingly, a group from them started fearing people, as one would fear Allah, or fearing even more. They would say, "Our Lord, why have you enjoined fighting upon us? Would You not have spared us for a little more time?" Say, "The enjoyment of the world is but a little, and the Hereafter is far better for the one who fears Allah and you shall not be wronged even to the measure of a fibre.

### SUMMARY:-

Before the revelation of the command of Jihād, some people would seek permission for Jihād. They were said, "No, not yet. Only establish Salāt and pay Zakāt." When Jihād was enjoined upon them, some of them were perturbed and began to fear the Kuffār as they should fear the punishment of Allah. Some others began to fear so much that they said: Would that Jihād had not yet been enjoined upon us and we had got some little time more! They had nourished love for the blessings of the world. It was difficult for them to forsake those blessings. They have been told: What is there in this world? The blessings here are mortal and their benefits short-lived. Then why to get the command of Jihād postponed for them? Real bounties are those of the Hereafter. There is all good for the pious people and they will be given full reward for their deeds. Which activity can be greater than Jihād? So fight well to make your end unblemished.



## REFERENCES:-

### (i) An Interesting Complaint:

Formerly, there was expediency of Jihād and persuasion to it after describing its excellences. Then there is persuasion to it in an other way. There is also an interesting complaint of the Muslims besides their not being prompt for Jihād. Its reason was, the Kuffār tortured the Muslims in Makkah. At that time, some companions stressively sought permission for Jihād, but the order was for tolerance and patience. When after emigration, the command for Jihād came, some people felt it arduous. This complaint was made at it. (Bayān-ul-Qur'an)

### (ii) Not Yet:-

عن ابن عباس أن عبد الرحمن بن عوف وأصحاباً له أتوا النبي ﷺ بمكة فقالوا! يا نبي الله كنفنا عزونحن مشركون فما امننا صرنا أذلة فقال انى أمرت بالعفو فلا تقتلوا القوم فلما حوله الله تعالى الى المدينة أمره بالقتال فكفوا فنزلت الاية اخرجه النسائي فى سننه۔ (القرطبي)

Hazrat Ibn-e-Abbas رضى الله عنه reports that Abd-ur-Rahmān bin 'Aūf and his comrades رضى الله عنهم went to the Holy Prophet ﷺ and said, "O Messenger of Allah ﷺ, we were honourable when we were Mushriks but have been disgraced after embracing Eemān." The Holy Prophet ﷺ said, "I have been commanded to forgive. So, don't fight yet. Afterwards, when Allah took him ﷺ to Madina and command of fighting was given, these people began to restrain from fighting. This verse was sent down at it". Nisai has narrated it in the Sunan.

The writing of Bayān-ul-Qur'an has been derived from the above writing.

### (iii) Who Were They; The Muslims Or The Hypocrites?

The Exegetes have discussed in detail the point as "Who were the people that were perturbed hearing of the obligation of Jihād? The weak-beliefed Muslims or the Hypocrites? Imām Rāzī رضى الله عنه has described both the sayings with arguments.

#### (At-Tafseer-ul-Kabeer)

Collecting Both the Sayings, the Author of Tafseer-E-Haqqāni Writes:

أَنْتُمْ تَكْرَهُنَّ It talks about these hasty people and then lies the blame on their shoulders for being negligent in Jihād as: They would say something also before the obligation of Jihād. When Jihād was enjoined upon them, they began to fear of death and began to say: If Jihād had not been enjoined upon them, they could live sometime more. Although the desirous of Jihād were a few sincere people yet as Hypocrites also include them, it was correct to say إِذَا قَرَّبْتَ مِنْهُمْ يُخْشَوْنَ . It means the Hypocrites were so much afraid of enemies as one is afraid of Allah or even more. They think that going out for Jihād is inviting death. As an answer to it, Allah teaches the Prophet: Say to them, if it is admitted that going out for Jihād is a cause of death and living in the houses is life, then for how long this life? What is the importance of the bounties here? This world is mortal." (Tafseer-E-Haqqāni)

(iv) **قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ** Say, the enjoyment of the world is but little.

ومتاع الدنيا بمنفعتها والاستمتاع بلذاتها وسماء قليلاً لأنه لا بقاء له وقال النبي ﷺ -  
مثلي ومثل الدنيا كراكب قال قيلولة تحت شجرة ثم راح وتركها-

Enjoyment of the world is to avail the profits of the world and its enjoyments. These have been called "A Little" because they do not last long. The Holy Prophet ﷺ says: My example and that of the world is like that of a rider who rests for a while under a tree and then departs leaving it behind. (Al-Qurtabi)

Hazrat Thānvi رحمه الله writes:-

Say, the enjoyment of the world is just for a few days and the Hereafter, the source of whose realization is Jihād, is far better in every way. (Bayān-ul-Qur'ān)

(v) **Dīn Is Incomplete Without Jihād:**

وقال قوم: كان كثير من العرب استحسنوا الدخول في الدين على فرائضه التي قبل القتال من الصلوة والزكاة ونحوها والمواذعة، فلما نزل القتال شق ذلك عليهم وجزعوا له فنزلت-

Some Exegetes say that many people of Arabia liked the obligations of Islam before Jihād i.e. Salāt, Zakāt etc and reconciliation and embraced Islam. When Jihād was enjoined upon them, it shocked them and they were perturbed. Then this verse was revealed (and they were urged on to Jihād) (Al-Bhar-ul-Muheet)

(vi) **Jihād Is The Heart Desire Of The Muslims:-**

## THE BLESSED WORDS:-

When the Muslims lived in Makkah, the Kuffār tortured them. Allah held them from fighting and ordered them to observe patience. Now, when the command for fighting came, they should know that their wish had been granted. Some immature Muslims shun it, fear death and fear men as they should fear Allah. (Mūzih-ul-Qur'ān)

## A POINT:-

Jihād is a permanent obligation of Islam and an activity that is to continue till the Doomsday. So, the Noble Qur'ān explains every aspect of Jihād. It was explained in the previous verses not to make victory or defeat a standard for Jihād. Keep fighting for the domination of Dīn considering it Allah's command. It is told in this verse that Jihād is not a timely passionate thing that under the oppressions of the Kuffār, you may start crying "Jihād, Jihād" but in peace days, you may indulge yourselves in the affairs of this world forgetting Jihād and the Hereafter and begin to fear the Kuffār for obvious peace. Jihād is to uplift Allah's words. Jihād is for the overpowering of Islam over other religions. Jihād is to spread the Islamic message throughout the entire world. Jihād is the climax of Taqwa (fear of Allah) and the Hereafter is given to the pious people.

Hence explaining the whole point, the idea of Jihād is strengthened in the Muslims and arrangements are made to continue Jihād forever and ever. (Allah knows better) ○✕○

## An-Nisā Madaniyah, Verse 78

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَيُّنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ  
وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ  
سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ  
فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

### TRANSLATION:-

Wherever you will be, Death will overtake you, even though you are in fortified castles." If some good comes to them, they say, "This is from Allah." But if some evil visits them, they say, "This is from you." Say, "All is from Allah." So, what is wrong with these people, they do not seem to understand anything.

### SUMMARY:-

Will you escape the predestined death if you do not go out for Jihād? No, never at all! Death is not specified with the battlefield. Wherever you are, death will overtake you though you shut yourselves in fortified castles. Strange are these Hypocrites! When they get the spoils of war at the time of victory, they say that it is Allah's lot. When they are defeated, they criticise the Holy Prophet ﷺ. They should be informed that all is from Allah. What wrong is with these foolish people that they do not try even to understand the point.

### REFERENCES:-

#### (i) It Is Foolishness To Feel Fear of Jihād:

"Death will not spare you although you live in high fortified castles because death is ordained to everyone. It will come at the fixed time wherever you are. If you do not go out for Jihād, you will not escape death. It is a great mistake to be perturbed of Jihād, fearing of death and fighting with the Kuffār. It is proof of not being staunch Muslims." (Tafseer-E-'Usmāni)

#### (ii) Go to Allah Being Successful in Jihād:

"It is explained here that death is certain and predestined. Why to go to the Next World deprived of the unlimited rewards of Jihād? Why not to reach there being successful and glorious in Jihād? (Tafseer-E-Majidi)

### (iii) Answer To The Terrified People:

والمقصود من هذا الكلام تبكيت من حكى عنهم انهم عند فرض القتال يَحْشَوْنَ أَنْ يَأْسَ الْخَشْيَةِ الْإِلَهِيَّةُ  
تَوَلَّى حَشْيَهُ وَقَالُوا رَبَّنَا لِمَ تَنْتِزِعُنَا مِنْهَا فَإِنَّا -

فقال تعالى أَيْنَ مَا تُلَوْنُوا يَرْزُقْكُمْ الْمَوْتُ  
موت مستعقب لسعادة الآخرة، فإذا كان لابد من الموت فبأن يقع على وجه يكون مستعقباً  
للسعادة الأبدية كان أولى من ان لا يكون كذلك - (التفسير الكبير)

In the previous verses, there was description of the people upon whom when Qitāl was enjoined, they began to fear the enemies as we should fear of Allah's punishment rather more than that and began to say: O, Our Lord, Why have You enjoined Qitāl upon us? The object in this verse is to answer them. Allah said: Wherever you are, Death will overtake you. Therefore, Allah has explained that there is no escape from death. Jihād is a death behind which the auspiciousness of the Hereafter is concealed. When death is inevitable, that death is better in which lies auspiciousness than the death devoid of the this quality.

### NOTE:-

Uptil now, we have learnt the meanings of the part of verse  
أَيْنَ مَا تُلَوْنُوا يَرْزُقْكُمْ الْمَوْتُ وَلَوْلَا فَتَنَّا بِهِ بَرُوجَ مُنَافِقِينَ  
Imām Ibn-e-Katheer رحمته الله has written many pages on the explanation of this part of the verse and has tried to inculcate its origin in the minds of the Muslims that time and place of death are predetermined. So, do not make the mistake of giving up Jihād to escape death. He has described many tales and traditions and has mentioned the sacred words of Hazrat Khālid bin Waleed رضي الله عنه uttered at the time of his death. He has explained this topic with the help of other Qura'nic verses also. He has also tried to explain this point with the help of many Arabic couplets. The lovers of knowledge should resort to it. Now let us proceed to the other part of the verse that concerns the topic of Jihād and note some writings.

### (i) Mental Conflict of the Hypocrites:

Whenever some affliction visited the Muslims, the Hypocrites blamed the Holy Prophet صلی اللہ علیہ وسلم in order to blemish his glorious personality and mislead the Muslims against the Prophet, and to dissuade the Muslims from Jihād, and it divulged their hypocrisy easily and the Hypocrites were much disgraced at the declaration of Jihād. But when the Muslims got victory and the military device succeeded, the Hypocrites said, 'It is from Allah, meaning thereby that it was by chance; and they did not acknowledge the wise planning of the Holy Prophet Muhammad صلی اللہ علیہ وسلم. The Hypocrites were excessively treacherous and had internal hatred for Islam, the Prophet of Islam and the Upholders of Islam.

Allah says to the Prophet, 'Muhammad صلی اللہ علیہ وسلم! Tell them that good and evil is from Allah. He is the Creator and Inventor of every thing. No one has any say in it.

The device and planning of the Messenger is also from Allah, and an inspiration from Allah. To blame the Prophet is wrong and stupid. Do not consider the confusion as confounded, it is the providence of Allah; He teaches and trains you in this way and tests you by these ups and downs at your faults.' This is a brief answer to the blame of the Hypocrites which they put on the Holy Prophet ﷺ. Its elaboration is in the next verse. **(Tafseer-E-'Usmāni)**

## NOTE:-

This is the paraphrase of Hazrat Shah Abdul-Qadir's رحمه الله comprehensive wording. The Hypocrites were satisfied neither with Jihād nor with the leader of Jihād Hazrat Muhammad ﷺ. So, they did not let slip any chance of talking against both. When the Muslims stood victorious, they would say that it was casual. They made such analysis that there was no role of Jihād and Mujāhideen in it. When the Muslims were defeated, they, at once, began to unleash their negative ideas against the Holy Prophet ﷺ and Jihād and would say: There is nothing in Jihād but ruination and hence they doubted the Holy Prophet's ﷺ devices.

Hazrat Thānvi رحمه الله Writes:

Ascribing this adversity to some command of Dīn or the Holy Prophet ﷺ is ignorance as the Hypocrites would ascribe Jihād and leader of Jihād to it. **(Bayān-ul-Qur'ān)**

### (ii) The Hypocrites Consider Jihād a Cause of Death:

Hazrat Thānvi رحمه الله has written a strange point. The gist is as under: Some Hypocrites thought that waging Jihād was a sure cause of death. They regarded not going out for Jihād as life. When the Muslims were defeated or martyred in Jihād, they provided them a proof for their claim: Lo, these people went out for Jihād and died. When the Muslims were blessed with triumph and they would return alive, those Hypocrites were said: Lo, if there had been death in Jihād, how we would have returned alive, they began to say: You have returned alive by chance otherwise you left no stone unturned to crush yourselves.

This verse describes their policy and its answer. **(Derived from Bayān-ul-Qur'ān)**

### (iii) Maintain Respect for the Holy Prophet ﷺ:

What fear of death. Death will certainly come at its predetermined time. If you meet trouble due to the mistake made by you, do not ascribe it to the Holy Prophet ﷺ. **(Hāshia, Hazrat Lahori رحمه الله)**



## An-Nisā Madaniyah, Verse 79

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۚ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ  
فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ بِالْحَقِّ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ  
شَهِيدًا ﴿٧٩﴾

### TRANSLATION:-

"Whatever good comes to you it is from Allah, and whatever evil visits you, it comes from your own selves. We have sent you to be a Messenger for the people. Allah is enough to be a witness."

### SUMMARY:-

O humans! Whatever prosperity or good that comes to you is just as a grace and favour of Allah. And whatever misery visits you, it comes due to your evil deeds. Ascribing this misery to any injunction of Sharia' or the Holy Prophet ﷺ is utter ignorance as the Hypocrites would ascribe their misfortune to Jihād and the leader of Jihād (Muhammad ﷺ).

And he ﷺ is a true Messenger. (No decrease occurs in his ﷺ dignity due to the unreasonable talk of the Hypocrites and the Kuffār because) Allah is witness to his Prophethood. (Derived from Bayān-ul-Qur'an)

### NOTE:-

The Hypocrites would criticise the Holy Prophet ﷺ to instigate the people against Jihād. This verse retaliates their criticism as well as answers properly the difficulties faced in Jihād. (Allah knows better)

### MEANINGS OF THE VERSE:-

The real fact is that although Allah is the Inventor of all good and evil, yet the servant of Allah should construe the good to the grace and benefaction of Allah, and should regard an adversity or evil as the misfortune of his own actions, and should not blame the Prophet for that adversity or evil, because the prophet is neither the inventor nor the cause of these affairs. The Inventor or Creator of these events is Allah and the cause of these events is your actions. (Tafseer-E-'Usmāni)

### NOTE:-

The previous verse says كُلُّ شَيْءٍ عِنْدَ اللَّهِ "All is from Allah." This verse says فَمِنْ نَفْسِكَ i.e. all the bad circumstances are because of your own Selves.

The above writing of Tafseer-E-'Usmāni is actually the gist of the writing of Mūzih-ul-Qur'ān removes its apparent objection that **كُلُّ شَيْءٍ بِحُدُودِهِ** means creation and invention i.e. the Creator and Inventor of all circumstances is Allah and **فِي سَبَبَاتِهِ** means cause i.e. the apparent cause of bad circumstances is your deeds as the fire becomes a cause of burning. Hence, no doubt remains now. The author of Tafseer-e-Mājidy has answered this objection with the help of the difference between **عِنْدَ اللَّهِ** and **فِي سَبَبَاتِهِ** whereas the author of Tafseer-E-Haqqāni has done this job with the help of argumentative and demonstrative style. The lovers of knowledge should consult both the books of Tafseer. (Allah knows better)



## An-Nisā Madaniyah, Verse 80

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

### TRANSLATION:-

"Whoever obeys the Messenger, obeys Allah, and whoever turns away, then We did not send you to stand guard over them."

### SUMMARY:-

The man who obeys the Messenger ﷺ, actually obeys Allah. The man who does not obey him ﷺ, he ﷺ should not be grievous because it is not the responsibility of the Messenger ﷺ.

### NOTE:-

The Hypocrites were raising objections against the Holy Prophet ﷺ making the timely defeat a tool so that Sahābah رضی اللہ عنہم might be repugnant of Jihād and the leader of Jihād. Then, in order to reinforce the passion of obedience to the Messenger ﷺ and obedience to the Amīr, the pronouncement came that obedience to the Messenger of Allah ﷺ is actually the obedience to Allah and disobedience to him ﷺ is disobedience to Allah. Negative propaganda shocks a man. He ﷺ is consoled: The responsibility of misfortune of these oppressors is on they themselves not on you ﷺ. (Allah knows better)

### REFERENCES:-

#### (i) Ascription of Defeat And Misfortune to The Holy Prophet ﷺ is Wrong:

Whoever obeys the Messenger of Allah ﷺ with love, obeys Allah. When obedience to the Messenger of Allah ﷺ is obedience to Allah, how can they say that they were visited by trouble due to the mistake of the Messenger of Allah ﷺ. (Magrinal Note, Hazrat Lahori رحمه الله)

#### (ii) Obedience to The Messenger.....Obedience to the Amīr:

Explaining this verse, Imām Qurtabī رحمه الله writes:

اعلم الله تعالى ان طاعة رسوله ﷺ طاعة له وفي صحيح مسلم عن ابي هريرة عن النبي ﷺ انه قال من اطاعني فقد اطاع الله ومن يعصني فقد عصي الله ومن يطع الامير فقد اطاعني ومن يعص الامير فقد عصاني - (القرطبي)

Allah has made clear that obedience to the Messenger ﷺ is actually obedience



to Allah. Hazrat Abu Huraira رضي الله عنه narrates from the Messenger of Allah ﷺ in Sahih Al-Muslim. He ﷺ said: "Whoever obeys me, obeys Allah; whoever disobeys me, disobeys Allah; whoever obeys the Amīr, obeys me and whoever disobeys Amīr, disobeys me."

### (iii) The Proof of His ﷺ Innocence:

قوله ومن يطع الرسول فقد اطاع الله من اقوى الدلائل على انه معصوم في جميع الاوامر والنواهي وفي كل ما يبلغه عن الله لانه لو اخطا في شئى منهالم تكن طاعته طاعة الله۔

Allah's order: Whoever obeys the Messenger, obeys Allah is the strongest proof of his ﷺ innocence. He ﷺ is innocent in his ﷺ orders, prohibitions and all that he ﷺ conveyed from Allah because if he ﷺ had made a mistake in conveying these things, obedience to him ﷺ would not have been called the obedience to Allah.

**(At-Tafseer-ul-Kabeer)**

### (iv) Refutation of the Deviated Sects:

This verse refutes those deviated sects that do not consider the obedience to the Messenger necessitated with obedience to Allah. **(Tafseer-e-Mājidy)**

### Reminder:

The Hypocrites had said an oppressive thing. See verse 78 وَإِنْ يَصْحَبْكُمْ وَيَتْلَوْا يَقُولُوا وَإِنْ يَصْحَبْكُمْ وَيَتْلَوْا يَقُولُوا that when there was some defeat in Jihād, they would say: It is due to the Holy Prophet ﷺ. They objected to Jihād and the leader of Jihād so that giving the due of enmity, they might dissuade the people from Jihād. Therefore, in order to remove this bitter objection, verses one after the other are being revealed in honour of the Holy Prophet ﷺ. The Muslims are being attached to their Prophet ﷺ and leader so that they may remain strong to convey the Message of Dīn to the entire world. **(Allah knows better)**



## An-Nisā Madaniyah, Verse 81

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ  
مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ  
عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

### TRANSLATION:-

They say, "Obedience (we observe)." But when they go away from you, a group of them conspires at night contrary to what they say. Allah records what they conspire. So ignore them and put your trust in Allah. Allah is enough to trust in."

### SUMMARY:-

These Hypocrites are strange. They profess their full obedience to him ﷺ while in his company. But when they go away, they conspire against his ﷺ commands. Allah records all this. They can do no harm to him ﷺ and Islam. He ﷺ should damn care them (let their punishment to Allah) and have Tawakkul in Allah because Allah is enough to trust in.

### REFERENCES:-

#### (i) The Staunch Mistrustful:

Mistrust against the Holy Prophet ﷺ is established in the hearts of the Hypocrites. They profess obedience when they come, but conspire when they go away. (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

#### (ii) Consolation to The Holy Prophet ﷺ.

He ﷺ should damn care their absurdity nor worry, rather leave it all to Allah. Allah is enough to trust in. He will Himself avert it. So, no harm has ever come due to their mischief. (Bayān-ul-Qur'ān)

#### (iii) He ﷺ Needs Not Their Help:

وتوكل على الله ثم امره بالتوكل عليه والثقة به في النصر على عدوه (القرطبي)

Then he ﷺ was ordered to have Tawakkul in Allah for assistance against the enemies.

### A POINT:-

There is a Very Wonderful Topic of Jihād in This Verse:

(i) After the defeat of the Muslims, the Hypocrites would do indoctrinate the

people against the Holy Prophet ﷺ and Jihād, in the guise of trustworthy, well-wishers and intelligentsia. Their two sidedness and hypocrisy has been exposed in this verse: O Muslims, their tongues and words are not trustworthy.

(ii) It was the period of war. The Muslims were exhausted due to timely defeat. Creation of worry and terror due to the conspiracies of the Hypocrites under such circumstances was but natural. It is explained in this: Damn care their mischiefs. They can do nothing. Place your trust in Allah alone. It was certainly a great consolation and encouragement to the Muslims.

(iii) It was feared due to the mischiefs and impertinence of the Hypocrites that the Muslims might be instigated and a new front might start. By saying *فَاَعِزُّواْ*, it is instructed that it is not yet proper to be instigated. Allah will be enough for them. He ﷻ should be fully vigilant of the professed enemy against whom war has started.

(iv) The Muslims needed man-power and co-operation because all of their enemies had got united. In this situation, the confession of obedience on the part of the Hypocrites but conspiracies at night could undermine the organization of the Muslims. The Muslims could also be discouraged due to this Hypocritical attitude. It is explained in this verse that they do not need their support. They should trust in Allah only for Whom they are fighting. They should also look to Him for assistance against the enemy.

(v) The Holy Prophet ﷺ was informed about these secret enemies through revelation. It is settled that knowledge of such conspiracies during war days is a source of protection, strength and vitality for the organization. It is also a proof of his ﷺ being a true Messenger ﷺ. The Jews and the Hypocrites were spreading suspicions about his ﷺ Prophethood. Allah is telling him ﷺ the hidden news and encouraging and consoling the Muslims so that they may remain satisfied about his Prophethood. (Allah knows better)



## An-Nisā Madaniyah, Verse 82

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ  
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

### TRANSLATION:-

"Do they not, then, ponder over the Qur'an? Had it been from someone other than Allah, they would have found in it a great deal of discrepancy."

### SUMMARY:-

Do these people not meditate over the Noble Qur'an. If it had been the word of someone other than Allah, they would have found in it a great discrepancy.

### NOTE:-

The Hypocrites were objecting against the Holy Prophet ﷺ and Jihād. They are given the final answer: What do you think of the Noble Qur'an? Its every word and every message tells that it is Allah's true word and you also confess it though apparently.

Now which doubt is remaining there? The Book of Allah is revealed upon the true Prophet ﷺ. The command of Jihād that the Holy Prophet ﷺ is issuing is also in the Noble Qur'an. If you deny the Noble Qur'an, you are Kuffār. If you admit the Noble Qur'an, it is futile and unlawful to object to the Holy Prophet ﷺ and Jihād. In the previous verses, there was command to fight through the words **فَانْصِرُوا** and **فَيُهَاجِرُوا**. Verse 84 gives the word **فَقَاتِلُوا**. In the verses in between, there is answer to the doubts of the Hypocrites against Jihād. The Muslims have been informed of the philosophy of death. They were confirmed to the obedience of the Holy Prophet ﷺ. They were told the dual policy of the Hypocrites. They were also attached with the Noble Qur'an. Now the Muslims who are attached with the Holy Prophet ﷺ and the Noble Qur'an will never deny Jihād, oppose it or give it up. (Allah knows better)



## An-Nisā Madaniyah, Verse 83

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ  
إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ  
مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ  
إِلَّا قَلِيلًا

### TRANSLATION:-

When news concerning peace or fear comes to them, they go about spreading. Had they referred to the Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate. But for Allah's grace upon you and mercy, you would have followed the Satan, save a few.

### SUMMARY:-

When these Hypocrites receive the news of peace or fear (for example, some troop of the Muslims goes somewhere for Jihād, and the news of their victory is received which is the news of peace or the news of their defeat which is the news of fear), they spread that news at once whereas that news proves false sometimes. If it is true, sometimes its spreading is against administrative policy. If these people carry this news to the Messenger of Allah ﷺ or to those having authority who know those matters instead of spreading it themselves, those researching people may investigate and recognize it. Then those people should have done as responsible ones had done. Why had they to interfere without use? What harm could come if they had not interfered? If there had not been Allah's special favour on you i.e. you were given the Noble Qur'an and the Prophet ﷺ had been revealed among you, you would have followed Satan save a few.

### REFERENCES:-

#### (i) Who Were Those People?

The Exegetes hold two opinions:

فَقِيلَ هَذَا مِنْ ضَعْفَةِ الْمُسْلِمِينَ عَنِ الْحَسَنِ - وَقَالَ الضَّحَّاكُ وَابْنُ زَيْدٍ هُوَ فِي الْمُنَافِقِينَ - (الْقُرْطُبِيُّ)

They were either Hypocrites or weak-believed Muslims. (Al-Qūrtabī)

Imām Rāzī رحمه الله says that the verse is solely about the Hypocrites.

اعلم انه تعالى حكى عن المنافقين في هذه الآية نوعاً آخر من الاعمال الفاسدة۔ (التفسير الكبير)

Allah has pointed out another evil-doing of the Hypocrites in this verse.

There lay many losses of the Muslims on spreading such news of victory or defeat, peace or fear on the part of the Hypocrites.

Imām Rāzī رحمہ اللہ has enumerated a few disadvantages. Please read the gist:

- (a) The Hypocrites included lie and exaggeration in it. They exaggerated the news of victory and did the same with the news of defeat. When lie in the news of victory was to be provided, it could give rise to doubts about the Holy Prophet صلی اللہ علیہ وسلم in the hearts of the weak Muslims. There was exaggeration in the news of defeat, they were visited by fear and consternation.
- (b) Such news spread lie in the society.
- (c) When rumours are spread, people work harder curiously to know the reality due to which important national secrets are disclosed.
- (d) There was enmity and war between the Muslims and the Kuffār. The enemy got benefit out of such news. He got the chance to make preparations and it became easy for him to spread perplexity among the Muslims.

(At-Tafseer-ul-Kabeer)

**(ii) It Concerns War News:**

Tafseer Jalālain says:

واذا جاءهم امر عن سرايا النبي صلى الله عليه وسلم بما حصل لهم۔

When they got the news about the Sarāyā (Campaigns) sent by the Holy Prophet صلی اللہ علیہ وسلم as to what happened to them. (Jalālain)

Imām Qurtabī رحمہ اللہ writes:

والمعنى انهم اذا سمعوا شيئاً من الامور فيه امن نحو ظفر المسلمين وقتل عدوهم او الخوف وهو ضد ذلك۔ (القرطبي)

(The meaning is described above)

**(iii) Important Rules For Jihād Organizations:**

The Islamic Ummah from the very beginning was somewhat organized rather semi-military nation. It is harmful to every organization in general and military organization in particular that whichever news wherever its masses receive, may not begin to spread it without resorting to their chief or those who have the authority.

(Tafseer-E-Majidy)

**NOTE:-**

Some Exegetes have discussed the matter of consensus and following (Taqleed) under this verse. The lovers of knowledge should resort to it.

**A POINT:-**

Very important rules for Jihād and Jihād organization have been described in this verse rather it encompasses the entire system of press and publicity. If, Allah forbids, the Muslims are defeated, the Hypocrites spread so sensational news that

the rest of the people lose wits. Therefore, the Muslims have been advised to control news and rumours in such circumstances. In this way, the propaganda of the Hypocrites and the weak-Muslims against Jihād will weaken to a great extent. In this way, this advice also includes it that the organization should be protected against lie and false news and the national secrets be safeguarded. There should be a department to determine which news is to be spread and which not. Only those points should be propagated that are useful for the Muslims. Those points should be checked or refuted that can cause a loss to the organization and Jihād.

The last part of the verse tells us that the Muslims need constant guidance and counselling. If guidance is not sought from the Noble Qur'an and teachings of the Holy Prophet ﷺ, most of the people will deviate. Therefore, Hazrat Shah Abdul-Qadir رحمۃ اللہ علیہ writes. The wording: **"But for Allah's grace and mercy, you would have followed the Satan, save a few"** means that if there is not regular command of guidance, very few (people will) remain on the right path. **(Mūzih-ul-Qur'an)**

Every man in general and Mujahideen in particular always need guidance, counselling, training and reminder. If it is done, the heart is correct otherwise Satan works wonders. The substance is: This verse is an important prescription for the collectivity and Jihād success of the Muslims. May Allah grant us with the power and capacity to act upon it. (Āmīn) (Allah knows better)

## NOTE:

Hazrat Lahori رحمۃ اللہ علیہ writes:

Now the stage of obedience to the Holy Prophet ﷺ completes i.e. if the Holy Prophet ﷺ orders to go to the mouth of death, it is obligatory. Now the point is who can become **أُولِي الْأَمْرِ**. The meaning of the verse is that first of all, the points should be presented to those who can penetrate into the matter. If they consider it proper to publish, it should be published. These are the **أُولِي الْأَمْرِ** those who have authority. Next verse tells us of Qitāl. **(Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)**

It means the clear injunction to fight is going to start in the next verse. This command was also given very clearly and stressively in the few verses before and in between these were other topics of Jihād. **(Bayān-ul-Qur'an)**



## An-Nisā Madaniyah, Verse 84

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ  
الْمُؤْمِنِينَ عَلَى اللَّهِ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ  
أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

### TRANSLATION:-

"So, fight in the way of Allah. You are responsible but for yourself, and persuade the Mu'minīn (to fight in Allah's way). It is likely that Allah will prevent the mischief of those who unbelieve. Allah is the Strongest in power and the Mightiest in punishing."

### SUMMARY:-

(When the need for Jihād has become clear and suppose no one goes out with you) O Muhammad ﷺ, fight in the way of Allah. (And suppose no one goes out with you, don't worry) you are responsible but for yourself as regards practical activity. Persuade the Muslims to Jihād (Then if no one goes out with you, you are not responsible nor worry about accountability from Allah nor grieve of remaining alone. The reason is that) Allah's promise is that He will restrain the war power of the Kuffār and overpower them. (Though these Kuffār seem very strong yet) Allah is stronger in power than those Kuffār and the Mightiest in punishing. (Bayān-ul-Qur'ān)

### REFERENCES:-

#### (i) O Prophet, Wage Jihād Though Alone:

If the Hypocrites and those who are weak in Eemān mentioned above are fearful of Jihād, "O Prophet! do not hesitate to wage war by your single soul. Allah is your Helper, and encourage and persuade the Muslims to wage Jihād and do not care for him who does not go with you, haply Allah may restrain the Kuffār from fighting." (Tafseer-E-'Usmāni)

### NOTE:-

When this verse was sent down, the Holy Prophet ﷺ said, "I will certainly go for Jihād though no one may accompany me," and with seventy Sahābah ﷺ went to Badr-e-Sughrā for Jihād which was promised to Abu Sufyān in the Ghazwa-E-Uhud as mentioned in the last Surah. Allah cast a terror into the hearts



of Abu Sufyān and the Heathen from the Quraishites. No one came to fight and went against the promise. Thus Allah closed the fight according to His promise, and the Holy Prophet ﷺ returned safely with his Companions رضي الله عنهم. (Tafseer-e-'Usmāni)

## (ii) Jihād Link Of The Verse:

The topic of Jihād was being discussed since long. Many other topics came in between. Now again there is return to the topic of Jihād. There is special address to the Holy Prophet ﷺ and special title in this article which also has some link with the topic in between. Hence, it becomes clear from تَكْفُفُ that some people had shown negligence in Jihād due to which there was mistrust among the Hypocrites and natural fear and weakness in some Mu'minīn as mentioned above.

## (Bayān-ul-Qur'ān)

This writing is according to Imām Rāzī's رحمه الله wordings:

اعلم انه تعالى لما امر بالجهاد ورغب فيه اشد الترغيب في الآيات المتقدمة وذكر في المنافقين قلة رغبتهم في الجهاد بل ذكر عنهم شدة سعيهم في تشييط المسلمين عن الجهاد عاد في هذا الآية الى الامر بالجهاد فقال فَقَاتِلْ فِي سَبِيلِ اللَّهِ - (التفسير الكبير)

## (iii) According to The Forecast of The Past Books:

"It was said in the previous verse that the Hypocrites spread rumours without research that such and such nation is going to attack the Muslims. They have made great preparations. Now, all the Arabians will annihilate Madina soon. Such type of news often spread agitation and spiritlessness that is commonly created in man seeing his own resourcelessness and the might in comparison with the number of the opponents. That is why; the Holy Prophet ﷺ was ordered to fight and gird up his loins for the extirpation of wickedness and Fitna trusting in Allah. If no one sides with him, he ﷺ should not care for them because he ﷺ is not responsible for them. Relying on Allah's promise, the Holy Prophet ﷺ got ready to wipe out the idolators and Mushriks on the earth all alone. So, he ﷺ went out to Badr-e-Sughrā all alone to fight with Abu Sufyān. When he ﷺ looked back, just seventy people were following him as has been prophesied in the book of Isai'a as well as in the psalms. Sahābah رضي الله عنهم particularly Hazrat Abu Bakr Sīddique رضي الله عنه were affected by the sincerity of his ﷺ determination that after him ﷺ, he رضي الله عنه with the help of a small group of Muslims faced Hercules of Rome who was then the ruler of many countries of Europe and Asia. If these victories were not the proof of the fulfilment of the Divine Promise, then what else? Besides this, order was given to persuade the Muslims to wage Jihād. It is a righteous deed. Its object is to purify the world of evils and wipe out wickedness and subversion on the earth by establishing Divine Government. What greater good deed is there than this?"

## (Tafseer-E-Haqqāni)

#### (iv) He ﷺ Is The Bravest of All The Creatures:

Imām Rāzī رحمه الله writes a strange point under this verse:

دلت الآية انه ﷺ كان اشجع الخلق واعرفهم بكيفية القتال لانه تعالى ما كان يأمره بذلك الا وهو ﷺ موصوف بهذا الصفات ولقد اقتدى به ابو بكر رضي الله عنه حيث حاول الخروج وحده الى قتال مانعي الزكوة ومن علم ان الامر كله بيد الله انه لم يحصل امر من الامور الا بقضاء الله سهل ذالك عليه۔

This verse proves that the Holy Prophet ﷺ was the bravest of all the creatures and the greatest war strategist. If he ﷺ had not been endowed with these qualities, Allah would not have ordered him (to go out alone). Then Hazrat Abu Bakr رضي الله عنه followed him in his footsteps and got ready to fight the deniers of Zakāt all alone. It becomes easy for him do so who has Tawakkul in Allah that nothing can be done without Allah's will. (At-Tafseer-ul-Kabeer)

#### (v) His ﷺ Responsibilites:

وَحَرِّضَ الْمُؤْمِنِينَ And urge the Mu'minīn on to Jihād. Imām Rāzī رحمه الله writes:

والمعنى ان الواجب على الرسول عليه السلام انما هو الجهاد وتحريض الناس في الجهاد فان أتى بهذين الامرين فقد خرج عهدة الكليف وليس عليه من كون غيره تاركا للجهاد شئ۔

It was the duty of the Holy Prophet ﷺ to wage Jihād himself and persuade the people. When he ﷺ performed these two jobs, his responsibility was complete. Now he ﷺ has no responsibility if someone gives up Jihād. (At-Tafseer-ul-Kabeer)

#### NOTE:-

(i) These two duties were assigned to the Holy Prophet ﷺ:

(a) Fight himself

(b) Persuade the Muslims to fight.

He did both the Jobs well and kept doing it to the last. Even at the time of his death, the Islamic army was on the way to Jihād. Hence, it is the duty of his heirs to do this duty to revive these jobs themselves and persuade others also. (Allah knows better)

(ii) The Holy Prophet ﷺ was ordered to urge the people on to Jihād. He persuaded all the people till the Doomsday. The lucky people accepted and hypocritical sect turned down this persuasion. This persuasion is also for the present day Muslims. Now every one should peep into his self how greatly he has acted upon this persuasion and what response he has given to his persuasion to Jihād? Keep it in mind that he ﷺ is the Prophet and leader of us all not only for the people of his ﷺ own time. (Allah knows better)

#### (vi) Stressive Persuasion to Jihād:

”حَرِّضَ“ means to create fondness and persuasion to something by enumerating its excellences that is called correct and true positive propaganda. (راغب) التحريض الحث على الشئ بكثرة التزيين وتسهيل الخطب فيه۔

(تحریحض means urging upon something by telling its excellences in an easy and comprehensive method.) (Tafseer-E-Mājidy)

(Complete research on the word تحریحض will be given in Surah Al-Anfal by the grace of Allah.)

#### (vii) What Should Be The Passion of Every Muslim?

Imām Abu Ḥayān رحمہ اللہ has written a point under this verse with reference to Ibn-e-'Atiah.

انت يا محمد وكل واحد من امتك القول له فَقَاتِلْ فِي سَبِيلِنَا وَلِهَذَا يُبَغَى لِكُلِّ مُؤْمِنٍ أَنْ  
يُسْتَشْعَرَ أَنْ يُجَاهِدَ وَلَوْ وَحْدَهُ وَمِنْ ذَلِكَ قَوْلُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَالِفَتِي" وَقَوْلُ  
أَبِي بَكْرٍ وَقْتُ الرَّدَّةِ وَلَوْ خَالَفَتْنِي يَمِينِي لَجَاهِدْتُهَا بِشِمَالِي - (البحر المحيط)

Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and every individual of his Ummah are being ordered to fight in the way of Allah. Therefore every Muslim should have the perception that he is to wage Jihād though all alone. His صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ saying according to it, "I will certainly fight these Mushriks though I am killed," and Hazrat Abu Bakr's رَضِيَ اللّٰهُ عَنْهُ saying at the time of Subversion of Apostatization "Even if my right hand opposes me in this connection, I shall fight with the left hand is an ideal persuasion to Jihād.

(Al-Bahr-ul-Muheet)

#### (viii) Imām Qurtabi's رحمہ اللہ Saying:

In the explanation of the first part of the verse فَقَاتِلْ فِي سَبِيلِنَا Imām Qurtabi رحمہ اللہ writes:

كَانَ هَذَا الْمَعْنَى: لَا تَدَعْ جِهَادَ الْعَدُوِّ وَالْإِسْتِنصَارَ عَلَيْهِمْ لِلْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ وَلَوْ وَحْدَكَ  
لأنه وعده بالنصر، قال الزجاج: أمر الله تعالى رسول الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بالجهاد وان قاتل وحده لأنه قد  
ضمن له النصر: قال ابن عطية: هذا ظاهر اللفظ إلا أنه لم يجئ في خبر قط أن القتال فرض عليه  
دون الأمة مدّة: فالمعنى والله أعلم أنه خطاب له في اللفظ وهو مثال ما يقال لكل واحد في  
خاصة نفسه أي أنت يا محمد وكل واحد من امتك القول له فَقَاتِلْ فِي سَبِيلِنَا يُحَدِّثُ: لَا تَقْصِرْ  
ولهذا ينبغي لكل مؤمن أن يجاهد ولو وحده: ومن ذلك قول النبي صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "والله لأقاتلنهم حتى  
تنفرد سالفتي" وقول أبي بكر وقت الردة ولو خالفني يميني لجاهدتها بشمالي - (القرطبي)

The meaning of verse: Do not give up Jihād against the enemies and helping the weak Muslims against them though you are all alone because Allah has promised you assistance. Zujāj says: Allah ordered the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ to wage Jihād though he صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is all done because Allah has guaranteed assistance. Ibn-e-'Atia says: These are the surface and apparent meanings, but it is not proved anywhere that Jihād might have been enjoined upon the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ save the rest of Ummah. Hence, the meaning of the verse will be: The address is to Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ but it seems special address to every individual of the Ummah individually. It means, it is command for Hazrat Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and every individual of his Ummah to fight in the way of Allah while every one has individual responsibility. That is why, every one should wage Jihād though he is all

alone. (Al-Qurtabi)

#### (ix) The Promise to Impede The War of The Kuffār:

In the first part of the verse, the order was given to wage Jihād and to persuade the people to Jihād i.e. go out for fighting and persuade the people of Eemān also. In the second part, the promise has been made that Allah will impede the war of the Kuffār due to the blessings of Jihād, and that persuasion to it will break their power and will subdue them. It comes to be known that when the Kuffār are bent upon fighting the Muslims; the method to break their power is not that the Muslims may be subdued and yield to the demands of the Kuffār but the leaders of the Ummah may themselves go out for fighting and persuade the nation also. The war power of the Kuffār will be broken and they will be subdued.

#### Note the Writing in Tafseer-E-Haqqāni:

عَسَىٰ رَبُّنَا : Allah promises His Messenger: "We will soon impede the wickedness of the Kuffār." It was the effect of his ﷺ persuasion and Allah's promise that within a century, there was no empire of the Idolaters and Kuffār all over the world that could counter the Divine Empire. The big countries from the Jibralter to China, Koh Qāf and Azerbaijan to Africa came under one flag that Allah had established in Madina.

#### The author of Tafseer-E-Mājidi writes:

"This forecast of the Noble Qur'ān at last came true in near and far future. The power of the opponent Quraish was broken in that age. The powerful and grand kindoms and governments of far off areas were also subdued gradually. As formerly said: When the word عَسَىٰ means Allah's word, it does not merely mean help or expectation rather promise and belief.

عَسَىٰ مِنَ اللَّهِ وَاجِبٌ (ابن عباس رضی اللہ عنہما) اطماع..... والاطماع من الله واجب (القرطبي) (تفسير ماجدى)

#### (x) Allah's Torment For Giving up Jihād:

وَالَّذِينَ آمَنُوا بِمَا نُزِّلَ عَلَيْهِمْ مِنَ الذِّكْرِ وَأَكْبَرُوا صَوْتَهُمْ يَقُولُونَ سَمِعْنَا وَأَطَعْنَا وَالَّذِينَ لَا يَذْكُرُونَ اللَّهَ عَمَلَهُمْ بَرًا وَلَا ظَلَمًا "Allah is the Strongest in power (of war) and Mightiest in punishing." One meaning of this sentence is that has been adopted in the Summary whereas Allama Shabbīr Ahmad Usmāni's رحمه الله wordings refer to the second meaning.

"Finally Allah says that the fighting of Allah and His Chastisement is more terrible and strict than the fighting with the Kuffār. So, those who fear fighting against the Kuffār and are fearful of slaying them and getting slain at their hands-how can they bear the wrath and Chastisement of Allah? (Tafseer-E-'Usmāni)

### SUMMARY OF THE TOPICS OF THE VERSE:-

Brief explanation of this comprehensive verse has been discussed. Now let us have a look at its important topics.

(i) فَقَاتِلْ فِي سَبِيلِنَا "The verse starts with the sentence: O Prophet, fight in the way of Allah. It becomes clear that Qitāl is an Islamic and Qur'ānic command.

Allah is ordering His Prophet to go out for it himself. So, the Muslims should love fighting in the way of Allah, admit it and revive it. In this sentence, Allah is addressing the Holy Prophet ﷺ to wage Jihād. The point to ponder over is when the Holy Prophet ﷺ is not exempted from fighting -- who can call himself exempted from it? Who is the more precious person than the Holy Prophet ﷺ? Who is more needed by this Ummah and this world than the Holy Prophet ﷺ? Who was doing more religious worth and could do than the Holy Prophet ﷺ? Who has deeper purification of his Self than he ﷺ? In spite of all this, he ﷺ has been ordered to fight when he ﷺ is the dearest prophet of Allah. The instant, he ﷺ received the command, he ﷺ set out. There is a great lesson in it for those who Embrace Eemān.

(ii) **لَا تَحْمِلْ رَعَاكَ** "O Prophet, you are to shoulder your own responsibility. " The Exegetes have written the same that if no one accompanies him ﷺ, he ﷺ should not care for them and wage Jihād all alone. ﷻ (Allah is the Greatest) The obligation and importance of Jihād is so evident that Allah has ordered His Prophet ﷺ, to revive this obligation though he ﷺ is left all alone when all know that Jihād is a collective activity and man-power is essential for it. It is enough to explain the emphasis and importance of Jihād. Allah enforced this obligation for the survival of Islam and security of the Muslims. Then with the help of this verse, this point has been instilled in the heart of every Muslim that he should revive Jihād even if he remains all alone and not to yield to the enemy seeing his own weakness and the might of the enemy. This is the passion that kept Islam and the heads of the Muslims always high and defended the Islamic fronts. May Allah endow all the Muslims of this age with this passion and emotion individually and collectively because there seems great deficiency in it. The verse demands every Muslim to consider it his own responsibility to revive the obligation of Jihād.

(iii) **وَحَرِّضِ الْمُؤْمِنِينَ** "And you must urge the Mu'minīn on to Jihād." This short sentence describes the "Whole system of persuasion to Jihād that the entire nation should continue with full force." Actually man is a weak slave of wishes. He loves to remain alive though his life is full of troubles and calamities. Still he is if a man is deprived of still both legs, both arms and both eyes, he likes to live in this futile and mortal world. There is so deep friendship between the body and soul that they fear separation. Now, if the situation remains the same, Islam will be overpowered in the world because the Kuffār of the entire world consider Islam and Muslims a great danger for them. They are always at war with Islam and the Muslims at the commands of Satan. Now if the Muslims indulge themselves in the yearning to live in this mortal world, they will be rendered futile and weak. They will have to yield to the Kuffār for mortal progress and apparent peace of the world. So, the command came: "Persuade the Muslims to fight in the way of Allah in order to remove the love of the world from their hearts; to show them the beautiful glimpse of the real successful life in the Hereafter in the mirror of death; remind them of

the enjoyment of union with Allah due to separation, make them aware of the delight of being slaughtered for the sake of the Lord."

The Noble Qur'an has used the word **تحريض** for persuasion to Jihād so that this persuasion may be very strong, mighty, effective and constant. Therefore, it is essential to keep the persuasion effective and constant to keep the Muslims alive. Allah ordered His Last Prophet ﷺ for it. It is evident that this job was utmost essential for the Muslims. That is why; the Prophet ﷺ was ordered for it and he ﷺ gave the due of doing this duty. There was so great efficacy in his persuasion to Jihād that the hearts of the Sahābah رضي الله عنهم were filled with its love. It became easy for them to wage Jihād deserting their newly wed wives, filial obligations, Madina and even the Holy Prophet ﷺ. When the Prophet of Allah ﷺ persuaded them to Jihād, they set out at once never thinking of return and kept advancing forward till Dīn spread all over the world due to their Jihād. The command of persuasion to Jihād is still in the Noble Qur'an. It is the duty of the Ulamā, Saints and the Chosen people of the Ummah to persuade the Muslims to fight in the way of Allah in strong, effective and constant way.

(iv) **عَسَىٰ أَن يَنفَعَكَ بِأَسَدٍ مُّقْرَدٍ** It is Allah's promise that He will restrain the war power of the Kuffār. The meanings are quite clear. When the leaders of the Muslim Ummah go out for Jihād, persuading the Ummah also to Jihād, Allah's assistance will descend upon them. Allah will enter their awe in the hearts of the enemies and defeat them. This firm promise of Allah, with fighting and Qitāl was fulfilled in every age and will be fulfilled in future. These words of the Noble Qur'an are a basis for "Islamic Sagacity." How should the war dangers of the enemy be countered. All this has been explained in a short sentence of seven words and the past of hundreds of years bears witness to it. Therefore, All the Muslims should learn that the method of breaking the power of the Kuffār is neither to yield to them nor to take up their culture rather these are disgraceful ways of saving life from them while soul is not the thing that can be preserved. Every soul is to leave the body at the fixed time. Allah's promise in this verse is quite evident and is calling all of us to it. The chosen people of the Ummah should wage war as well as persuade the masses to Jihād. Allah will restrain all atomic, chemical, air and individual force of the enemies. It is a fact as clear as the day.

(v) **وَإِنَّ أَسَدًا مُّقْرَدًا** "Allah is the Strongest in fighting and the Mightiest in punishing." This is the last lesson of the verse which inculcates into mind the previous lessons also. Being weak, man instinctively fears of Qitāl particularly when it is said: "Go out to fight even if you are alone." In the same way, it is not easy to persuade to Jihād. The persuaders have to face ever new difficulties and restrictions. The promise that Allah will restrain the war power of the Kuffār also seems difficult obviously because sometimes the might and war power of the Kuffār increases so much that the weak will-powered Muslims begin to consider that it is

difficult to counter their power till the Day of Judgement.

In order to explain all these things, Allah has described His own Power, Might and Torment in the last part of the verse. All the problems are solved when the Muslim heart is filled with Allah's Grandeur; no power of the world can stay before him. He knows well that he is to wage Jihād, the killing is done by Allah Himself. Moreover, he knows that after martyrdom, he will become the dearest and nearest one of the All-Powerful. What importance do all the powers of the world have before the Might of Allah? These days, the policy of the Kuffār all over the world is to propagate their might and power so much, so that people may keep prostrating before them out of fear. In this situation when this voice of the Noble Qur'ān **وَاللَّهُ أَكْبَرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ** echoes, the awe of every Super Power of the world vanishes from the heart of the Muslim. He is anxious not to escape the world of the Kuffār and death but to work to escape Allah's Chastisement, His Punishment and His Wrath. Its best way is Jihād in the way of Allah. (Allah knows better)

### **SUPPLICATION:-**

O Allah, O our Lord, revive Qitāl in the way of Allah and persuasion to Qitāl in the way of Allah among the Muslim Ummah according to Your will and restrain the War Power of the enemies of Islam!. Āmīn!





## An-Nisā Madaniyah, Verse 85

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ  
يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى  
كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

### TRANSLATION:-

"Whoever makes a good recommendation, there shall be for him a share from it (in the Hereafter), and whoever makes a bad recommendation, there shall be for him a share(of burden) from it. Allah is All-Powerful over everything."

### SUMMARY:-

Whoever makes recommendation for a good job, gets his share from it, and whoever makes recommendation for an evil deed, will also have to undergo a share from its torment. Allah is All-Knowing and All-Powerful over everything.

### REFERENCES:-

#### (i) Persuasion to Jihad:

Whoever makes good and bad recommendation to increase the number of Mujāhideen, will have his share in the same. (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

#### (ii) Reward of Persuasion To Jihād:

It means whoever makes efforts and recommendations in good deed as the Holy Prophet ﷺ persuaded the Muslims to Jihād, or whoever makes efforts in a bad thing as the Hypocrites and the weak-Muslims feared Jihād and frightened others also; in the first case, will get the share in the reward and in the second case, in the sin. In the same way, if someone recommends a needy to the wealthy and makes him get some money, he will also have his share in the reward of generosity. Whoever makes recommendation for a Kāfir, wicked or thief and gets him released, and that released person commits crimes again, then this man (liberator) shall also be a partner in the sins and crimes of the released person. (Tafseer-E-'Usmāni)

#### (iii) Jihād Link And Precepts:

Imām Rāzī رحمۃ اللہ علیہ has written many causes in connection with the link of this verse with the pervious one and has also described excellences of Jihād under it. Please note:

(a) In the previous verse, the Holy Prophet ﷺ was ordered to impart emphatic persuasion to Jihād to the Ummah. Jihād is a good deed. It is explained in this



verse that as the Holy Prophet ﷺ persuades the Ummah to Jihād, he ﷺ deserves great reward in lieu of this persuasion.

انه عليه السلام لما حرضهم على الجهاد فقد استحق بذلك التحريض اجرا عظيما۔

(b) In other words, the Holy Prophet ﷺ is ordered to persuade the Muslims to Jihād. If they do not accept it, there is no torment upon him ﷺ. If they accept it, he ﷺ will also get great reward from their good deed. It becomes clear that there is all good in persuasion to Jihād whether someone accepts it or not. The object of this verse will be: Work hard in persuasion to Jihād.

فكان هذا ترغيباً من الله لرسوله في ان يجتهد في تحريض الامة على الجهاد۔

(c) When the Holy Prophet ﷺ persuaded the people to Jihād according to Allah's dictates, some Hypocrites began to make recommendations for some people to let them stay at home. This verse prohibits from making bad recommendations.

(d) Some Muslims had got ready to go out for Jihād hearing the persuasion to Jihād, but they lacked in resources. Some other Muslims went to the wealthy Muslims to ask them to provide them for Jihād. Their excellence is described that they have made good recommendation. (In short, a number of excellences of Jihād come to be known from all these four causes) (At-Tafseer-ul-Kabeer)

## A STRANGE MEANING OF RECOMMENDATION:-

The word شفاعت has been derived from شفع which means becoming two. It is narrated by Hazrat Ibn-e-Abbas رضي الله عنه that in this verse, good recommendation means: Every Muslim should also attach Jihād in the way of Allah with his Eemān. He should not only remain Mu'min but also become Mujāhid.

Bad recommendation is to attach ones hypocrisy with love for the Kuffār i.e. one is already a Hypocrite. The trouble is that one loves the Kuffār also.

نقل الواحدى عن ابن عباس رضي الله عنهما مامعناه ان الشفاعة الحسنة ههنا هي ان يشفع ايمانه بالله بقتال الكفار، والشفاعة السيئة ان يشفع كفره بالمحبة للكفار وترك ايذائهم۔ (التفسير الكبير)

It becomes clear that Eemān is complete due to Qital in the way of Allah as is explicitly proved by some traditions. (Allah knows better)

## NOTE:-

Hazrat Ashraf Ali Thānvi رحمه الله has described the Jihād link and the topic of Jihād of the verse 86 after it in Bayān-ul-Qur'ān. Please note there.



## An-Nisā Madaniyah, Verse 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا  
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلَّ اللَّهُ  
فَلَنْ تَجِدَ لَهُ سَبِيلًا

### TRANSLATION:-

"So, what is the matter with you that you become two groups about the Hypocrites, while Allah has reverted them because of what they did. Do you want to guide the one whom Allah has let go astray? The one whom Allah lets go astray, you shall never find a way for him."

### SUMMARY:-

The Muslims should not get disunited and not begin to discord with one another due to the Hypocrites. Allah has reverted them to Kufr due to their bad deeds. Who can guide the person whom Allah lets go astray?

### REFERENCES:-

#### (i) Mixture of Kufr And Hypocrisy:

In verse 88-91 of Surah An-Nisā, there are dictates of Jihād and Qitāl with Kuffār who sometimes look open Kuffār and sometimes Hypocrites as their Hypocrisy and Kufr have got mixed up. This verse describes with whom to fight and with whom not to. However, the Muslims have been emphatically addressed not to get disunited in their organization due to the Hypocrites rather all should have one thinking and one view point. The Kuffār and Hypocrites wish the Muslims to quarrel with one another. That's why, they try to win their sympathies. In short, the Muslims must remain united.

Hazrat Haqqānī رحمہ اللہ writes:

"In the beginning, there were some people in Madina who had outwardly become Muslims but inwardly they had enmity with the Holy Prophet ﷺ and the Muhājirīn due to their self-aggrandizement and worldliness. They found fault with the Muslims and imparted secrets to the opponents and instigated them to fight. The Muslims wanted to put those Hypocrites to exile, but some kind-hearted Ansār were inclined to being soft for them due to their relations. So, there became two groups of the Muslims on this issue." (Tafseer-E-Haqqānī)

At another place, he writes:

"When in the Ghazwa-e-Uhud, Abdullah bin Ubyye ran back with his group in the nick of time, and the Muslims were defeated, the Muslims in Madina were divided into two groups. One group said: They should be killed. The other said: Allah will correct them. There is ignominy in slaying them. Allah revealed this verse at it". (Tafseer-e-Haqqāni)

## (ii) Three Narrations:

Note the following three narrations in order to understand the conditions of the three groups of Kuffār and Hypocrites and dictates concerning them described in these four verses.

(1) 'Abd bin Humayd رضي الله عنه has narrated from Mujāhid رضي الله عنه that some Mushriks came from Makkah to Madina and said that they were Muslims and Migrants. Then they apostatized and went to Makkah under the pretext of business but did not return. The Muslims had different opinions about them. Some said: They are Kuffār. Others said: They are Mu'minīn. Allah told about their being Kuffār in the verse **فَمَا تَكْفُرُ أَتَنْتَحِفِينَ** and ordered to kill them. (The writer of Bayān-ul-Qur'ān says) calling them Hypocrites is in the sense that when they claimed Islam, they were Hypocrites. And although the Hypocrites were not to be killed yet only until they concealed their Kūfr. Their apostatization was exposed.

(2) Ibn-e-Abi Shayba has narrated from Hasan: After the incident of Badr and Uhud, Surāqa bin Mālik Mudaljee requested the Holy Prophet ﷺ to make peace with his tribe. He ﷺ sent Hazrat Khālid رضي الله عنه there for this purpose. The contents of agreement were that they would not help the opponents of the Holy Prophet ﷺ. If the Quraish embrace Islam, they will also embrace Islam. The tribes that get united with them will also be included in that agreement. This verse **وَدُّواْ اِلَىٰ قَوْلِهِمْ كَلِمَٰتٍ يَصِفُوْنَ** was revealed at it.

(3) Qalbi has narrated through Abi Sualih Hazrat Ibn-e-Abbas رضي الله عنه: The verse **سَتَجِدُوْنَ اٰخَرِيْنَ.....** الخ meant the Asad and Ghatfān tribes. When they would come to Madina, they professed Islam. They said to their tribe that they had believed in monkey and scorpion and said to the Muslims that they were on their Dīn. (Bayān-ul-Qur'ān)

## (iii) Do Not Become Two Parties:

These Hypocrites are those who had not even expressed the words of Islam from their tongue. They were firm in their Kūfir internally and externally, but they tried to keep intimate relations with the Muslims. The intention behind these contacts was to save their own life and property from the invasion of the Muslims on their community. When the Muslims came to know of their intentions that they (Hypocrites) did not keep sincere contacts with the Muslims, some of them (Muslims) suggested boycott, others differed, perhaps they might embrace Islam. At this, the present verse was revealed and the Muslims were advised not to become two parties. Allah guides whom He wills. They should deal with them as mentioned

in the coming verses. (Tafeer-E-'Usmāni)

**(iv) Double Faceted Kuffār:**

"In this verse, the Hypocrites mean two faceted Kuffār because the second verse says **الَايَةُ** **عَنَّا وَهُمْ** **وَهُمْ** **وَهُمْ** and Qitāl is never done with the Hypocrites called Muslims. Hence, the order came that the Muslims should not differ about two faceted Kuffār.

**NOTE:-**

You have studied many narration and writings which show that many species of the Hypocrites and Kuffār have come into being. In other words, Satan had jumbled them so much so that the weak people might be puzzled where to go. On the other hand, many people were in a state of perplexity whereas the cunning enemy would try to attack in ever new guise. In these four verses of the Noble Qur'an, a few basic rules have been explained with the help of which, it will be easy to decide about such Kuffār and Hypocrites. One verse has been explained. Now let us recite the other three verses. In the end, the substance of the whole discussion will be given. (Allah knows better)



## An-Nisā Madaniyah, Verse 89

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا  
مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ  
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

### TRANSLATION:-

They wish that you should unbelieve, as they have unbelieved, and thus you become all alike. So, do not take friends from among them unless they migrate in the way of Allah. Then if they turn away, seize them, and kill them wherever you find them, and do not take from among them a friend or helper.

### SUMMARY:-

These Hypocrites so firmly adhere to their Kufr that they not only reject Islam themselves, but they also want you to become Kāfir like them and thus become equal to them. So you should not befriend them until they accept Eemān and come to you leaving their homeland. Do not allow them to interfere with your affairs, nor support nor help them in their affairs. If they do not accept Eemān and Hijrat (Faith and Emigration), arrest them and slay them wherever you prevail upon them. Sever all kinds of relations with them and observe total boycott seriously. (Tafseer-E-'Usmāni)

### THEY ARE ALSO ENEMIES:-

Some Mushriks of Makkah had begun to profess Islam out of expedience, but they were opponents at heart. When war broke out, the Muslims were divided into two. Some said: They are from among us. The others said: They are from among the enemies. Here the Noble Qur'an has clarified that they are Hypocrites. There is no ground for discord about them. If they emigrate from Makkah and do not live with the enemies, you can call them your companions. If they refuse to do so, it is evident that the one who is from among the enemies will be considered enemy and you will have to fight them as you fight the enemy. Keep in mind that the Hypocrites mentioned before mixed with the Muslims in Madina, but the Hypocrites mentioned here were a specific group of the Makkans. As these people were also from among the enemies and the war situation was created, it was clarified that friendship or relationship with them was not fair. (Tarjumān-ul-Qur'ān)

## An-Nisā Madaniyah, Verse 90

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ  
جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا  
قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ  
اعْتَرَضُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَالِ أَلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ  
لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

### TRANSLATION:-

"Except those who join a group between whom and you there is a treaty, or who come to you with their hearts feeling discomfort in fighting either against you or against their own people. If Allah had so willed, He would have given them power over you, then they would fight you— so, if they stay away from you, and do not fight you and offer you peace, then Allah has not given you any authority against them."

### SUMMARY:-

Do not spare them (mentioned in the previous verse) from captivity and killing but in two cases: Firstly if you are at peace with a certain nation and they are also at peace with that nation, then they also enter into peace. Secondly those people who make peace with you, being tired of war, and promise that they will not fight against you in support of their community, nor fight with their own community in your support and they keep this promise too, then do not fight with such people also and grant their request of peace. And bethink of the bounty of Allah that they forsook fighting with you. If Allah had willed, He would have given them the upperhand and made them dauntless against you. (Tafseer-E-'Usmāni)

### REMOVAL OF A DOUBT:-

The writer of "Turjumān-ul-Qur'ān" writes at the end of the explanation of this verse. Because actual thing is peace and reconciliation not war and Qitāl. (Tarjumān-ul-Qur'ān) Although this sentence is very charming, yet the atheists have raised a mountain of doubts against Jihād using it as an excuse. The fact is that neither peace and reconciliation are originality nor war and Qitāl but Allah's command. Where Allah orders reconciliation, it is reality and where He orders fighting, it is also a reality. Hundreds of verses of the Noble Qur'ān are a proof of it. (Allah knows better).



## An-Nisā Madaniyah, Verse 91

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَيَجِدُونَ الَّذِينَ يَرِيدُونَ أَنْ يُأْمِنُواكُمْ وَيَأْمِنُوا قَوْمَهُمْ  
كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزْلُوكُمْ وَيُلْقُوا  
إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فخذوهم واقتلوهم حيث  
ثقفتموهم وأولئك جعلنا لكم عليهم سلطاناً مبيناً

### TRANSLATION:-

You will find others who want to be secure from you, and as well as secure from their own people. (But) whenever they are called back to the mischief, they are over-thrown in it. So, if they do not stay away from you, and do not offer peace to you, and do not restrain their hands, seize them and kill them wherever you find them, and, We have given an open authority against them.

### SUMMARY:-

There are some people who make covenant with you that they will neither fight against you, nor with their own people so that they may be secure from both sides; but they do not observe the covenant. Whenever they see the upperhand of their community, they help them. If these people do not stop and do not restrain their hand from you, seize them and kill them because you have got the open authority that they have broken their covenant." (Tafseer-E-Usmāni with some addition)

### WHO WERE THEY?

Imām Qurtabī رحمته الله has noted down many sayings. For example:

- (i) They were people of Tehāma who wanted peace with the Holy Prophet صلی اللہ علیہ وسلم.
- (ii) They were some Makkans.
- (iii) It means Naeem bin Masood.
- (iv) It was a group from the Hypocrites.
- (v) They were the Asad and Ghatfān Tribes. They embraced Islam in Madina but turned pronounced Kuffār going back to their home. (Jalālāin prefers this saying)

### CHASTISE THEM:-

"If these people do not restrain from wickedness, do chastise them with the help of the point of the sword and the spear." (Hashia, Hazrat Lahori رحمته الله)

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## SUMMARY OF ALL THE FOUR VERSES:-

The first and second verse tell us of the apostates that if they do not ask forgiveness from Allah, seize them and kill them. The third verse tells us of the Kuffār who want to live in peace with the Muslims and do not cause any danger to the Muslims. It is not fair to fight them. The fourth verse tells us of those deceitful Kuffār and Hypocrites who make peace with the Muslims for their security but are always in search of a chance to harm them. There will be fight with them if they create subversion. **(Derived from Bayān-ul-Qur'an)**





## An-Nisā Madaniyah, Verse 94

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا  
وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ كُنتَ مُؤْمِنًا تَبْتَغُونَ  
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۖ كَذَلِكَ  
كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۗ إِنَّ اللَّهَ كَانَ  
بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

### TRANSLATION:-

O you who Embrace Eemān, when you go out in the way of Allah, discriminate carefully and do not say to one who offers you the Salām (Salutation), "You are not a Mu'mīn" to get stuff of the worldly life. So, with Allah, there are spoils in abundance. In the same state you were before; then Allah favoured you. So, now, you should make research. Surely, Allah is All-Aware of what you do.

### SUMMARY:-

O those who Embrace Eemān, whenever you go out on a journey of Jihād in the way of Allah, do every deed whether killing or something else after well interrogation, and the one who claims of being a Muslim to you, do not say: You are not a Muslim rather you are calling yourself Muslim only to save yourself. Do not look to the others wealth. Allah has spoils for you in abundance. Do not forget your past and Allah's favour on you. And keep it in mind, Allah is All-Aware of your doings.

### MEANINGS OF THE VERSE:-

The substance of all said by the Exegetes in the explanation of this verse has been described in Hazrat Shah Abdul-Qādir's رحمۃ اللہ علیہ words. Note its paraphrase in the Tafseer-E-'Usmāni:

The Holy Prophet sent an army for Jihād against some people. There was a Muslim among them. He turned out of those people with his goods and cattle and stood away from them. When he saw the Muslims coming near, he said "Assalamu Alaikum" to them. The Muslims thought that he was a Kāfir and for the security of his life and property, he was pretending to be a Muslim. They killed him and

took away his goods and property as spoils. At this, the current verse was revealed and the Muslims were ordered to investigate thoroughly before undertaking the step of slaying and not to act hastily without proper discrimination. One who professes Islam before you, do not deny his Islam for the sake of worldly booties. There are abundant booties with Allah. Do not look towards such insignificant goods.

Moreover, you should think that before Islam you had similar circumstances. You shed blood for the sake of worldly wealth. Now you are Muslims; you should never do such actions. If you have the slightest doubt of Islam about some man, you should abstain from his murder. It may also mean that afore-time in the early days of Islam, you also lived in the city of the Kuffār, you had no separate government or state. In that period, your Islam was recognised and your life and property were given protection. So in the same way, now you should give concession to such Muslims living under the domain of Kuffār (Non-Muslims). You should not slay them without proper discrimination and investigation. **(Tafseer-E-'Usmāni)**

### **NO NEED KNOWING INTERNAL BELIEFS:-**

"This verse tells us the law of discrimination between the Kuffār and the Muslims otherwise the justification for illegal killing could be: We did not consider him Muslim, so we killed him. That is why; the command is that the person who salutes you in Islamic way, is a Muslim. You need not judge his internal beliefs." **(Hāshia, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ)**

### **NOTE:-**

(i) In the verse, there is an important instruction for Mujahideen not to make killing and slaying their job and hobby. There are many incidents in Tafseer-E-Qurtabi in which people killed some person although he claimed his Islam. When they themselves died, the earth did not accept them. The soil threw them out wherever they were buried. Islamic Jihād is a war bound with many moral laws. So, the Mujahideen should use their weapons after well-interrogation, investigation and care. They should avoid bloodshed without justification. (Allah knows better)

(ii) "As the point was not clearly revealed in that age, so those who made mistakes in the beginning, were warned or were constrained to repent." **(Bayān-ul-Qur'ān and Al-Qurtabi)**

### **A POINT:-**

There is battle and war in Jihād and such mistakes are feared in the furious fight. It is possible, some people, hearing of strict warning, may sit at home giving up Jihād. Telling the great excellent virtues of Mujahideen in the next verse, the persuasion to Jihād has again been refreshed. (Allah knows better)



## An-Nisā Madaniyah, Verse 95,96

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۖ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ۖ دَرَجَتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٧﴾

### TRANSLATION:-

Those among the Mu'minīn who sit back, except the handicapped, are not equal to those who fight in the way of Allah, with their riches and lives. Allah has raised the rank of those who fight with their riches and their lives, over those who sit; and to each, Allah has promised good. Allah has given precedence to those who fight over those who sit in giving them a great reward- high ranks from Him and forgiveness and mercy. Allah is Most-Forgiving, Very-Merciful.

### SUMMARY:-

The Muslims who sit in their homes without any handicap and do not take part in Jihād, cannot be equal to those who fight with the help of their riches and lives. Allah has raised the rank of those who fight with the help of their lives and wealth much than those who keep sitting in the homes although Allah has promised to every Mu'minīn and has given preference to those who fight in the way of Allah to those who sit at home. These Mujahideen have high ranks, forgiveness and blessing with Allah. Allah is All-Forgiving and All-Merciful.

### REFERENCES:-

#### (i) Excellence of Mujāhideen:

"(When warning was sent down for mistaken slaying) some Muslims might have thought: It is better to worship Allah sitting at home because such a situation is not created in it. Allah was to purify the world of evil and Polytheism (Shirk) by establishing Divine State in the world and it was impossible without the army of

Mujāhideen. That is why; it is said here that the people who keep sitting at homes without any handicap, cannot be equal to those who fight in the way of Allah with the help of their riches and lives. This negated equality but also stated excellent virtues of Mujahideen. That is why; it is said: Not to speak of those who sit at their houses without a just excuse, even those who sit at their houses due to some handicap, cannot be equal to those who fight in the way of Allah with the help of wealth and lives. As the handicapped also have the intention but cannot participate in Jihād due to handicap, Allah has promised them also with paradise and forgiveness. Therefore, Tirmizi has narrated that when the words ..... الخ  
 لَا يَسْتَوِي الْقُعُودُونَ were revealed, Hazrat Abdullah bin Umm-e-Maktūm رضي الله عنه who was blind, came to the Holy Prophet ﷺ and began to weep: What is the order for me? Then the words غَيْرِ الْأُولَى الصَّرَر were sent down and due to his good intentions, he was also included through the words كَلَّا وَعَدَ اللَّهُ الْحُسْنَى. As the Mujahideen were busy with a labourious task and sacrificing their lives and properties, they were specified and were told الْقُحُودُونَ عَلَى الْقُعُودِينَ أَجْرًا عَظِيمًا فَصَلِّ اللَّهُ. Then the detail of this great reward is given دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً that Allah has specified them for high rank of Paradise and special forgiveness in Paradise. Then pointing to those who worship Allah and perform religious exercises much, it was said وَكَانَ اللَّهُ سَعُودًا رَجِيمًا (Tafseer-E-Haqāni)

### (ii) Three Sects:

"There are four kinds of Muslims as regards going out for fighting. Three kinds الْقُعُودُونَ، الْمُجَاهِدُونَ، الْأُولَى الصَّرَر (sitting, Mujahid and handicapped) have been mentioned in this verse. الْقُعُودُونَ are the people who are ready to go out for fighting but no command has been given to them. الْمُجَاهِدُونَ (Mujahid) are the people who are laying down their lives and properties in the battlefield. الْأُولَى الصَّرَر (handicapped) are those who are unable to go out for fighting. Allah will grant high ranks, forgiveness and favour to all those sincere people according to their performance." (Hāshia, Hazrat Lahori رحمته الله)

### (iii) Allah is Most-Forgiving, Very-Merciful:

Formerly, the Muslims were admonished and warned at the murder by mistake. It was possible, therefore, that the Muslims might fear to go out for Jihād because murders by mistake do happen in the battlefield. So the excellent virtues of the Mujahideen are enumerated to encourage the Muslims and persuade them to Jihād. The substance of the verse is that Jihād, of course, is not obligatory to the blind, the sick and the disabled persons, but among all Muslims, the Mujāhideen enjoy great excellence which the Non-Mujahideen do not enjoy, even though those persons who do not wage Jihād are also Paradise-Dwellers. It shows that Jihād is not all-obligatory but opt-obligatory to all the Muslims. It is opt-obligatory, meaning thereby that if a good number of the Muslims are busy in Jihād, there is no sin upon those who are not participating in Jihād; otherwise all shall be sinners.

Allah is All-Forgiving and All-Compassionate. He will definitely keep the promises of reward, pardon, forgiveness and mercy which He has made to the Mujāhideen. Or if a murder by mistake is perchance committed by a Mujahid in the battlefield, Allah will forgive. The Muslims should not hesitate from taking part in Jihād at this apprehension-murder by mistake of a Muslim." **(Tafseer-E-'Usmāni)**

### NOTE:-

(i) The Arab Exegetes have also written almost the same points. Imām Qurtabi<sup>رحمہ اللہ</sup> has started discussion, thus: Is the person who has firm intention to go out for Jihād but some compulsion withholds him equal to that Mujāhid who fights in the battle or not? After giving both kinds of sayings and arguments, Imām Qurtabi<sup>رحمہ اللہ</sup> himself seems inclined to equality in reward. By **دَرَجَاتٍ وَنُفُوسٍ**, Hazrat Thānvi<sup>رحمہ اللہ</sup> has pointed to the activities performed during Jihād i.e. hunger, thirst, walking, advancing, attacking and many other numerous good activities (out of which a few have been mentioned in Surah Bara'at) performed by the Mujahideen. The high ranks of those deeds can be obtained only in practical Jihād. If we combine the research of Imām-e-Qurtabi<sup>رحمہ اللہ</sup> and Hazrat Thānvi<sup>رحمہ اللہ</sup>, the point and the verse become quite clear. Imām Qurtabi<sup>رحمہ اللہ</sup> has also mentioned the Tradition in which Allah has promised one hundred high ranks for Mujāhideen. **(Allah knows better)**

(ii) According to the wording of Tafseer-e-'Usmāni, Jihād is opt-obligatory. It means, generally Jihād is opt-obligatory except in four cases, it becomes all-obligatory particularly in case of the Kuffār attack and usurpation. So, as long as Jihād is opt-obligatory, it is also as essential as is sufficient for the Ummah. Under the present circumstances, no attention is paid to the essential things among them due to which a large part of the Ummah is being deprived of the obligation and bounty of Jihād. (Allah knows better)



## An-Nisā Madaniyah, Verse 97

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا  
فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا  
أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ  
جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

### TRANSLATION:-

Those whose souls the angels take while they had wronged themselves, the angels say (to them), "In what business were you (involved)?" They say, "We were oppressed on the earth." They say, "Was not the earth of Allah wide enough for you to emigrate to it?" Those people are such that their refuge is Jahannum. It is an evil place to return.

### SUMMARY:-

The people who gave up Hijrat and Jihād and sided with the Kuffār and wronged their own souls; when the angels took out their souls they asked them how they were (why did you give up your religious duties?) They answered: We were helpless and oppressed on the earth. The angels said: Was the earth of Allah not wide enough to emigrate there? Such cruel people will be pushed into Jahannum.

### LINK:-

Imām Rāzī رحمته الله writes:

اعلم انه تعالى لما ذكر ثواب من أقدام على الجهاد أتبعه بعقاب من قعد عنه ورضى بالسكون في دار الكفر۔

When Allah mentioned reward to those who wage Jihād, He also mentioned the punishment of those who restrained from Jihād and were willing to live in Dar-ul-Kūfr. (At-Tafseer-ul-Kabeer)

Hazrat Thānvi رحمته الله writes:

"Formerly was discussed the obligation of Jihād, then is that of emigration. Relevancy between both is clear because the object of both is establishment of Dīn. However one intends to remove the wickedness of the Kuffār from all Mu'minīn but the second from ones own self." (Bayān-ul-Qur'an)

## FOR WHOM IS THIS STRICT WARNING?

This is the warning to those who become a cause of weakness to the Muslims but vitality to the Kuffār on the pretext of their helplessness and are deprived of Jihād and other Islamic obligations due to dwelling in the Dar-ul-Kufr. Note a few writings:

### (i) Those Who Side With the Kuffār:

المراد بها جماعه من اهل مكة كانوا اقداسلما و اظهروا للنبي ﷺ الايمان به فلما هاجر النبي ﷺ اقاموا مع قومهم و فتن منهم جماعة فافتنوا فلما كان امر بدر خرج منهم مع الكفار - (القرطبي)

These were some Makkans who had embraced Islam. When the Holy Prophet ﷺ emigrated to Madina, they stayed with their people in Makkah. When some of them had to undergo trials and tribulations, they deviated and sided with the Mushriks in the Ghazwa-E-Badr.

### (ii) Those Who Increase In The Number of The Mushriks:

اخبرني ابن عباس ان ناساً من المسلمين كانوا مع المشركين يكثر سواد المشركين علي عهد رسول الله ﷺ يأتي السهم فيرمى به فيصيب احدهم فيقتله او يضرب فيقتل فانزل الله تعالى: **اِنَّ الشِّرْكَ اَكْبَرُ ذُنُوبٍ** ..... (الآية (القرطبي)

Hazrat Ibn-e-Abbas رضي الله عنه says that some Muslims would live with the Mushriks in the time of the Holy Prophet and increased their number in the wars. (They would go out for battle but did not fight against the Muslims) Sometimes, someone was killed with an arrow. Allah revealed the verse **اِنَّ الشِّرْكَ اَكْبَرُ ذُنُوبٍ** at it.

### (iii) Those Who Help The Kuffār:

This is the fourth kind of the Muslims who did not participate in Jihād with the Muslims rather helped the Kuffār. (Hāshia, Hazrat Lahori رحمته الله)

Note: Three Kinds have already been discussed.

### (iv) Those Who Give up Jihād Due to The Pressure of The Kuffār:-

Some Muslims are sincere Mu'min, but they are overpowered in the State of the Kuffār, and they cannot observe the injunctions of Islam openly, nor have they the power of Jihād against the Kuffār; so to them Hijrat (Emigration) is obligatory. In the present section of the Sūrah, the Order of Emigration is pronounced. The substance of the verse is that the people who wrong their souls— they intermix with the Kuffār and do not emigrate, the angels ask them at the time of death: 'What religion were you on?' They say: 'We were Muslims but we could not practise Islam because we were feeble, powerless and helpless.' The angels say, 'Allah's Earth was spacious enough that you could migrate to. Thus, your abode is hell. (Tafseer-E-'Usmānī)

### (v) Emigration is All-Obligatory When Performance of Religious Duties is Banned:

Venerable Hazrat Shah Sāhib رحمته الله writes:

It becomes clear that the country where the Muslims cannot live freely,

emigration is all-obligatory. (Mūzih-ul-Qur'ān)

The Fuqahā (Juriconsult) have written that when it is impossible to perform religious duties living in a country, it becomes obligatory to emigrate to the country where religious duties can be performed.

والآية تدل على أن من لم يمكن إقامة دينه في بلده كما يجب وعلم أنه تمكن من إقامة في غيره حقت عليه المهاجرة۔ (مدارك)  
هذا يدل على الخروج من أرض الشرك إلى أرض كانت من أرض الإسلام (جصاص)  
(تفسير ماجدى)

## THE CONCLUSION:-

The reality of the "crime" upon which so strict warning has been revealed becomes clear from the writings of the Exegetes. Islam has come to dominate the world. Therefore, no one is allowed to get Islam and Islamic Injunctions overpowered or disgraced before the Kuffār for self gain and repose or side with the Kuffār against the Muslims just to save his life or give up any Islamic obligation including Jihād due to the pressure of the Kuffār or to win their good-will. Hence, the one who does so, will oppress himself. It also becomes clear that when it is essential to leave the country for Dīn and Jihād at the time of need, how it can be fair to side with the Kuffār under the pretext of employment or livelihood. (Allah knows better)

## SACRIFICE IS ESSENTIAL:-

"Emigration is not a business journey that man may leave his house and his property easily and then return. It is a tough job. Man has to let go his house, land and property to save Dīn and Eemān. He has to leave his country permanently in the situation when the enemy does not let him go. If chance favours, man carries along his children and property, otherwise he has to leave them behind. Heart-rending incidents of Sahābah رضي الله عنهم who emigrated in the beginning of Islam are safe in the books of history. The Holy Prophet صلى الله عليه وسلم with his companion رضي الله عنه of the cave set out to Madina leaving the children behind in Makkah though they also came later on. His رضي الله عنه daughter Hazrat Zainab رضي الله عنها had to live in Makkah with her husband. When she رضي الله عنها came out with the intention of emigration, a Kāfir kicked at her belly causing the foetus miscarriage. Hazrat Umm-e-Salmah's رضي الله عنها first husband Hazrat Abu Salmah رضي الله عنه seated his wife and son on the camel and came out from Makkah with the intention to emigrate but the Makkans restrained. The parents of Hazrat Umm-e-Salmah took her in their custody while Abu Salma's parents seized possession of the child. In this way, the family was wrenched apart. Hazrat Umm-e-Salmah رضي الله عنها says that she kept weeping all the day long. (After sometime, she got the chance to emigrate to Madina with her son.)" (Anwār-ul-Bayān)



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## THE REVERSE ROUTE:-

These people are treading the reverse route. They are leaving the blessed religious atmosphere and settling in Europe, America, Canada and Australia for a few coins. They are slaughtering their Dīn and Eemān there and are arranging for the deprivation of Dīn and Eemān in their offspring. (Anwār-ul-Bayān)

### NOTE:-

Imām Abu Hayyān رحمہ اللہ has given the names of those five Muslims who had come with the Mushriks in the Ghazwa-E-Badr and were killed. Please note the Tafseer Al-Bahr-ul-Muheet.



## An-Nisā Madaniyah, Verse 98,99

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا  
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۖ فَأُولَٰئِكَ عَسَى  
اللَّهُ أَنْ يَغْفِرَ لَهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ۝٩٩

### TRANSLATION:-

Except the oppressed men and women and children, who cannot find means (to emigrate), nor can find a way. As for such, it is likely that Allah would pardon them. Allah is Most-Forgiving, Most-Pardoning.

### SUMMARY:-

But those men, women and children who are acutally oppressed and weak and do not have power to emigrate, they neither have means nor know the route, are exempted. Allah will pardon them.

### REFERENCES:-

These were the faithful people who were anxious to emigrate and were always in search of opportunity but they found no way out. Abu Hayyan رحمته الله writes the names of a few of them:

Among men, there were Ka'ayāsh bin Abi Zamāh, Salmah bin Hishām and Waleed bin Waleed رحمته الله.

Among women, there were 'Umm-ul-Fazal Umāmah D/o Hārith and Umm-E-Abdullah bin Abbas رحمته الله

Among children, there was Abdullah bin Abbas رحمته الله. (Al-Bahr-ul-Muheet)

### EXEMPTION IS THERE IF NO FRAUD:-

"Those Muslim men, women and children who have no sources nor they can find out the way, are exempted from emigration from Dar-ul-Kufr. It is hoped that Allah will forgive them. But there is no forgiveness in case of fraud." (Hashia, Hazrat Lahori رحمته الله)

### ANSWER TO A DOUBT:-

What is the meaning of forgiveness when emigration was not obligatory to these really handicapped people? Forgiveness is after sin. Note the substance of the answers to these doubts in the follwoing two writings by Imām Rāzī رحمته الله and other Exegetes:

(i) The writer of "Ruh-ul-Ma'āni" says: Discarding emigration is a thing of great danger. So much so, the helpless handicapped people to whom emigration is not obligatory, also include the category that it may be regarded as a sin because forgiveness concerns sin. Such a helpless person should also be in search of the opportunity. He should always be anxious to emigrate and should set out as soon as the opportunity favours him." **(Anwār-ul-Bayān)**

(ii) Hazrat Thānvi رحمۃ اللہ علیہ says that the sin of non-emigration is in fact so severe that it has been clarified with the help of the word مَعْرُورٌ that in spite of fair excuse and its not being a sin, it is a sin, though forgiven. **(Tafseer-E-Mājidy)**

There is not much difference in both these writings. However Imām Rāzī رحمۃ اللہ علیہ has alluded to the fact that a person may consider himself handicapped and unable to emigrate but the fact maybe adverse. That person may be under the passion of patriotism and fear of the difficulties of emigration. So, the word forgiveness is written. (Allah knows better)

### NOTE:-

The topic of emigration described in these three verses and the following one has direct link with Jihād. The fight with the Mushriks of Makkah had started. It was then essential for all the Muslims to gather in Dar-us-Salām Madina. There were many hurdles in the way of the Muslims in taking part in Jihād who lived among the Mushriks. Some weak Muslims were cooperating with the Mushriks. In these verses, the the topics of Jihād are quite clear which is the real subject of this compilation. (Allah knows better)



## An-Nisā Madaniyah, Verse 100

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْغًا كَثِيرًا وَسَعَةً  
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ  
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

### TRANSLATION:-

Whoever migrates in the way of Allah, shall find on the earth many a place to settle, and a wide dimension (of resources). Whoever leaves his home, migrating for the sake of Allah and His Messenger, and death overtakes him, then, his reward is established with Allah. Allah is Most-Forgiving, Very-Merciful.

### SUMMARY:-

Whoever migrates in the way Allah, will find on earth many a vast place to live and also very vast livelihood. If a person sets outs to migrate for the sake of Allah and His Messenger ﷺ and dies before reaching his destination, will be endowed with the reward of emigration (as well as forgiveness and bounty) because Allah is Most-Forgiving, Very-Merciful."

### REFERENCES:-

#### (i) Two Fears -- Two Promises:

The summary of Imām Rāzī's رحمته الله discourse is that two things dissuade man from emigration. One is the fear and doubt of non-availability of the place to settle and edibles. Second is the fear whether he will be able to reach his destination or not. In the first part of the verse, there is the true promise of wide place to settle and wide dimension of resources for those who emigrate in the way of Allah. There is the pronouncement in the second part that his reward is confirmed and settled whether he reaches his destination or not. (At-Tafseer-ul-Kabeer)

#### (ii) Reward For Activity or Intention?

Imām Rāzī رحمته الله has discussed this point: If a man starts a good deed and dies before completing it, will he then get reward of that deed or that of his intentions? At the end of the discussion, he writes:

وعلم أن القول الاول أولى لانه تعالى انما ذكر هذه الاية ههنا في معرض الترغيب في  
الجهاد- (التفسير الكبير)

The first saying is better here that he will get reward for the entire deed

because Allah has discussed this verse under the topic of persuasion to Jihād. (Persuasion to migration and Jihād will be only when there is the pronouncement of full reward for those who die during this good deed)

## A BELIEF-PROVOKING INCIDENT:-

عن ابي جبير انها نزلت في جندب بن ضمرة وكان بلغه قول تعالى إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْبَنِيَّةَ ظَالِمِينَ أَنْفُسِهِمْ - (الخ)

Hazrat Ibn Jubair رحمته الله says that the verse was revealed about Hazrat Jundab bin Zamra رحمته الله. It is in this way that when Allah's words إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْبَنِيَّةَ ظَالِمِينَ أَنْفُسِهِمْ (in which there is a strict warning to those who do not emigrate) reached him, he was in Makkah. The Messenger of Allah ﷺ had sent this verse to the Muslims of Makkah. He said to his sons: Make me ride for emigration because I am neither weak nor unaware of the way. Now I cannot stay even a single night in Makkah. His sons put him on the bed-stead, made him ride and sent him to Madina. He was very old. After covering a short distance, he died at "Tana'eem." When the time of death came near, he used to place his right hand at the left and say: O Allah, this (right) hand is for You and this (left) hand is for your Messenger ﷺ. I pledge an oath with You on that which Your Messenger ﷺ has pledged with You. When the Sahābah رضي الله عنهم received this news, they expressed the regret, "Would that he had died in Madina!" This verse was sent down at it. (His reward is full and confirmed) (Ruh-ul-Ma'āni)

## NOTE:-

The Fuqahā (Juriconsult) of Madina have derived the following point from it.

ان الغازی اذا مات فی الطريق وجب سهمه فی الغنیمه

If the Mujāhid dies on the way, he (his heirs) will get the share in the booty.

Allam ALūcy رحمته الله says:

والصحيح ثبوت الاجر الاخرى فقط

The correct saying is that the verse proves the reward in the Hereafter (not booty in the world) (Ruh-ul-Ma'āni)

## EMIGRATION AND JIHĀD:-

It comes to be known from these verses that emigration and Jihād both have great importance in Islamic Sharia'. Both have great blessings also. It also becomes clear that the person who emigrates for the sake of Allah, shall certainly get a place to live at some place and he will also not have to face poverty. If some initial troubles befall him on being new in a foreign land, it is a different matter but the doors of blessings and bounties open soon, hidden and apparent profits are gained and a wide dimension in livelihood is ordained. The Sahābah رضي الله عنهم had emigrated from Makkah to Madina. After a few years, Makkah was conquered, a large part of Khyber was occupied, great estates were obtained and spoils were got. Then, after

the demise of the Holy Prophet ﷺ, Egypt, Syria and Iraq were conquered. Those who were helpless and oppressed in Makkah, got great estates. History bears witness that the situation completely changed due to emigration and Jihād, hence the Muslim stands glorious and victorious not only as regards the Hereafter (that nothing can be equal) but also in the worldly sense because through emigration and Jihād, he obtains honour, esteem, victory over the Kuffār, wealth, slaves and maid-servants. **(Anwār-ul-Bayān)**

### **THE BLESSED WORDS:-**

The paraphrase of Hazrat Shah Sāhib's words about this verse may be noted in the Tafseer-E-'Usmāni:

This verse persuades to emigration and consoles the emigrant i.e. the Muslim who leaves his homeland for Allah and His Messenger, shall find enough space to live and plenty to eat. So the doubts and fears about residential and livelihood problems should not surround the minds of the Muslims regarding Emigration. They should also not be anxious about death during the course of Emigration. If they die during emigration, the full reward of Emigration shall be given; and so far as death is concerned, it comes at the ordained time and place. **(Tafseer-E-'Usmāni)**



## An-Nisā Madaniyah, Verse 101

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا  
مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ  
الْكَافِرِينَ كَانُوا نَكُمْ عَدُوًّا مُبِينًا

### TRANSLATION:-

When you travel on the earth, there is no sin on you in shortening your Salāt, if you fear that the Kuffār will put you in trouble. Surely, the Kuffār are an open enemy for you.

### SUMMARY:-

When you journey for Jihād etc, and you fear that the Kuffar shall tease you when they find an occasion to do so, then cut short the Salāt i.e. the Salāt of Four Rak'ats should be performed with two Rak'ats. (Tafseer-e-'Usmāni)

### ESTEEM OF JIHĀD:-

"Note please! When man goes out for Hijrah and Jihād, shortening has been ordained in the most important obligation i.e. Salāt for whose giving up man is rendered Kāfir i.e. four Raka'ts have been made two Raka'ts. Moreover combining Two Salāts practically together is legalised. (Hāshia, Hazrat Lahori رَحْمَةُ اللَّهِ عَلَيْهِ)

### A RELIGIOUS (OF SHARIA) MATTER:-

For Qasr (Shortening of Salāt) the journey should be forty-eight miles or seventy seven kilometers. If the journey is less than that, Qasr shall not be lawful. The fear of Kuffār' pestering was there when this command was sent. When the fear of the Kuffār was gone, the Holy Prophet ﷺ continued Qasr in normal journey. Now the order of Qasr applies whether there is fear or no fear of the enemy. And this is the grace of Allah which should be accepted with gratitude as mentioned in the books of Traditions. (Tafseer-E-'Usmāni)

### LINK OF THE VERSE:-

Included in all those things that a Majāhid needs in Jihād e.g. what condition of Salāt should be, how and why Salāt should be established in travel and in battles. So Allah describes in these verses the matter of Salāt-ul-Qasr (shortening) and Salāt-ul-Khowf (fear)." (Tafseer-E-Haqqāni)

Imām Rāzī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

اعلم ان احدا الامور التي يحتاج المجاهد اليها معرفة كيفية اداء الصلوة في زمان الخوف  
والاشتغال بمحاربة الاعداء (التفسير الكبير) ○✕○

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِنْهُمْ  
مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ  
وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا  
حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ  
أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا  
جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ  
تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ  
عَذَابًا مُهِينًا ۝ فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَ  
قُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ  
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝

## TRANSLATION:-

When you (O Prophet) are amidst them and arrange for them the Salāt, ,then, a party from them should stand with you, and should take their arms along. Then, once, they establish Sajdah, they should move away from you, and the other party, that has not yet established Salāt, should come and establish Salāt with you, and should take their precautionary measures and their arms. Those who commit Kūfr, would want you to become heedless of your arms and your belongings, so that they may come down upon you in a single move. There is no sin on you if you have some inconvenience due to rain, or you are sick, in putting your arms aside, but take your precautionary measures. Surely, Allah has prepared for the Kuffār a humiliating punishment. Once you have finished your Salāt, then, remember Allah while standing, sitting and reclining. As soon as you are secure, establish Salāt as due. Surely Salāt is an obligation to the Mu'minīn that is tied up with time.



## SUMMARY:-

During Jihād, when the Holy Prophet ﷺ is present among the Muslims or after him ﷺ the Shari' Amīr of the Muslims is present and the whole army wants to establish Salāt following only one Imām, its method is as follows: The army should be divided into two groups. One group should establish Salāt following the Imām whereas the other should face the enemy. The Mujahideen who are establishing Salāt, should also remain armed. After performing one Rak'at, the first group should go to face the enemy and the second party should come and establish Salāt following the Imām keeping their equipments and weapons alongside because the Kuffār want them to become negligent of their weapons so that they may attack them suddenly. If there is some inconvenience due to rain, the troops can establish Salāt keeping their weapons aside but the precautionary measures and equipments should be with them. After establishing Salāt, the whole army should keep remembering Allah while sitting, standing and reclining. After the end of journey, they should perform Salāt according to its actual law. Salāt is, no doubt, obligatory to the Muslims at its fixed timings.

## THE CAUSES OF REVELATION:-

It is written in “لباب النقول” from Abu Ayyāsh Zarqī: We were sitting at 'Asfan with the Holy Prophet ﷺ that some Mushriks under the leadership of Khālīd bin Waleed (who had not yet embraced Islam) came there. These people were positioning at the place between us and our Qibla. When the Holy Prophet ﷺ led our Zuhr Salāt. The Mushriks began to say, "We have made a mistake. We should have attacked them when they were establishing Salāt because they could not think of our assault." Then they began to say: Another Salāt is about to approach (i.e. Asr Salāt) which is dearer to them than their sons and lives. When these people get busy in Salāt again, they should be attacked." At this, Hazrat Jibrāīl came with this revelation between Zuhr or Asr Salāt. (Anwār-ul-Bayān)

Imām Qurtabī رحمه الله has written this tradition from Dar Qutni and has written that the same incident became the cause of Hazrat Khālīd bin Waleed's embracing Islam. (Al-Qurtabi)

## METHOD AND LAWS OF SALĀT-UL-KHOWF(FEAR):-

The method of Salāt-ul-Khowf has already been discussed in the summary of the explanation. The first party should perform one Rak'at and go away. Then the second party should perform one Rak'at following the Imām. It may then complete its Salāt or go away after performing one Rak'at. Then the first party should come back and complete its Salāt. Then the second party (if it has not completed its Salāt) should come back and complete its Salāt. The Exegetes have collected some dictates regarding Salāt-ul-Khowf. Note a few of the essential ones.

(i) Salāt-ul-Khowf is narrated to be performed in many ways. Imām Abu Dawood رحمه الله has noted those methods. (Anwār-ul-Bayān)

(ii) Leading one Rak'at for each party is in case when Imām and the followers (Maqtadi) are travellers. If Imām is resident, he will lead two Rak'āt to each party. They will complete the rest of the Salāt themselves. If such situation occurs at the time of Salāt-ul-Maghrib, the Imām will lead two Raka'ts to the first party and one Rak'at to the second party. This moving about in Salāt is due to coercion and permission of Sharia', Salāt will not break. **(Anwār-ul-Bayān)**

(iii) If there is no occasion to perform the congregational Salāt due to the intense fear of the enemy, the Salāt should be performed individually, either on foot or on horse back or on vehicle as the occasion permits. If the danger is so extreme that there may be no occasion of performing individual Salāt, then it may be passed over and afterwards Qazā should be observed. **(Tafseer-e-'Usmāni)**

(iv) Keep the weapons along when standing for Salāt so that there should be no delay in fighting if the situation of fighting is created. Although Salāt will break due to Qitāl, yet there will be no sin for breaking Salāt to defend against the enemy. **(Anwār-ul-Bayān)**

## **BOTH ARE IMPORTANT:-**

Some Exegetes have described the excellence of Jihād out of the commands of Salāt-ul-Khowf. How exalted and important is this activity that shortening has been ordered in the method of performing the great obligation of Salāt so that there may remain no negligence or deficiency in fighting. On the other hand, some Exegetes have described the excellence of Salāt and Jama'at out of these commands that the commands of Salāt and Jama'at are being described even during the difficult and important task of Jihād i.e. the Muslims should not be negligent of Salāt and Jama'at in any situation.

Salāt as well as Jihād are important obligations and pillars of Islam. May Allah enforce all the obligations and revive the entire Dīn among the Muslim Ummah! Āmīn!

## **KEEP REMEMBERING ALLAH AS POSSIBLE:-**

“ذُرِّعُوا فِي صَلَاتِهِمُ الْغُبُورَ” When you are free from Salāt, do not be negligent of remembering Allah rather keep remembering Allah while sitting, standing and reclining. Some people say that it means that if the battle is fierce and there is no time for Salāt-ul-Khowf, remember Allah in any situation possible.” **(Tafseer-E-Haqqāni)**

"Remember Allah even in crowd (attack) and fighting." **(Tafseer-e-'Usmāni)**



## An-Nisā Madaniyah, Verse 104

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَائِمُونَ فَائِهِمْ يَأْتِيهِمْ  
كَمَا تَأْتِيهِمْ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ  
عَلِيمًا حَكِيمًا

### TRANSLATION:-

Do not show weakness in pursuing these people. If you are suffering, they are also suffering as you are suffering, while you hope of Allah they do not hope. Allah is All-Knowing, All-Wise.

### SUMMARY:-

O Muslims, show courage in chasing and following the Kuffār and do not be negligent. If you have received a wound or pain from them, they have also received the similar trouble. You have hope from Allah in future, which they do not have --- victory in this world and reward in the Hereafter and Allah knows well what is beneficial for you. There are great benefits and philosophies in the orders and commands of Allah both in this world and the Hereafter. So do not fail in the obedience to this command. (Tafseer-e-'Usmāni)

### LINK:-

(i) اعلم انه تعالى لما ذكر بعض الاحكام التي يحتاج المجاهد الى معرفتها عا دمرة اخرى الى الحث على الجهاد۔ (التفسير الكبير)

(i) After describing some commands that the Mujāhid needed to know, Allah is persuading him to Jihād again. (At-Tafseer-ul-Kabeer)

(ii) There is persuasion to Jihād that Allah has promised you victory and assistance and you hope of Him that the Kuffār do not. Then why are you negligent in war against them? (Tafseer-E-Haqqāni)

### REFERENCES:-

#### (i) Negligence in Jihād is Forbidden:

"Formerly, the real object was Jihād, and other topics have been discussed with its reference. Next is also the topic of Jihād that negligence in Jihād is forbidden." (Bayān-ur-Qur'ān)

#### (ii) Do not be Negligent:

And do not be negligent in making after the enemy. (Hāshia, Hazrat Lahori رحمہ اللہ)

### (iii) This Command Applies to Every Jihād:

فيل نزلت في حرب احد حيث امر النبي ﷺ بالخروج في آثار المشركين وكان بالمسلمين جراحات وكان امران لا يخرج معه الا من كان في الوقعة، وقيل هذا في كل جهاد.

One saying is that the said verse was revealed at the time of the Ghazwa-E-Uhud. When the Holy Prophet ﷺ ordered to make after the Mushriks and the Muslims were wounded and he ﷺ had put the condition: "Only those people should accompany us to pursue the enemy who were in the Ghazwa-E-Uhud." The second saying in this regard is: This command is for every Jihād. (Do not show weakness in making after the enemy) (Al-Qurtabi)

### (iv) Alas!

"Troubles and labours are faced both by the Mu'minīn and the Kuffār in trying to fulfil the objectives but it becomes easy for the Mu'min to bear it because he has those hopes before him that the Kāfir does not have: I am undergoing troubles in the way of truth and there is success for me both in this world and the Hereafter. Then sorrow is for that Mu'min who cannot do as much in the way of Truth as the Kāfir does in the way of oppression and wickedness." (Tarjumān-ul-Qur'ān)

### (v) You Should Labour More:

Imām Rāzī رحمه الله has written the following ecstatic sentence in the explanation of this verse.

فاذا كانوا مع انكارهم الحشر والنشريعدون في القتال فانتم ايها المومنون المقرون بأن لكم في هذا الجهاد ثوابا عظيما وعليكم في تركه عقابا عظيما أولى بأن تكونوا مجدين في هذا الجهاد.

The Kuffār deny the day of Resurrection. Still they make so great efforts and labours to fight you. Hence, O Muslims! You believe in the day of Resurrection and you know that there is a great reward for you in waging Jihād and a severe punishment at forsaking it. So, you deserve more to make harder efforts in Jihād.

(At-Tafseer-ul-Kabeer)

### NOTE:-

Islam and Kufr, Muslims and Kuffār cannot be equal. Hence, the trouble of the Muslims and that of Kuffār is not equal. The trouble that comes to the Muslims in Jihād has a great reward. The trouble that befalls a Kāfir is a minor punishment before the actual torment. The standard of success in the world is not comfort or misery but Eemān and Jihād. The man who is endowed with Eemān and Jihād is successful and glorious whether he is injured or defeated. The man who is deprived of Eemān and Jihād is unsuccessful though he is the king of the entire earth. The Jihād injuries will bear witness to a Mu'min on the Day of Judgement and the blood trickling from them will become a fragrant Musk. Then, O Muslims! why negligence and weakness in making after the Kuffār? Make after the Kuffār, defeat them and purify the earth of their power and wickedness. (Allah knows better) ○✽○

## An-Nisā Madaniyah, Verse 138

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝

### TRANSLATION:-

Give the Hypocrites the 'good news' that for them there is a painful punishment.

### SUMMARY:-

Give the 'good news' to the Hypocrites who, in spite of calling themselves Muslims, seek friendship and honour with the enemies of the Muslims, that there is a painful torment for them.

### NOTE:-

Those Hypocrites are being discussed here who made their utmost efforts to harm the Muslims and Jihād. This sect of the Hypocrites is the enemy of Jihād. Why did these people become Hypocrites? What are their targets? What is their end? What is their dual policy at the time of victory and defeat in Jihād? What is the method of avoiding hypocrisy and the Hypocrites? At what terms is begging pardon of the Hypocrites accepted? All these important the topics of Jihād have been described in verse 138-147 of Surah An-Nisā. The Hypocritical people are always found in the ranks of the Muslims. Their cunningnesses and harms come to the view only when Jihād against the Kuffār starts and the Muslims are apparently defeated in it. Then the Hypocrites are fully exposed. They, instantly, fall in the lap of the Kuffār. They spread doubts against Islam and Jihād and do every immoral activity to protect themselves and their worldly interests.

These verses should be recited very deeply and attentively so that efforts may be made to keep the heart pure of the malady of hypocrisy, its causes and effects. (Allah knows better)

تبشیر: تبشیر (Tasheer) always does not mean glad tidings. In language vocabulary, it is commonly used for every thing whose effects can be described on the face.

التبشير الاخبار بما يظهر اثره على البشرة (القرطبي)

It can also be that this word may have been used here for sarcasm and irony as the Arabs do on such occasions.

قوله بَشِّرِ تهكم بهم، والعرب تقول، تحيتك الضرب وعتابك السيف۔ (كبير) ومن ذلك قول الشاعر  
تحية بينهم ضرب وجيع۔

It is said ironically in Urdu as: Here is your reward! Enjoyed? Have a look at your situation! (Tafseer-E-Mājidy)

### This is the Result of Inconsistency:

The very first result of lack of perseverance is hypocrisy and the punishment of hypocrisy is painful torment. (Hashia, Hazrat Lahori رَحْمَةُ اللهِ عَلَيْهِ) ○✕○

## An-Nisā Madaniyah, Verse 139

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ  
أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

### TRANSLATION:-

Those who take the Kuffār for friends rather than the Mu'minīn. Are they seeking honour in their company? But, indeed, all honour belongs to Allah.

### SUMMARY:-

For the Hypocrites, who take the non-Muslims as friends forsaking the Muslims, there is a terrible chastisement in the Hereafter. This idea is utterly wrong that they will get worldly honour by befriending them. Absolute honour lies with Allah. Only that person will get honour who obeys Him. Such people are utterly abased in both the worlds. (Tafseer-E-'Usmāni)

### YEARNING FOR HONOUR:-

It becomes quite clear that yearning for honour made those people incline to friendship with the Kuffār. Honour means worldly status as well as peace and predomination. The target of these people was only life in this world. They felt that they could seek help for peace, comfort, luxury and protection from the Kuffār only. Hence, they forgot Allah's dictates and Islām and tended to befriend the Kuffār just to get protection and a position of honour.

Imām Qurṭabī رحمته الله writes:

Honour means predomination. They were impressed by the power of the Kuffār. They feared that they would be killed if they sided with the Muslims and opposed the Kuffār. So, they should have congenial relations with them.

Hazrat Thānvi رحمته الله writes in detail:

"The Hypocrites would meet the Kuffār because they did not hope of so great success of the Muslims. They thought that they would have to live with those Jews and Mushriks. Why should they have discord with them? (Bayān-ul-Qur'ān)

The author of Tafseer-E-Haqqāni writes:

"There is a reference to the Hypocrites also in the words يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ who do not prefer Dīn to the world. Sometimes they are Christians and sometimes Muslims. The verse يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ describes the habit of the Hypocrites who join the Kuffār seeing their splendour and might and befriend them to get honour and dignity. The Hypocrites of Madina would do so. They

would make fun of Islam and express hatred against it before the Jews as will come in future. The object was to make those opponents realize that they were their sincere friends and they honour them." **(Tafseer-E-Haqqāni)**

Whether the opposition is of the whole Islam or an obligation of Islam, it can never be the practice of the Muslims to befriend the Kuffār and make them realize that they are their true friends only in the love to seek honour with them. (Allah knows better)

### **ABSOLUTE HONOUR LIES ONLY WITH ALLAH:-**

"Do they (Hypocrites) seek honour with the Kuffār? All honour is only for Allah. Allah Himself is All-Esteem. He may bless anyone with honour or disgrace. The abject honour of the Kuffār due to some wealth has no importance. Therefore, Allah endowed those who had Eemān with honour and all the Kuffār who did not embrace Islam were disgraced and the Hypocrites also had to lick the dust. Kuffār were gradually overpowered and the Muslims dominated and the countries were conquered. This is the situation in the world and there is a painful torment for the Kuffār in the Hereafter. The adversity of the Muslims in this world is because the Muslims have ignored the demands of Eemān. Every Muslim should consider Islam the greatest honour and demand honour only of Allah. He should seek honour only in friendship with the Muslims and should not try to seek honour in befriending the Kuffār adopting their manners, morals or their appearances. There is no honour in remaining or becoming like those who are disgraceful to Allah." **(Anwār-ul-Bayān)**

### **DRESS AND FASHION OF THE KUFFAR:-**

"The Fuqahā (Juriconsult) have derived from this verse that mixing with the Kuffār without need, adopting their shape, appearance, copying their fashion, dress, culture and living regarding them as a thing of honour, all include in hypocrisy. **(Tafseer-E-Mājidy)**

### **PROTECTION FROM HYPOCRISY:-**

A few methods to protect from hypocrisy have come to the view:

- (i) No friendship with the Kuffār.
- (ii) Not to be awe-struck the might and worldly success of the Kuffār.
- (iii) No Kāfir be deemed honourable.
- (iv) There should be firm belief that there is no honour except with Allah.
- (v) No yearning for indulging in worldliness. The anxiety to be endeared with Allah should be inculcated. (Allah knows better)

Jihād in the way of Allah is a combination of all these.

### **TWO MORE BAD RESULTS OF INCONSISTENCY:-**

The second result will be that these people will befriend the enemies of Islam forsaking the Muslims. The third result will be that these people will yearn to seek honour with the Kuffār. **(Hashia, Hazrat Lahori رحمۃ اللہ علیہ)**



## An-Nisā Madaniyah, Verse 140

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ ۚ  
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝

### TRANSLATION:-

And He has revealed to you in the Book that when you hear the verses of Allah being rejected and ridiculed, you should not sit with them unless they enter into some other discourse. You, in that case, would be like them. Surely, Allah is to gather all the Hypocrites and Kuffār in Jahannam.

### SUMMARY:-

O Muslims! Allah has already sent you the command in the Noble Qur'an not to sit at all in the assembly where Allah's verses are rejected or ridiculed otherwise you will also be one of them.

### AN IMPORTANT COMMAND:-

It shows that if a man sits in such an assembly where his religion is criticised or condemned, and that man does not walk out but goes on listening to them, he is a Hypocrite though he may not say anything of the sort. (Tafeer-E-'Usmāni)

### FOURTH RESULT OF INCONSISTENCY:-

The fourth result will be that he will have to remain silent hearing even the condemnations and ridicules of the Divine verses and commands. In the end, he will be in Jahannam with those Kuffār. (Hashia, Hazrat Lahori رحمۃ اللہ علیہ)

### PLEASE NOTE:-

Denial and ridicule of Allah's verses is the habit of the Kuffār and the Hypocrites. The Kuffār even today ridicule the verses that bear the command of Jihād, Islamic laws, punishments and prohibition to befriend the Kuffār. They conduct meetings, seminars and debates where discussion is made against the Divine Laws. The Muslims have been prohibited to attend such meetings otherwise they will also be one of those Hypocrites. If they join them to refute such things, there is no harm. (Allah knows better)



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## PROTECTION FROM HYPOCRISY:-

The most important method and law of protecting from hypocrisy is not to hear and study the points of the Kuffār and the Hypocrites with the help of which they deny Islam or any of its command or try to devalue it. If the Muslims act upon it strictly, they can be very strong and mighty and can escape this war of tension and ideas which the Kuffār and Hypocrites of every age ignite through their tongues or media. This verse gives clear law about TV, Cinema, Cable, Computer, Radios, Newspapers, Satellite System and Seminars. These days, all these means of communication are labouring to weaken every command of Islam extending from dogmatic veil to Jihād. (Allah knows better)



## An-Nisā Madaniyah, Verse 141

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يَتَّبِعُونَكُمْ يَحْكُمُ بَيْنَكُمْ فَإِنْ كَانَ لَكُمْ فَتْرٌ مِنْ اللَّهِ قَالُوا  
أَلَمْ نَكُنْ مَعَكُمْ ۖ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا  
أَلَمْ نَسْتَحِذْكُمْ عَلَيْهِمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ  
يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۖ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ  
عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝

### TRANSLATION:-

Those who look for (a misfortune for) you, so, there is a victory for you, they say, "Were we not with you. But if there is a gain for the Kuffār, they say (to them), "Had we not overpowered you, still protected you from the Mu'minīn?" So Allah will decide between you on the Doomsday. Allah shall never give the Kuffār a way against the Mu'minīn.

### SUMMARY:-

These Hypocrites keep an eye at your circumstances. Then if there is victory for you, they come to your side and say: "Were we not your companions?" If the Kuffār get victory apparently, they become theirs and say: "Had we not encircled you and protected you and saved you from the hands of the Muslims?" The real decision will be made by Allah on the Doomsday. Keep in mind, Allah will not grant the Kuffār with sweeping victory over the Mu'minīn.

### REFERENCES:-

#### (i) The Hypocrites Exposed Fully:

The Hypocrites are being exposed here fully. They were very strange creatures. When war would break out, the whole group of the Hypocrites used to be with the Muslim army though it did not fight the Kuffār or if they fought, they fought nominally. If the Muslims won, they went to the Muslims and tried to make them realize that they belonged to their company and demanded their share in the spoils. If sometimes, the Kuffār won, they went to them in an instance and made them realize their favours on them saying: Remember, the Muslims were going to win at such and such moment and you were going to lose when we interposed. We made you win the lost battle with the help of our wisdom and sagacity. Now give us our

share. Informing and spying for the fighting Kuffār against the Muslims fall in this category. (Tafseer-E-Majidy)

**(ii) Those Who Exchange Classified Information:-**

Those who fight against the Muslims and exchange classified information with the Kuffār should ponder over the verse above and the above writing.

**(iii) Fifth Result of Inconsistency:**

The fifth result will be that they will exult at the defeat of the Muslims. Study the history of one hundred years after the death of Alamgīr: Islam did not tyrannize us at all, but we forsook Islam and we were deprived of Islam.

(Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

**(iv) Time-Server, Self-Seeker:**

"They remain aloof and see what course the events take. If the Muslims are victorious, they become partners in the benefits of victory and say: We were also with you. If the enemy is victorious, they join them and say: If we had not been with you secretly and had not saved you, the Muslims would have almost extirpated you." (Tarjumān-ul-Qur'ān)

The meanings of the first part of the verse have now been fully explained. Now let us move to the last part. First of all, note a few translations of this Divine sentence.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا -

(a) And Allah will never give the Kuffār the way against the Muslims. (Hazrat Shah Abdul Qādir رحمۃ اللہ علیہ)

(b) And Allah will never give the Kuffār the way to overpower the Muslims. (Hazrat Sheikh-ul-Hind Mahmud-ul-Hasan رحمۃ اللہ علیہ)

(c) (On the decision of Doomsday) Allah will never predominate the Kuffār over the Muslims (Hazrat Ashraf 'Ali Thānvī رحمۃ اللہ علیہ)

(d) And (there) Allah will never predominate the Kuffār in fight with the Muslims. (Hazrat Ahmad 'Ali Lahori رحمۃ اللہ علیہ)

**THIS WORLD OR THE HEREAFTER:-**

The Exegetes have different opinions. Some say that it means victory in the Hereafter. Then, the topic will concern Mujāhideen that they should remain satisfied with their success in the Hereafter and take up the route to success i.e. Jihād. Actually, the Hypocrites created the doubt: What is the Hereafter? Will it happen or not? If it is, who knows who is blessed with success. Promising the Muslims firm success, they have been embellished with a strong power of Eemān.

To some others, it means predominance in this world. Then it will mean that no Infidel power will overpower the Muslims that it may extirpate them and wipe them out. Or it will mean when the Muslims fulfil all the conditions and terms of victory and assistance of Allah, the Kuffār will not be able to overpower them. To some Exegetes, victory means the victory of proof and argument which the Muslims

have been gaining in every age. Note a few references:

**(i) No One Can Annihilate the Muslims:**

Allah will judge between you and them -- He will give you Paradise and them He will throw into Jahannam. Let them do in this world whatever they can do. One thing is certain that they will not be able to annihilate the Muslims which is their earnest desire. **(Tafeer-E-'Usmāni)**

**(ii) Provided They are Firm at Islam:**

The future promise is that Allah will never give the Kuffār the justification or victory over the Muslims provided the Muslims become staunch Muslims. **(Tafseer-E-Haqqāni)**

**(iii) Superiority On The Doomsday:**

فقال على رضي الله عنه: معنى ذلك يوم القيمة يوم الحکم۔ (القرطبي)

Hazrat Ali رضي الله عنه says: It means that the Kuffār will be given no superiority to the Muslims on the Day of Judgement.

**(iv) Kufr Will Not Gain Complete Domination In The World:**

الثاني ان الله لا يجعل لهم سبيلا يحوبه دولة المؤمنين، ويذهب آثارهم ويستبيح بيضتهم كما جاء في صحيح مسلم من حديث ثوبان رضي الله عنه عن النبي صلى الله عليه وسلم قال: واني سئلت ربي الا يهلكها بسنة عامة والايسلط عليهم عدوان من سوى انفسهم فيستبيح بيضتهم وان ربي قال يا محمد اني اذ قضيت قضاءً فانه لا يرد واني قد اعطيتك لامتك لا اهلكهم بسنة عامة والايسلط عليهم عدوان من سوى انفسهم فيستبيح بيضتهم ولوا جتمع عليهم من باقطارها حتى يكون بعضهم يهلك بعضا ويسبي بعضهم بعضا (القرطبي)

The second saying is that Allah will not give the Kuffār the way to annihilate the Muslim country fully and uproot the Muslims as Hazrat Sobān رضي الله عنه narrated in Sahih Al-Muslim that the Holy Prophet ﷺ said:

I supplicated to my Allah not to kill my Ummah with vast scale famine and nor to impose upon them an enemy from outside them so that they might annihilate them. My Lord said: O Muhammad, My destiny cannot be averted. I have given you for your Ummah the reward that I shall not kill it through vast scale famine nor I shall impose upon them enemy from outside that may annihilate them though all the people of the earth gather against them until the people of Ummah begin to kill and imprison one another. **(Al-Qurtabi)**

**(v) When Muslims Will Be The Enemies of Their Own:**

ان الله سبحانه لا يجعل للكافرين على المؤمنين سبيلاً منه الا ان يتواصوا بالباطل ولا يتناهوا عن المنكر ويتقاعدوا عن التوبة فيكون تسليط العدو من قبلهم۔ (القرطبي)

Allah will not dominate the Kuffār over the Muslims but only when the Muslims begin to tempt one another to vices, forsake forbidding the evils and stop repenting. Then the imposition of the enemy upon them will be due to their own misdeeds.

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## PROTECTION FROM HYPOCRISY:-

One method of protecting oneself from hypocrisy is that the Muslims should extend their support and assistance with the Mujāhideen not only to victory but common Muslims should also remain attached with Jihād and Mujāhideen whether there is victory or timely defeat. (Allah knows better)

## THE BLESSED WORDS:-

Hazrat Abdul-Qādir رحمۃ اللہ علیہ writes a very precious sentence about this verse.

It becomes clear from it that if man is on the right path and also develops amicable relations with those who have deviated from Islam, it is also hypocrisy. (Mūzih-ul-Qur'an)



## An-Nisā Madaniyah, Verse 142

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى  
الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ  
اللَّهَ إِلَّا قَلِيلًا

### TRANSLATION:-

Surely, the Hypocrites (try to) deceive Allah while He is the One Who leaves them in deception. And when they stand for Salāt, they stand up lazily, only to show people, and do not remember Allah but a little.

### SUMMARY:-

The Hypocrites, in their fancy, deceive Allah whereas Allah is going to punish them for this fraud. There is no Eemān in their hearts, they are very lazy in performing Salāt. Their object is just to show the people. They are just showy and remember Allah but only a little.

### REFERENCES:-

#### (i) Folly of the Hypocrites:

"They want to deceive even Allah by making false confession of their Eemān and consider that due to their folly, they will also be dealt with in the Hereafter as they have been dealt with in the world." (Tafseer-E-Majidy)

#### (ii) The Hypocrites Should Not Be Dauntless:

"Allah is defeating and overpowering them (the Hypocrites) in deceiving. Allah's defeating and overpowering means that Allah has given the wicked people a cessation like the pious ones. This cessation does not mean that Allah's law is ignorant of them but only because the result of every activity is revealed at its fixed time. The wicked person grows dauntless due to this cessation. He thinks nothing is going to befall him whatever he keeps doing whereas everything is going to befall him but at its fixed time." (Tarjumān-ul-Qur'ān)

#### (iii) Three Maladies of the Hypocrites:

"Three maladies of the Hypocrites have been mentioned in this verse i.e. خداع (fraud) كسل (laziness) رياء (show)" (Hāshia, Hazrat Lahori رَحْمَةُ اللَّهِ عَلَيْهِ)

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## MIRACLE OF THE NOBLE QUR'AN:

What type of Hypocrites are they who are enemies of Jihād, friends of Kuffār and disgrace the Muslims and Islam by making worldly life their sole target. The Noble Qur'ān presents its full picture. This verse tells us that their performance of Salāt is very oppressive. They do not like to establish Salāt but only under constraints with indolence, negligence and uninterestedness just to show the Holy Prophet ﷺ. Whereas when these people try to prove themselves Muslims, their tongues work like a pair of scissors, but they have just the only slightest relation with the most important and essential command of Islam i.e. Salāt as described in the Noble Qur'ān. (Allah knows better)

## PROTECTION AGAINST HYPOCRISY:-

An important rule of protection against hypocrisy that has become clear is to strengthen, fortify and correct the Salāt. It means the glory of performing Salāt should be gained which is the dignity of a Mu'min. (Allah knows better)



## An-Nisā Madaniyah, Verse 143

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُذَبِّدِينَ بَيْنَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ  
وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا

### TRANSLATION:-

(They are) wavering between (this and) that, neither here nor there. Whomsoever Allah lets go astray, you shall never find a way for him.

### SUMMARY:-

The Hypocrites are totally wavering, hesitant and awe-struck. They are satisfied neither with Islam nor with Kūfr. They are in utter worry. They waver sometimes to one side, sometimes to the other. They are Muslims in favourable circumstances but companions of the Kuffār under trouble, tribulation, misery and fear. They are Muslims outwardly but inwardly they are the Kuffār. They are in strange painful condition."

### REFERENCES:-

#### (i) Heirless Wandering Leaves of The Windstorm:

"They (Hypocrites) are in wonder and doubt. When they see the light of Islam, they are inclined to it regarding it as truth. When the windstorm of some timely misfortune and hunger blows, they do not look to its advantages but they stuff the fingers of denial into the ears of acceptance and belief out of the fear of its roar and thunder. No doubt, so long as man is not endowed with the light of faith and Eemān, he keeps flying like a feather in the windstorm and remains wavering which is a severe punishment. The man who falls in this desert of doubt and uncertainty, goes astray so badly that he finds no guide." (Substance Tafseer-E-Haqqāni)

#### (ii) Fourth Malady of the Hypocrites:

Vacillation is the fourth malady of the Hypocrites. (Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

### PROTECTION AGAINST HYPOCRISY:-

If timely triumph and defeat, happiness and misfortune and apparent circumstances of the world are not regarded as a standard for success and failure, and his Truth and falsehood, man remains safe from Hypocrisy to a great extent and Eemān in Allah and destiny becomes firm. (Allah knows better)





## An-Nisā Madaniyah, Verse 144

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

### TRANSLATION:-

O you who Embrace Eemān, do not take the Kuffār for friends instead of the Mu'minīn. Do you want to produce before Allah clear evidence against yourselves?

### SUMMARY:-

Taking the Kuffār as friends instead of the Mu'minīn is a proof of hypocrisy as the Hypocrites do. O Muslims! do not do so at all, otherwise Allah's clear evidence against you will be produced that you are also Hypocrites. (Tafseer-E-'Usmāni)

### REFERENCES:-

#### (i) Warning to the Muslims:

When Allah described the evil habits of the Hypocrites, He very clearly forbade the Muslims to adopt those habits by saying: O you who Embrace Eemān, do not take the Kuffār nor Hypocrites as friends because they do not love Allah. Love for them will render you negligent and mundane. It is a fact that one heart does not remain in two places. You will be negligent of Allah and hence the evidence of giving up Allah's love. (Tafseer-E-Haqqāni)

#### (ii) Love For The Enemies of Islam:

Do not take the foes of Islam as friends otherwise it will produce before Allah evidence against you. (Hāshia, Hazrat Lahori رحمہ اللہ)

Imām Rāzī رحمہ اللہ has also noted these two sayings i.e. whether it is friendship with Kuffār or Hypocrites. Please consult At-Tafseer-ul-Kabeer.

### PROTECTION AGAINST HYPOCRISY:-

This verse very clearly elucidates the method of protection against hypocrisy. (Allah knows better)



## An-Nisā Madaniyah, Verse 145

يَسُوِّرُ اللَّهُ الرَّخِيمِينَ الرَّحِيمِ  
إِنَّ السُّفِيْقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ  
نَصِيرًا ﴿١٤٥﴾

### TRANSLATION:-

Surely the Hypocrites are in the lowest level of Fire, and you shall never find for them a helper.

### SUMMARY:-

The Hypocrites will be more severely punished in Jahannam than the Kuffār. They will be in the lowest level of Fire and there will be no helper for them.

### REFERENCES:-

#### (i) Owing to Causing More Harm to The Muslims:

Imām Rāzī رحمته الله writes:

لما كان المنافق أشدَّ عذاباً من الكافر لأنه مثله في الكفر..... الخ-

The reason for inflicting severe punishment upon the Hypocrite than the Kāfir is that the Hypocrite is not just Kāfir but has also mixed another quality of Kūfir in him, that is buffoonery with the Muslims. The second is because the Hypocrites proclaim themselves as Muslims. So, they can come to know the secrets of the Muslims and then they communicate those secrets to the Kuffār. Hence, they will have to undergo severer punishment than the Kuffār. (At-Tafseer-ul-Kabeer)

#### (ii) Those Who Change the Meanings of the Noble Qur'an:

The Hypocrites will be in the lowest level of Fire i.e. in severest torment. The reason is the Kuffār are deniers and opponents apparently and inwardly. They cannot cause so harder a loss to Islam as the Hypocrites can. History bears witness that Islam has suffered greater losses at the hands of those wicked people who are apparently Muslims but actually Kuffār. Thousands of Bida'at (innovations) are their inventions. They change the meanings of the Noble Qur'an through misinterpretation. (Tafseer-E-Haqqāni)

#### (iii) Punishment In the Hereafter:

The punishment of the Hypocrites in the Hereafter is that they will be at worse stage than the Kuffār. (Hāshia, Hazrat Lahori رحمته الله)

#### (iv) Iron Trunks:

Imām Qurtabi رحمته الله has narrated the meaning of الدَّرَكِ الْأَسْفَلِ with reference to Hazrat Abdullah bin Mas'ūd رضي الله عنه as under:

These are iron trunks in Fire in which they will be locked.

**(v) Seven Degrees:**

Imām Qurtabī رحمته الله has enumerated the seven degrees of Jahannam. (i) Jahannam (جهنم), (ii) Lazā (لظى) (iii) Hūtamah (حطمه) (iv) Sa'eer (سعر) (v) Saqar (سقر) (vi) Jaheem (جحيم) (vii) Al-Hāvia (الهاوية)

The Hypocrite will be pushed into the "Al-Hāvia." لغلط كفره ، وكثرة غوائله وتمكنه من "Al-Hāvia." because his Kūfr is much, his deviation is very great and he has greater power to torture and tease the Muslims. (Al-Qurtabi)

**(vi) Remained Safe From Sword in The World:**

انما كان المنافق اشد عذابا من الكافر لانه امن السيف فى الدنيا فاستحق الدرك الاسفل فى لعقبي' تعديلا (المدارك)

Harder torment will be inflicted upon the Hypocrite because he remained safe from sword of the Muslims in the world. Therefore, for the sake of equality in torment, he will be entitled to the lowest level in Jahannam.

**(vii) No Helper:**

The Last part of the verse says that he (Hypocrite) will find no helper on the Doomsday. The Hypocrite would take every enemy of Islam as his helper in the world instead of Allah. Therefore, he will be let hierless and alone on the day of Judgement. (Allah knows better)

**SUPPLICATION:-**

O Allah! Protect us against hypocrisy as well as Fire and provide us with fortified shelter from You against hypocrisy and Jahannam. Āmīn!



## An-Nisā Madaniyah, Verse 146,147

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ  
لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ  
أَجْرًا عَظِيمًا ۝ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ  
وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۝

### TRANSLATION:-

Except those who repent and correct themselves and hold on to Allah and make their Faith pure for Allah. So, those are with the Mu'minīn, and Allah will give the Mu'minīn a great reward. What would Allah get by punishing you, if you are grateful and Mu'min? Allah is All-Appreciating, All-Knowing.

### SUMMARY:-

There is still time for the Hypocrites to protect themselves from Jahannam and failure and join the successful class of the Muslims provided:

- (i) they repent of Kūfr and hypocrisy,
- (ii) correct their wicked and hypocritical deeds,
- (iii) grip firmly Allah's refuge and support i.e. do not count on the refuge and support of the Kuffār,
- (iv) do all these deeds purely for Allah's pleasure.

By doing these four deeds, they will be included in the people of Eemān and will be worthy of great reward that Allah will give the people of Eemān in the Hereafter. A hell of difference i.e. where lies the worst category of Jahannum and where is this great reward! Allah is Very-Appreciating and All-Knowing. What would Allah get by punishing them if they are grateful and Mu'minīn?

### REFERENCES:

- (i) The Door of Repentance is Open:

O yes, those who repent, are included in the group of the sincere people.

(Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

- (ii) Four Conditions:

Then Allah invites them to repentance and promises forgiveness provided four points: First تَابُوا: Repent sincerely. Second أَصْلَحُوا: become pious and correct all the wickedness in knowledge and activity. Third وَاعْتَصَمُوا بِاللَّهِ: be firmly attached to

Allah i.e. count on Him fully instead of His enemies and opponents of Dīn. Fourth  
وَإِخْلَصُوا وَيُنَاسِئُوا and make their intentions pious." (Tafseer-E-Haqqāni)

### (iii) Friendship With Kuffār Will have to be Broken:

Giving up companionship with Kuffār is essential for ascertainment of  
اعْتَصِمَ بِاللَّهِ and وَاعْتَصِمُوا بِآيَاتِي

### NOTE:-

The last verse tells us the method of repenting firmly i.e. adopt gratitude and Eemān, there is no cause for torment. Gratitude is realization of Allah's bounties and their appreciation. Gratitude has been discussed before Eemān because the mind flies to the beneficent from the favour. When man is happy with Allah and is resigned to His lot, Allah is also pleased with such a person. Hypocrisy breeds due to ingratitude and uncertainty, thus pushing him into the Fire whereas gratitude leads man to Eemān, Allah's pleasure and Paradise.

So, verse 146 tells us the method of repentance and verse 147 tells us the method of fortifying repentance and perseverance. (Allah knows better)

### SUPPLICATION:-

اللَّهُمَّ اَنَا نَسْتَلِكُ اِيْمَانًا دَائِمًا وَنَسْتَلِكُ قَلْبًا خَاشِعًا وَنَسْتَلِكُ عِلْمًا نَافِعًا وَنَسْتَلِكُ يَقِيْنًا صَادِقًا  
وَنَسْتَلِكُ دَوَامَ الْعَافِيَةِ وَنَسْتَلِكُ الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْتَلِكُ الْغِنَى عَنِ النَّاسِ - آمِيْن يَا اَكْرَمَ الْاَكْرَمِيْنَ -

Allah be praised. Translation of Surah An-Nisa ends here.

Friday, 29th Ramazān, 1428 AH.

12th October, 2007 at 10:30 am.





سُورَةُ الْمَائِدَةِ مَكْنِيَّةٌ



# INTRODUCTORY

The Following Twenty Verses on Jihād Topic  
Have Been Discussed in This Compilation.

Verse No.  
2

Verse No.  
3

Verse No.  
11-13

Verse No.  
20-26

Verse No.  
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Verse No.  
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Verse No.  
82

There Are Indications to Topics on Jihād in The Following Eight Verses

57-63

67



## THE SUMMARY OF TOPICS ON JIHAD IN TWENTY VERSES

- Verse-2:** Do not exceed limits in taking revenge.
- Verse-3:** The Kuffār hopeless of this Din being overpowered. Conquest of Makkah is a great bounty.
- Verse-11:** Allah protected you and blessed you with triumph in Jihād. Appreciate this bounty, and take up Piety and Tawakkul.
- Verse-12-13:** Allah took an oath from the Bani Isrā'īl to wage Jihād. They went back on their words and were punished.
- Verse-20:** Hazrat Mūsā's ﷺ persuading his nation to Jihād and reminding them of Allah's bounties.
- Verse-21:** Loss in not Waging Jihād.
- Verse-22:** Bani Isrā'īl's refusal from Jihād out of cowardice. Enemy's strength due to it.
- Verse-23:** Those who are blessed by Allah, fear Him. They do not turn their backs on Jihād. Such two individuals supported Hazrat Mūsā's ﷺ persuasion to Jihād.
- Verse-24:** Bani Isrā'īl said to Mūsā: You and Your Lord go and wage Jihād. We are sitting right here.
- Verse-25:** Hazrat Mūsā ﷺ offered himself and his brother for Jihād and prayed to Allah for separation from the nation
- Verse-26:** Allah announced punishment for the nation for giving up Jihād.
- Verse-35:** Jihād in the way of Allah is a source of real success.
- Verse-51:** Those who take the Jews and the Christians as friends, are one of them.
- Verse-52:** Those who have suspicion in their hearts, take the Jews and the Christians as friends and seek shelter in their lap. These people will repent.
- Verse-53:** When hypocrisy of the Hypocrites will be exposed after defeat, the Muslims will be surprised.
- Verse-54:** Islam will suffer no loss due to anyone's apostatization. Allah will replace them with His dear slaves who will fight in the way of Allah.
- Verse-55:** Formation of International Islamic Brotherhood.
- Verse-56:** Allah's promise of domination with this International Islamic Brotherhood.
- Verse-82:** The worst enemies of the Muslims are the Jews and the Mushriks.

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## SUMMARY OF INDICATIONS TO JIHAD IN EIGHT VERSES

**Verses 57-63** are certification and evidence of the foregoing topics on Jihād.

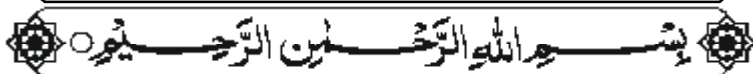
**Verse 67** orders to preach Dīn for the establishment of Dīn as a result of which there is the possibility of opposition and war. Along this, the promise of security of the Holy Prophet ﷺ. Before this, guards were employed. (Allah knows better)

### (OTHERS)

According to Hazrat Maūlana Ahmad Ali Lahori رحمۃ اللہ علیہ, there is topic on Jihād in verse 32 also.



## Al-Mā'idah Madaniyah, Verse 02



With the name of Allah, the All-Beneficent, the Very-Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ  
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِثِينَ الْبَيْتِ  
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَيَرْضَوْنَ ۖ وَإِذَا  
حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن  
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ  
وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ  
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

### TRANSLATION:-

"O you who Embrace Eemān, do not violate (the sanctity) of Marks of Allah, nor of the sacred month, nor of the sacrificial animal, nor of the garlands, nor of those proceeding to the Sacred House, seeking the grace of their Lord and (His) pleasure. When you are out of Ihrām, you may hunt. Malice against a people of their having prevented you from Al-Masjid-ul-Harām should not cause you to cross the limits. Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Certainly, Allah is severe at punishment."

### SUMMARY:-

O you who Embrace Eemān, do not disgrace the Marks of Allah's Dīn nor disgrace any four of the sacred months (In the beginning, starting of war in these months was prohibited. Now although it is permitted yet if the Mushriks take care of the sanctity and grace of these months, you should also do so and avoid attacking and also avoid sins in these months) nor disgrace the sacrificial animals in the boundary of Haram whether they have symbolical strap in their necks or not, nor disgrace those people who may be going to the Sacred House to seek Allah's grace and pleasure. Hunting of land animals is also prohibited in Ehrām. (two unsewn pieces of cloth that the Pilgrims put on). Hunting is permitted out of the boundary of Haram when you are out of Ehrām. The enmity of the people who

had prevented you from entering Al-Masjid-ul-Harām at the time of Hudaibiyah, should not compel you to exceed the limits of Sharia'. It means take care of the injunctions of Islam even in Jihād and Qitāl and do not oppress in the wild passion of revenge. Help one another in the matters of righteousness and piety but do not help each other in sin and aggression. Always fear Allah. Surely, Allah's torment is very severe and painful.

## TOPICS ON JIHAD:-

There are many the topics on Jihād in this verse.

### (i) The Command of War In The Sacred Months:

This has already been discussed in detail. Imām Ibn-e-Katheer رحمته الله has made illuminating discourse while explaining this verse. The lovers can consult the Tafseer Ibe-E-Katheer also.

### (ii) Entry of the Mushriks into the Boundary of Haram(Holy Sanctuary):

In the beginning it was allowed. Then this permission was abrogated. Many Exegates have described in the explanation of **وَالَّذِينَ آمَنُوا بِالْبَيْتِ الْحَرَامِ** not to restrain the Mushrik who goes to Haram with good intentions to take revenge of Hudaibiya. Then its actual law was explained in Surah Barā't that is **فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ** **بَعْدَ عَامِهِمْ هَذَا**.

### (iii) Do not Exceed the Limits in Enmity:

This is the most important point that Mujahideen should be moderate in taking revenge and keep the actual objectives of Jihād in view, not to take enmity for enmity sake and revenge for revenge sake as their habit and not to deprive those enemies of Islamic Justice with whom Jihād is going on.

### (iv) Help In Righteousness and Piety; Not In Sin and Oppression:

This must be the most important rule of the Muslims and the Mujahideen not to use the religious powers for private objects but for the uplift of Dīn and domination of Islam.

Besides these four topics, the explanation of **سَعِيدِ الْمُنَافِقِينَ** also includes Jihād. Jihād is also a command of Dīn, its part and Mark. Therefore, disgrace of Jihād is also unlawful. Moreover, there is a clear allusion to the incident of Hudaibiya in the words **أَنْ صَدَّ وَكَفَّرَ عَنِ الْمَسْجِدِ الْحَرَامِ**. (Allah knows better)

Let us study a few writings in support of these topics.

## REFERENCES:-

### (i) The Sacred Months:

**وَالشَّهْرَ الْحَرَامَ بِالْقِتَالِ فِيهِ - (جلالين)**

Do not disgrace the sacred months by starting war in it.

### (ii) Hajj and 'Umrah of the Mushriks:

**وَالَّذِينَ آمَنُوا بِالْبَيْتِ الْحَرَامِ** "And do not disgrace those people who resort to the Al-Masjid-ul-Harām to seek Allah's pleasure and grace."

Hazrat Maulana Shabbīr Ahmad 'Usmānī رحمته الله writes:

“Apparently this glory is specific with the Muslims i.e. respect and adore the Muslims who go out for Hajj and 'Umrah and do not hinder their way. If the Mushriks who go to perform Hajj, if included in it because according to their fancy and belief, they are desirous of Allah's grace, nearness and pleasure, it will have to be said that the command is before that time whereas pronouncement was made afterwards”-

(Tafseer-E-'Usmāni) رَبُّ الْمُشْرِكِينَ خَسَّ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

Hazrat Thānvi رحمته اللہ علیہ writes:

These commands were of the time when the Kuffār would go to perform Hajj and 'Umrah. Now they are not allowed to go for Hajj and 'Umrah.

نقله البيضاوى عن ابى حنيفة رحمته اللہ علیہ قوله تعالى اَفَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا - (بيان القرآن)

### (iii) Do not Exceed the Limits in Enmity:

○The Marks of Allah, which were declared sacred by Allah, were all profaned by the Mushriks in 6th A. H. The Holy Prophet ﷺ with about fifteen hundred Sahābah رضي الله عنهم started from Madina in the month of Zi-Qa'ad to perform 'Umrah. When they reached the point of Hudaibiya, the Mushriks barred them from the performance of this religious obligation disregarding the state of Ehrām and the reverence of Ka'aba, Holy Month, Had̄y and Qalā'ed. The Muslims were not wrong if they had been enraged at this nonsense of the Makkan Idolators, and would have demonstrated their enmity and rage in retaliation, but the love and hatred in Islam are balanced. The Noble Qur'ān ordered to restrain themselves against such cruel monsters. Generally a man in extreme love or enmity crosses the borders. So Allah ordered them to keep on justice and even the extreme detestation and animosity against a certain people should not move them to aggression and injustice.

### (Tafseer-E-'Usmāni)

○It means the Kuffār of Quraish who hindered the Muslims from reaching the Holy Ka'abah and performing 'Umrah in 6 year AH at Hudaibiya. Allah is saying: Do fair dealing even with such a cruel oppressive enemy in spite of wrath and rage. Allah! How great generosity! (Tafseer-E-Mājidy)

ومعنى صد هم اياهم عن المسجد الحرام منع اهل مكة رسول الله ﷺ والمومنين يوم الحديبية عن العمرة ومعنى الاعتداء الانتقام منهم بالحاق مكروه بهم. (المدارك)

This writing also indicates that if reconciliation is sought in war, it should be given due regard and care and the way of taking revenge should be sought out.

### (iv) Marks of Allah:

The point under discussion is Hajj and Sacrifice. Most of the Exegetes have taken Hajj and Sacrifice as Marks of Allah whereas some others have generalized it.

قال الحسن دين الله كله (البحر المحيط)

Hazrat Hasan Basri رحمته اللہ علیہ says سَمَاءُ دِينِ اللَّهِ means Allah's complete Dīn. Hazrat Ata رضي الله عنه says:

معالم حدود الله تعالى وامره ونهيهِ وفرضه (روح المعاني)

With regard to this sense, all obligations including Jihād, will be among the Marks of Allah. (Allah knows better)

## Al-Mā'idah Madaniyah, Verse 03

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِزْيِيرِ وَمَا أُهِلَّ  
بِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيغَةُ  
وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذِيحَ عَلَى التُّصْبِ وَأَنْ  
تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَيسُ الَّذِينَ كَفَرُوا  
مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ  
لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ  
لِّإِثْمِهِ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

### TRANSLATION:-

"Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast unless you have properly slaughtered it; and that which has been slaughtered before the idols, and that you determine shares through the arrows. (All of) this is sin. Today those who unbelieve have lost all hope of (damaging) your faith. So, do not fear them, and fear Me. Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as **Dīn** (religion and a way of life) for you. But whoever is compelled by extreme hunger, having no inclination towards sin, then Allah is Most-Forgiving, Very-Merciful."

### SUMMARY:-

On this day, the Kuffār have been disappointed of the fact that the Dīn of the Muslims will be subdued or inglorious. Therefore, O Muslims! do not fear those Kuffār but fear Allah. Today, Allah has perfected your Dīn as regards might and commands and has completed His bounty upon you and has chosen Islam as Dīn for you.

## REFERENCES:-

(i) **الْيَوْمَ** : Today

الْيَوْمَ يَنْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

يعنى أن ترجعوا إلى دينهم كفاراً۔ (القرطبي)

Today, the Kuffār are disappointed of your reverting to their Dīn as Kuffār.

قال الضحاك نزلت هذه الآية حين فتح مكة

Imām Zahāk رحمته الله says that the verse was revealed at the conquest of Makkah.

وذلك أن رسول الله صلی اللہ علیہ وسلم فتح مكة لثمان بقين من رمضان سنة تسع ويقال سنة ثمان ودخلها ونادى منادى رسول الله صلی اللہ علیہ وسلم الامن قال لا اله الا الله فهو آمن، ومن وضع السلاح فهو آمن ومن اغلق بابه فهو آمن۔

The Holy Prophet صلی اللہ علیہ وسلم conquered Makkah on Ramzan 22, Nine or Eight AH and entered it. His proclaimer announced thus: The man who recites لا اله الا الله, will be secure and the one who yields, the one who shuts his door will be secure.

(Al-Qurtabi)

(ii) **Disappointment of the Kuffār Due to the Might (of Islam):**

ان ترتدوا عنه ، بعد طمعهم في ذلك لمار أو امن قوته (جلالين)

The Kuffār have been disappointed of your apostatization whereas they were hopeful of it. Their disappointment is because they have seen the might of Islam.

(iii) **The Domination of Dīn:**

Kuffār have been disappointed of subduing and obscuring your Dīn.

(Bayān-ul-Qur'ān)

اوتيسوا من دينكم ان يغلبوه لان الله تعالى وفي بوعده من اظهاره على الدين كله۔ (المدارك)

Or being disappointed of your Dīn means, they have disappointed of overpowering it because Allah has fulfilled His promise and has dominated it.

(Al-Madārik)

(iv) **The Perfection of Dīn:**

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ Today, I have perfected your Dīn for you.

بان اهلك لك عدوكم واظهرت دينكم على الدين كله۔

It means, I have annihilated your enemy and overpowered your Dīn.

(Al-Qurtabi)

بأن كفيتم خوف عدوكم اظهرتكم عليهم

I have removed the fear of the enemy from you and have overpowered you over them. (Al-Madārik)

هو ازالة الخوف عنهم واظهار القدرة لهم على اعدائهم

He removed fear of the Muslims and gave them authority and domination over the enemies. (At-Tafseer-ul-Kabeer)

○This perfection of Dīn is as regards might as well as commands and laws.

(v) Blessing of Conquest of Makkah:

وَأَتِمَّمْتُ عَلَيْكَ بَرَكَاتِي : And I have completed My blessing upon you.

بفتح مكة ودخولها آمين ظاهرين (المدارك)

I have completed My blessing upon you through conquest of Makkah and entering you into it safe and sound.

**NOTE:-**

(i) The the topics of Jihād of the verse become clear with the help of these few references. Some Exegetes have called **الْيَوْمَ** the day of 'Arfah' (عرفه) on the Last Hajj. This verse bears many commands and meanings. Here only those references are described that concern fruits of Jihād. For detail, please consult the Books of Tafseer.

(ii) Imām Qurtabī رحمته الله writes:

**فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي** means:

ای لا تخافوهم وخافون فانی انا القادر علی نصرکم (القرطبی)

O Muslims, do not fear Kuffār, fear Me. I have, no doubt, authority to help you.





## Al-Mā'idah Madaniyah, Verse 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن  
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى  
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

### TRANSLATION:-

"O you who Embrace Eemān, remember Allah's favour upon you, when some people planned to lay their hands on you, and He kept their hands away from you. Fear Allah; and in Allah the Mu'minīn should place their trust."

### SUMMARY:-

O you who Embrace Eemān, remember Allah's favour upon you when a nation had made a vowed determinaton to lay their hands of war, oppression and destruction on you. But Allah restrained their hands from you and overpowered you upon them. So, always fear Allah i.e. observe piety and place your trust in Him i.e. have Twakkul in Him completely.

### TWO SAYINGS OF ULAMA AND EXEGETES:-

"Allah kept you safe from the oppression of a nation. The Ulamā have two opinions about it. One is that there is no allusion to a particular incident but it points to the general initial condition of the Muslims when the Kuffar and Mushriks would run at them from all directions and beat them. Allah kept the Muslims safe from it and blessed them with triumph. The second opinion is that it points to a particular event." (Tafseer-E-Haqqāni)

This above writing is the substance of Imām Rāzī رحمته الله words:  
Please consult his At-Tafseer-ul-Kabeer.

### TO WHICH INCIDENT DOES IT REFER?

The Exegetes have reported many traditions regarding its causes of revelation. The substance of a few is as under:

(١) قال جماعة نزلت بسبب فعل الأعرابي في غزوة ذات الرقاع - (القرطبي)

(i) A group of Exegetes says that the said verse was revealed on the eve of Ghazwa Zat-ur-Riqā' at the wickedness of a Bedouin.

غزوة ذات الرقاع

**GHAZWA-E-ZAT-UR-RIQA'**

*Derived From*

**SEERAT-UL-MUSTAFA** ﷺ

*By*

Hazrat Maūlana  
Muhammad Idrees Khāndhlvi



# GHAZWA-E-ZAT-UR-RIQĀ'

Ghazwa-e-Zāt-ur-Riqā' happened in Jamādī-ul-'Ulā 4th AH. (According to Ibn Sa'd, in Muharram 5 AH but according to Imām Bukhārī رحمہ اللہ in 7th AH) Hazrat Abu Mūsā Asha'ri رضی اللہ عنہ says: This Ghazwa is called Zāt-ur-Riqā' because Riqā' means "rags." The skin of our feet was torn while walking in this battle. We had bandaged feet with pieces of cloth. So this Ghazwa was named Zāt-ur-Riqā' i.e. the Ghazwa of rags. (Al-Bukhārī) Ibn Sa'd says: Riqā' is the name of a mountain where صلی اللہ علیہ وسلم encamped. There were black, white and red marks there.

On return, the Holy Prophet صلی اللہ علیہ وسلم napped under a shady tree hanging his sword with the tree. A Mushrik happened to pass that way. He held the sword in his hand and said challengingly: Tell me who will save you from me? The Holy Prophet صلی اللہ علیہ وسلم replied with utmost calmness: "Allah." Reported in Al-Bukhārī. According to Ibn-e-Ishaq, Jibārīl gave a blow in his chest and the sword fell from his hand. The Holy Prophet صلی اللہ علیہ وسلم picked up the sword and said: Tell me, who will save you from me? He said: "None." He صلی اللہ علیہ وسلم said: Go away, I have forgiven you. Wāqidi says: That person embraced Islam, went to his tribe and preached Islam. Many people embraced Islam at his persuasion. Imām Bukhārī reports that the name of that person was Ghourith bin Hārith. (Seerat-ul-Mustafa p:274,V-II)

(ii) Allama Alūcy رحمہ اللہ writes:

والآية اشارہ الى ما أخرجه مسلم وغيره من حديث جابر أن المشركين رأوا أن رسول الله صلی اللہ علیہ وسلم ..... الخ

This verse refers to the incident that Imām Muslim رحمہ اللہ has narrated from Hazrat Jābir رضی اللہ عنہ that the Mushriks saw the Messenger of Allah صلی اللہ علیہ وسلم with his companions رضی اللہ عنہم establishing the Zuhr Salāt at "Asfān". They repented of not attacking the Muslims. Then they resolved to attack in the Asr Salāt. Allah foiled their evil intentions and revealed the command of Salāt-ul-Khowf (in which half of the assemblage establishes Salāt and the remaining confronts the enemy) (Ruh-ul-Ma'āni)

(iii) Many Exegetes say that the said verse was revealed about the Jews. The Holy Prophet صلی اللہ علیہ وسلم went to "the Jews of Bani Nazir" for "Diyat" (penalty, a ransom for murder) of a killed one. Hazrat Abu Bakr رضی اللہ عنہ, Hazrat 'Umar رضی اللہ عنہ and Hazrat Ali رضی اللہ عنہ accompanied him صلی اللہ علیہ وسلم. The Jews welcomed them warmly, seated them hospitably by the side of a fort and said: We are soon bringing you the Diyat money. Wait for a few moments.

They intended to drop a big stone or a grindingstone from above the fort and kill him صلی اللہ علیہ وسلم. Hazrat Jibārīl informed him of this conspiracy and he صلی اللہ علیہ وسلم with his companions رضی اللہ عنہم, left the place. The verse points to this incident. After this incident. Ibn-e-Katheer writes:

ثم امر رسول الله صلی اللہ علیہ وسلم ان يغدو عليهم فحاصروهم حتى انزلهم فأجلاهم۔

The next day, the Holy Prophet ﷺ and his companions رضي الله عنهم besieged them who were at last defeated and were exiled (**Ruh-ul-Ma'āni, Al-Qurtabi, At-Tafseer-ul-Kabeer, Ibn-e-Katheer etc.**)

The author of Tafseer-E-Mājidy writes about this incident:

"There are many traditions about the causes of its revelation without any contradiction and discrepancy in them." (**Tafseer-E-Mājidy**)

Now See the Comprehensive Explanation of This Verse.

## **ISLAMIC POLITICS ——— TAQWA AND TAWAKKUL:-**

After enumerating general favours, some particular favours are also being reminded. The Quraish of Makkah and their allies tried their level best to destroy the Holy Prophet ﷺ and Islam but Allah disappointed them in their efforts by His Grace. The Muslims should acknowledge this favour in this way that they should not deal with those Kuffār unjustly after getting victory and power over them. They should not resort to aggression or oppression in the wrath of retaliation. They should not give up justice and equity demanded by Islam as stressed in the previous verses. One may doubt that it is against political sagacity to show such a cowardly tolerance to the enemies because encouragement of the miscreants and the wicked and the Muslims is feared due to such kind of treatment. So Allah removed this doubt by these words **وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ** (And fear Allah. And on Allah alone the Muslims should rely).

It means the greatest politics of the Mu'min is Taqwa and Tawakkul— (Fear of Allah and Trust in Him.) Fear of Allah means that dealings with Allah, internal and external, should be clear and clean, and the covenant should not be forgotten. Then, Allah be thanked, there is no danger from any quarter whatsoever. (**Tafseer-E-'Usmāni**)

### **A POINT:-**

How is defeat to be faced? All has been explained in detail in Sūrah Al-Imrān and Surah An-Nisā. Now more stress in Sūrah Al-Mā'idā is how to face victory and how to control might. i.e. what the Mujāhideen should do when Allah grants them with victory and power because as it is failure to lose heart and yield to the enemy, it is also a defeat to indulge in oppression, injustice and breaking pledge after gaining Triumph and Power. It is not the practice of a true Muslim to be discouraged after defeat and conceited after triumph. The Muslim should remain Muslim whether victory or defeat and be Allah's slave, only this is his success. Jihād should be waged for the domination of Dīn, not individuals. However all these verses of Surah Al-Mā'idā describe very important the topics of Jihād. The detailed cure of the maladies that are imposed by Satan after defeat has been described. Now, the cure of those maladies is being explained that befall in case of victory and might. If they are not treated, success changes into failure and victory into defeat. The Exegetes have also written under this verse that worldly blessings i.e. victory

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and protection may also not be deemed trivial. It is obligatory that every bounty of Allah be appreciated whether religious or worldly. (Allah knows better)

**NOTE:-**

It is written in Tafseer-E-Haqqāni that the said verse may also be pointing to the incident of Hudaibiya because war with the Quraish was about to break out but did not. (**Tafseer-E-'Usmāni**)



## Al-Mā'idah Madaniyah, Verse 11,12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١١﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

### TRANSLATION:-

Allah has made the Bani Israēl take a pledge. We appointed twelve chiefs from among them. Allah said, "I am surely with you. If you establish Salāt, and pay Zakāt and believe in My Messengers, and hold them in reverence, and advance to Allah a goodly loan, I shall certainly write off your evil deeds, and I shall certainly admit you into Gardens beneath which rivers flow. So, whoever from you unbelieved after that, has lost the straight path.

So, because they broke their pledge, We cursed them and made their hearts hardened. They change words from their places, and they have overlooked a good deal of the Advice they were given. Every now and then, you come across a certain treachery from all of them, except a few. So, forgive them and forego. Indeed, Allah loves those who are good in deeds.

### SUMMARY:-

Allah had taken a pledge from the Bani Israēl and had appointed twelve chiefs for the supervision of their pledge (whose responsibility was to keep an eye on the

condition of the enemies in Jihād). Allah said to them: I am with you if you establish Salāt, pay Zakāt and believe in my Messengers and help them in opposition to the enemies, and expend money on other righteous deeds also besides Zakāt, I shall then write off your sins and enter you in the Gardens. The one whoever of you thereafter will become Kāfir, he then surely has gone astray from the right path. But the Bani Israēl broke the covenant. Allah cursed them and hardened their hearts. They pervert the words of Allah's Book and do not get full benefit from Allah's advice. Then misappropriation in religious matters comes to the view daily. The case with most of them is the same except a few. Do forgive and tolerate them (Till the order to fight them comes).

## TOPICS ON JIHĀD :

(i) The Bani Israēl were also ordered to wage Jihād and pledge was taken from them to participate in Jihād. The words **وَعَزَّزْنَاهُمْ** describe this same thing in this verse.

(ii) This verse also alludes to the incident in which the Bani Israēl disobeyed Allah and turned their backs at Jihād due to whose portent, they could not enter the sacred land for years and their whole race was annihilated with epidemics and enemy sword in inhospitable and hostile lands.

(iii) A system of spying should be devised to keep an eye on the circumstances of the enemy before waging Jihād. The twelve chiefs mentioned in this verse were sent by Hazrat Mūsā **عليه السلام** to investigate the circumstances of the enemies.

(iv) Jihād is also one of the good activities due to which Allah has promised help.

(v) The indications show that the Muslims are soon going to be allowed to wage Jihād against the enemy which was then permitted soon after that.

## REFERENCES:-

### (i) Covenant of Jihād:

كانه قيل: لنن اقمتم الصلوة وآتيتم الزكوة وجاهدتم في سبيل الله-

In other words, it is being said: If you establish Salāt, pay Zakāt and fight in the way of Allah. (Ruh-ul-Ma'āni)

### (ii) Contest with Enemies:

عَزَّزْنَاهُمْ اى رددتم عنهم اعدائهم- (القرطبي)

You will contest the enemies of the Messengers.

**وَعَزَّزْنَاهُمْ بِمُسَوِّمَاتٍ** It means: You will verify the Messengers sent by Me in future and fight their enemies. (Tafseer-E-Majidy)

## TWELVE SPIES:

This is the incident of Hazrat Mūsā's **عليه السلام** age when Hazrat Mūsā **عليه السلام** and Bani Israēl wandering the jungles and deserts reached the "Fārān Desert." Allah ordered Hazrat Mūsā **عليه السلام** to choose twelve Chiefs from among twelve tribes of the Bani Israēl each and send them to "Kina'an" as spies: the land that Allah had

promised to give Bani Israēl. So, Mūsā عليه السلام chose twelve Chiefs from among twelve tribes and sent them there. (Tafseer-E-Haqqāni)

## NAQĪB(SPY)

Zajāj says that نقیب is derived from نقب which means to dig, or to pierce. The people who go to another nation as spies to investigate and dig out things and secrets, are called نقیب. Its plural is نقباء and نقیب also means the people who take care of the welfare and interest of the nation.

## PROOF OF ESTABLISHING THE SPYING SYSTEM IN JIHĀD:

Imām Qurtabi رحمه الله writes:

وفيها ايضاً دليل على أخذ الجاسوس، والتجسس التبعث وقد بعث رسول الله صلى الله عليه وسلم بسبسة عينا اخرجه مسلم وسياتي حكم الجاسوس في الممتحنه ان شاء الله تعالى - (القرطبي)

In this verse, there is proof of appointing a spy. The Holy Prophet صلى الله عليه وسلم sent Hazrat Basbasah رضي الله عنه as a spy (reported in Al-Muslim). The command of spy will be discussed in "Surah Al-Mūmtahina if Allah wills." (Al-Qurtabi)

## WARNING:-

It has also been described in the explanation of حُنَّ وَاجِدٌ رَمِيمٌ that the Muslims are ordered to fight with deep foresight and policy. For this purpose, there must be a strong system of spying so that there may be a vigilant eye on the circumstances and the might and conspiracies of the enemies. It is a very dignified and excellent department of Jihād. The special and close Sahābah رضي الله عنهم were chosen for it in the time of the Messenger of Allah صلى الله عليه وسلم. Even today, the countries that wish to occupy the entire world; their spying department is attached with special significance whereas this is an ignominious word to the Muslims. This word may pinch some people due to this ignominy. These people are requested to study the Jihād incidents of the Holy Prophet صلى الله عليه وسلم minutely.

## NOTE:-

Under the explanation of this verse, Allama Ibn-e-Katheer has noted the Traditions of appointing twelve Chiefs from among the Ansār and of coming twelve Caliphs in the Ummah. Who are those Twelve Chiefs? He has discussed it in detail and has included Imām Mehdi in them. He has also refuted the Rāfizi belief of Imāmat. Please see the Tafseer Ibn-e-Katheer for more details.





## Al-Mā'idah Madaniyah, Verse 20,21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ ادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
إِذْ جَعَلَ فِيكُمْ أَيْدِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ  
أَحَدًا مِّنَ الْعَالَمِينَ ۝ يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي  
كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ۝

### TRANSLATION:-

(Recall) when Mūsā said to his people, "O my people, remember the blessing of Allah upon you when He created Prophets from among you, made you kings and gave you what He did not give to anyone in the world. O my people, enter the Holy Land which Allah has destined for you, and do not turn back, lest you should turn losers.

### SUMMARY:-

And that time is worth-recalling when Mūsā (عليه السلام) before persuading his people to Jihād said to them: O my people, remember Allah's blessing upon you that He created many Prophets from among you, gave you freedom and government and gave you such things as He did not give to anyone in the world (i.e. making path in the running water of the river and drowning the enemy in a strange vein etc). O my people, (the demand of these blessings and favours is not to disobey Allah's dictate of Jihād against the Amāleqa people) and enter the Holy Land with the intention of Jihād (so, they will be blessed with victory) and do not retreat lest you should turn losers. (you will be deprived of this Holy and spacious country in the world and will be held "sinners" for giving up Jihād in the Hereafter) (Summarised from: Bayān-ul-Qur'ān)

### LINK:-

Formerly, there was the discussion about the pledge breaking of the Jews and the Christians. Then there is the story of the special pledge breaking of the Jews that they refused to fight which was obligatory to them. (Bayān-ul-Qur'ān)

### THE BLESSED WORDS:-

Hazrat Shah Abdul Qādir رحمته اللہ علیہ has summed up this story as under:

"Hazrat Ibrahīm (عليه السلام) left his motherland for the cause of Allah and stayed in

Syria. He had no child for a long time. Then Allah blessed him with the glad tidings, "I shall spread your children all over the world and give them the land of Syria and bless them with Prophethood, Dīn, Book and Estate." That promise was then fulfilled in the times of Hazrat Mūsā (عليه السلام). He (عليه السلام) freed the Bani Isra'el of the slavery of Pharaoh, drowned that Pharaoh and ordered the Bani Isra'el to fight the Amāleqa and snatch away Syria from them. That country will be theirs forever and ever. Hazrat Mūsā (عليه السلام) appointed twelve chiefs upon twelve tribes. He sent them to bring news about that country. Coming back, they enumerated many qualities of Syria. They also described the might of the Amāleqa. Hazrat Mūsā (عليه السلام) ordered them to describe the qualities of the country but not the might of the enemy. Two of them stood firm to it but the ten turned away. No sooner did the people hear of it than they began to show cowardice and wished to return to Egypt. Owing to this mistake, the victory over Syria was delayed for forty years. During this period, they wandered the inhabited lands till the people of that age died. Those two Chiefs who had become Khalifa after Hazrat Mūsā (عليه السلام), conquered the country. (Mūzih-ul-Qur'an)

### NOTE:-

The Exegetes have given many points in the explanation of these verses.

(i) **وَجَعَلَكُمْ مُلُوكًا**: "We made you king". What does it mean? The Exegetes have written many points. The substance is: O Bani Isra'el, now you are free, you are sovereigns and rulers of the future.

(ii) **وَأَعْطَاكُمْ مَا أَرْتَضُونَ**: "We gave you the thing that no one in the world was given". What do these things mean? Does this sentence not affect the excellence of the Ummah of Hazrat Muhammad (ﷺ)? The substance is: The excellence of the Ummah of Hazrat Muhammad (ﷺ) is above board which is admitted.

(iii) **الْأَرْضَ الْمَقْدُوسَةَ**: Which area is the Holy land? The Exegetes hold different opinions. The substance of those all is Kina'an, Palestine and Syria. In order to study all these three interesting discussions, please consult "At-Tafseer-ul-Kabeer and Tafseer-ul-Qurtabi etc,

### PERSUASION TO JIHAD:-

Allah freed Bani Isra'el of Pharaoh without fighting but imposed the condition of Jihād to get back the sacred land of "Bait-ul-Maqaddis" i.e. Syria. Hazrat Mūsā (عليه السلام) reminded the people of Allah's favour and their own religious status and persuaded them to Jihād, and in the end, also issued the warning at forsaking Jihād in these words; **وَلَا تَتَّبِعُوا سُلُوكَ الَّذِينَ كَفَرُوا قَدْ تَقَبَّلُوا خُسْرًا**

"Do not adopt the life of slavery by showing cowardice and timidity in Jihād." (Tafseer-E-'Usmāni)

In other words, these two verses give us complete persuasion to Jihād i.e. it is the demand of Allah's blessing upon man to wage Jihād and purify Allah's land of

Kūfr and oppression. The more the blessings of Allah on man, the more he strives for Jihād in the way of Allah. The Bani Israēl turned away Jihād in spite of so effective persuasion to it. As a result, they kept wandering the barren for forty years. At last, the new generation grew young, fought in the company of the Prophet and conquered the Sacred Land. (Allah knows better)

### **SLAVISH MENTALITY:-**

"When a nation remains in a state of slavery for a long time, it loses proficiency in it to strive for high ideals. It begins to like the peace in "slavery" though with disgrace and humility and begins to avoid efforts for ideals though its result is glory and success. Same was the case with the Bani Israēl. They had no courage for high targets. Cowardice and timidity had gripped them to the core. When Hazrat Mūsā (عليه السلام) ordered them to enter their promised and predicted land Kina'an, they began to say, "There live very mighty people. We have had no courage to face them. We will not take any step until they evacuate that land." The Torah says: The Bani Israēl were so awed due to the terror of war that they began to say weeping: "O Allah, why did You take us out of Egypt? Only to be killed with the swords of the Kin'anians?" They had made up their minds to go back to Egypt deserting Hazrat Mūsā (عليه السلام). At this, the command came that those people would lie prostrate in the Peninsula Sināi for forty years.

The philosophy in it was that the previous generation would end up in forty years whom the slavish mentality of Egypt had rendered idle. A new generation would emerge which would have flourished in the free atmosphere of the desert and would be free of slavish mentality. So, when a new generation emerged, it stepped forward and occupied the promised holy land. (Tarjumān-ul-Qur'ān)

### **SENSE OF HONOUR MUST BE STIRRED:-**

To stir the nation, Hazrat Mūsā (عليه السلام) says: You are the sons of Prophets and kings. Your sense of honour must be stirred. Snatch away the country of your ancestors. As they had been cursed for breaking the promise and the result of this curse was cowardice, they were not even slightly impressed." (Hashia, Hazrat Lahori رحمه الله)



## Al-Mā'idah Madaniyah, Verse 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۖ وَإِنَّا لَنَدْخُلُهَا  
حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دُخِلُونَ ﴿٢٢﴾

### TRANSLATION:-

They said, "O Mūsā, there is a nation of tyrants over there, and we shall never enter it until they get out of it. If they do get out of it, we are ready to go in."

### SUMMARY:-

In answer to Hazrat Mūsā's عليه السلام persuasion to Jihād, the nation said: O Mūsā, a nation of tyrants lives there. We cannot confront them. We shall not enter the land as long as they are there. We shall enter it when they evacuate it.

### THEY WERE THE 'AMALEQA:-

They were the 'Amāleqa, very strong and brave warriors. Torah and history of Bani Israēl is red with the tales of bloodshed of that nation.

(Tafseer-E-Mājidy)

### EXAGGERATION ABOUT THE 'AMALEQA:-

Very exaggerating stories are there about this nation in Jewish traditions. Allama Alūcy رحمته الله has noted a few in Ruh-ul-Ma'āni and then refuted them. He has proved their falsehood with the help of logical proofs. The Jews were accustomed to tell lies. Their elderly ones gave up Jihād just out of cowardice. The coming generation, in order to justify their cowardice, presented Amāleqa as taller than mountains. Note the difference. On the one hand, there are Sahābah رضي الله عنهم who are exhausted with injuries, still making after the army of Abu Sufyān till Hamra-ul-Asad. On the other hand, there are the Bani Israēl, who, in spite of committed promise of victory, were running back to Egypt. (Allah knows better)



## Al-Mā'idah Madaniyah, Verse 23

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ رَجُلَيْنِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ عَلَيْهِمَا ادْخُلُوا  
عَلَيْهِمُ الْبَابَ فَإِذَا ادْخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

### TRANSLATION:-

Said two men from among the God-fearing, on whom Allah had bestowed His favour, "Enter the gate(charging) upon them. Once you have entered it, you will be the ones who will prevail. In Allah, you must place your trust, if you are Mu'minīn."

### SUMMARY:-

To corroborate Hazrat Mūsā's (عليه السلام) permission to Jihād, two God-fearing men whom Allah had blessed with the blessings (of Eemān and loyalty) stood up. They said: (Why are you so much fearing), rush at them and reach the door of their city. As soon as you step at the door, you will prevail. Place your trust in Allah if you Embrace Eemān.

### TWO STAUNCH MU'MIN:-

قال ابن عباس وغيره: هما يوشع وكالب بن يوقنا وكانا من الاثنى عشر نقيباً (القرطبي)

Hazrat Ibn-e-Abbas (رضي الله عنه) and other Exegetes say that they were Yusha'a and Kalib bin Yūqanna. They were among the twelve chiefs.

"The name of one of them is Yūsha' bin Nūn and the other is Kalib bin Yūqanna. Yūsha' was the chief of the Bani Ifrahīm tribe and Kalib was that of the Bani Yahūda'. (Tafseer-E-Mājidy)

### NOT TO BE AWED-BY THE KUFFĀR IS ALLAH'S BLESSING:-

الْحَمْدُ لِلَّهِ نَبِيِّهِمَا What greater bounty of Allah can be there that they were endowed with the power to speak and follow the truth and they were not awed by the grandeur of the Kuffār. (Tafseer-E-Mājidy)

### SPEECH OF BOTH:-

قالا لبني اسرائيل لا يهولنكم عظم اجسامهم فقلوبهم ملئت رعباً منكم فا جسامهم عظيمة وقلوبهم ضعيفة- (القرطبي)

They both said to Bani Israēl: The bulky bodies of the enemies should not

terrify you because your awe is settled upon them. Although their bodies are fleshy and bulky yet they are weak at heart.

### **WAGING JIHAD IS TAWAKKUL:-**

"Muster up your courage and go to the gate of the city, Allah will overpower you because Allah helps those who help themselves. Tawakkul is not against preparation of means for the attainment of a certain object. Tawakkul is that a man should make full and wise preparations for a certain good purpose and struggle for it with full Tawakkul (reliance) in Allah and His hidden Help, and should think that the result of those means which he has undertaken are in the hands of Allah. They can succeed only by the will of Allah, otherwise they are not self-effective. Giving up ways and means for a purpose is not Tawakkul, it is ta'attul, sheer indolence." (Tafseer-E-'Usmāni)

### **THOSE WHO STRIVED TO SURVIVE, EXPIRED:-**

The Bani Israēl refused to wage Jihād in order to save their lives. They were terrified of the enemy. They thought that if they attacked, they would die. Only two persons from among the whole nation besides Hazrat Mūsā (عليه السلام) and Hazrat Hārūn (عليه السلام) were ready for Jihād and they persuaded the nation also. Allah's Grandeur is: All the people over twenty died in the Teyh Valley except those two persons who were ready to go out for Jihād. Those who wanted to remain alive, died but those who were ready to sacrifice, survived and entered the city as conquerers. There is, no doubt, a great lesson for the Muslims in it. (Allah knows better)



## Al-Mā'idah Madaniyah, Verse 24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالُوا يَمُوسَى إِنَّا لَنَنَدُّ خُلُفَاءَ أَبَدًا مَا دَامُوا فِيهَا  
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

### TRANSLATION:-

They said, "O Mūsā, we shall never enter it, in any case, so long as they are there. So go, you and your Lord, and fight. As for us, we are sitting right here."

### SUMMARY:-

The Bani Israēl were not affected by the speech of them both. They excelled so far in stubbornness, cowardice and insolence that they began to say: O Mūsā (عليه السلام)! as long as the people are present there, we shall never enter it. You and your Lord should go and fight them. As for us, we are sitting right here.

### INSOLENCE OR POLYTHEISM:-

The insolent sarcasm of the speech of the Bani Israēl is obvious. It may also be that being impressed by that Mushrik nation, the Monotheist nation might also have entered Polytheism so much in their belief. It was the routine of the Mushrik nations that they took their idols with them in the war front believing that their gods were also with them." (Tafseer-E-Mājidy)

It means, the Bani Israēl gave their verdict very disrespectfully, insolently and aversely that they did not want to wage Jihād. Then Hazrat Mūsā (عليه السلام) supplicated to Allah in utter grief as is in the ensuing verse.



## Al-Mā'idah Madaniyah, Verse 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ  
الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

### TRANSLATION:-

He said: "O my Lord, I have no control except over myself and my brother. So, make a distinction between us and the sinning people."

### SUMMARY:-

Seeing this condition of the nation, Hazrat Mūsā (عليه السلام) supplicated to Allah thus: "O my Lord, I have no control except over myself and my bother. So, make a distinction between us and this disobedient sinning nation."

O ALLAH, WE BOTH ARE HERE!

Being disappointed, Hazrat Mūsā (عليه السلام) supplicated to Allah thus: O Lord, we both brothers are here to obey You. And we do not like to live with these sinning people. (Hāshia, Hazrat Lahori رَحْمَةُ اللَّهِ عَلَيْهِ)

### YUSHA AND KALIB — ALSO INCLUDED IN THE SUPPLICATION:

Hazrat Mūsā (عليه السلام) supplicated in a very melancholic tone. As he was observing the disobedience and cowardly sinful acts of the whole nation, he did not mention anyone in the prayer except his innocent brother who was Prophet. Yūsha' and Kālib were also practically included in the supplication. (Tafseer-E-'Usmāni) Imām Rāzī رَحْمَةُ اللَّهِ عَلَيْهِ writes:


وايضاً يجوز ان يكون المراد بالأخ من يواخيه في الدين وعلى هذا التقدير فكانا داخلين في قوله وَأَخِي -

It is also possible that the word brother may also mean "Religious Brothers." In that case, both will be included in the Du'a. (At-Tafseer- ul-Kabeer)





## Al-Mā'idah Madaniyah, Verse 26


 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قَالَ فَإِنَّهَا مُعْرِمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ  
 فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

### TRANSLATION:-

He (Allah) said, "This (land) is prohibited to them for forty years. They shall be wandering around the earth. So, do not grieve for the sinning people."

### SUMMARY:-

After Hazrat Mūsā's (عليه السلام) supplication, Allah issued the verdict "That country is prohibited to them for forty years. These people will keep wandering around the earth. So, he (Mūsā) needs not grieve at that disobedient nation."

### HAZARAT MUSA'S (عليه السلام) SUPPLICATION WAS GRANTED:-

(i) استجاب الله دعاء وعاقبهم في ليله اربعين سنة۔ Allah granted Hazrat Mūsā's (عليه السلام) Du'a and made Bani Isra'el wander round the earth for forty years as punishment. (Al-Qurtabi)

(ii) Imām Rāzī (رحمته الله) has raised the point whether Hazrat Mūsā (عليه السلام) and Hazrat Hārūn (عليه السلام) were also with the nation in the Teyh Valley or not. He has noted down both types of sayings and arguments. He has also written that according to some people, Syria was conquered by Hazrat Yusha' bin Nūn who was Hazrat Mūsā's (عليه السلام) nephew and successor. One saying is that Hazrat Mūsā (عليه السلام) himself conquered Syria.

(See details in At-Tafseer-ul-Kabeer)

(iii) The supplication of separation from the sinning people was apparently not granted but spiritual separation did take place. All were caught by Allah's torment and they wandered the desert whereas Hazrat Mūsā (عليه السلام) and Hazrat Hārūn (عليه السلام) went about doing their duty with complete satisfaction at heart. It is as an epidemic breaks out in a valley and there may remain only two or three healthy people among the population of thousands who may remain busy in their treatment and looking after. If the meaning of **فَاَقْرُرْ بَيْنَنَا** had been "make decision" instead of "make distinction", the meaning would have become more clear. (Tafseer-E-'Usmāni)

### PROHIBITION OF LAND WAS DUE TO FORSAKING JIHAD:

والمراد بقوله كتب الله لكم اى بشرط أن تجاهدوا اهلها فلما ابوا الجهاد قيل فَإِنَّهَا مُعْرِمَةٌ عَلَيْهِمْ (المدارك)

First it was said: "This land has been ordained to you." The meaning was that

if they fight the people there, that land is ordained to them. When they refused to fight, they were informed that the said land was prohibited to them. (There is no contradiction in both)

## SUBSTANCE:-

In these seven verses, the important the topics of Jihād like the method of persuasion to Jihād, excellence and blessings of Jihād, torment for giving up Jihād have been discussed in detail. The Muslims should meditate over them deeply and learn a lesson. The ecstatic speech made by Hazrat Allama Shabbir Ahmad Usmānī رحمہ اللہ on these seven verses is as under:-

Hazrat Shah Abdul-Qādir رحمہ اللہ writes: "This story is told for the people of the Scripture that they would not accompany the Holy Prophet صلی اللہ علیہ وسلم as their ancestors had forsaken Hazrat Mūsā (علیہ السلام) and had sat back from Jihād, that bounty would be conferred upon other people; so it was done."

For a moment we should think and meditate over the condition and events of the Ummah of the Holy Prophet Muhammad صلی اللہ علیہ وسلم in the real perspective of this section. They were endowed with such extraordinary blessings and bounties that were never given before to any other Ummah and that will not be given to any other people in future. For them, the most glorious Prophet of the Prophets was sent down with a permanent Sharia or Constitution. Among them, great and lofty Scholars and Imāms were sent who performed the work of Prophets with excellent efficiency and calibre though they were not Prophets. Such Caliphs were produced who led the Ummah after the Holy Prophet Muhammad صلی اللہ علیہ وسلم and taught the principles of morality and politics to the whole world. This Ummah was also given the order of Jihād, not against a single nation Amāleqah but against all the imperialistic rulers and Kāfir nations of the world, not only to conquer the land of Syria but also to extol the Kalimah of Allah لا اله الا الله محمد رسول الله throughout the world and root out Subversion (Fitna) from the face of the Earth. Allah had promised the Holy Land to the Bani Israēl but this Ummah was promised Caliphate over the world and the establishment of Islam in the East and the West, the Religion which Allah had approved for them as given in Surah An-Nūr:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفْنَا دَاوُدَ بْنَ إِسْرَافِيلَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا - (النور آية-٥٥)

**“Allah has promised such of you as believed and did righteous deeds that He will surely make them afterwards rulers in the land as He had made those before them and will establish their Deen (Religion) for them which He has approved for them and given them in exchange peace after their fear...” (Surah An-Nūr, verse No. 55)**

If Mūsā (علیہ السلام) had forbidden Bani Israēl to turn their backs on Jihād, this Ummah was also forbidden to run away:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا تَحْفَاقُوا بَنُفُسِكُمْ أَن تَارِكُوا بِلَهُمُ الْوُجُوهَ (سورة الانفال-١٥)

(O Mu'minīn! When you encounter the Kuffār in the battlefield, turn not your backs to them.) (Surah Al-Anfāl, Verse No. 15)

This Ummah never disobeyed this order while the Bani Isra'el presented a sad contrast when they said in utter blasphemy that **إِذْ هَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ** Mūsā (عليه السلام) and his Lord should go and fight the 'Amāleqah while they were sitting there and waiting for the results. The Sahābah رضي الله عنهم said to the Holy Prophet ﷺ: "By Allah if you ﷺ order us to enter into the waves of the ocean, we will jump into it and not a single soul of us will remain outside. We hope Allah will show you ﷺ from us such thing as will cool your eyes. We shall fight for Jihād accompanying the Messenger ﷺ left and right, front and rear. By the grace of Allah, we are not such people as said to Mūsā **إِذْ هَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ** "Go you and your Lord and fight you both, we will be sitting right here." The result of their matchless devotion that the Followers of the Holy Prophet ﷺ planted the banner of Islam East and West in a period shorter than that during which the Bani Isra'el roamed about in the wilderness of the plain of Teyh (north of Aqba and the Eastern side of Sinai) deprived of the victories in the Holy Land:

**رَضِيَ اللَّهُ عَنْهُمْ وَهُمْ رَضُوا اللَّهَ** (Allah is pleased-with them and they are pleased with Him), **وَالَّذِينَ يَتَّقُونَ رَبَّهُمْ** This goes to him who fears his Lord. (Tafseer-E-'Usmānī)

## THE TEYH VALLEY:-

What was the length, distance and location of the valley where the Bani Isra'el kept wandering for forty years? How did they start from one place and returned the same place in the evening? When they gave up Jihād and said **إِنَّا هَاهُنَا قَاعِدُونَ**, how Allah made them remain at the same place for forty years that they walked but could not move ahead. (For details, please consult Al-Bahr-ul-Mheet)

**فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ** فلا تحزن عليهم لانهم فاسقون۔ (المدارك)

"Do not grieve at them because they are disobedient." Some Exegetes have writtten that Hazrat Mūsā (عليه السلام) was grieved at his own Supplication. This was said to dissolve his grief. (Al-Bahr-ul-Muheet)

Have you seen how great sin is giving up Jihād that grieving at their state was also forbidden? (Allah forbids)

## A STRANGE POINT:-

As already said: Hazrat Shah Sāhib رضي الله عنه says that the people of the Scripture have been warned not to repeat the mistakes of the past and believe in the Prophet of Allah ﷺ otherwise they will again keep wandering in Kūfr and deviation. The people who side with the Prophet, will succeed. The people of the Scripture particularly the Jews had denied the Holy Prophet ﷺ out of jealousy. So, after these verses, the Noble Qur'ān described a tale of censure of jealousy. Hazrat Shah Sāhib رضي الله عنه writes: Then the tale of Hābīl and Qābīl was told not to be jealous because the jealous always fails." (Mūzih-ul-Qur'ān)

## THE SUN BECAME STATIONARY FOR MUJAHIDEEN:-

Tafseer Jalālain says:

روى انهم يسيرون الليل جادين فاذا أصبحوا اذا هم في الموضع الذي ابتدأ وامنه يسيرون النهار كذلك. حتى انقرضوا اكلهم الامن لم يبلغ العشرين و قيل كانوا ستمائة الف و مات هارون و موسى في التيه و كان رحمة لهما و عذابا لا و لك سئل موسى ربه عند موته أن يدنيه من الارض المقدسة رمية بحجر فأدناه كما في الحديث (الذى رواه مسلم)

ونبيء يوشع بعد الاربعين وأمر بقتال الجبارين فصار بمن بقي معه وقتلهم و كان يوم الجمعة و قفت له الشمس ساعة حتى فرغ من قتالهم و روى احمد في مسنده حديث "ان الشمس لم تحبس على بشر الا ليوشع ليالى سار الى بيت المقدس" - (تفسير الجلالين)

It is narrated that the Bani Israēl kept walking the whole night. In the morning, they found themselves at the place from where they had started. They walked the same way during day time also, until all died except those who were below twenty. It is said that they were six hundred thousand. Hazrat Harūn عليه السلام and Hazrat Mūsā عليه السلام died in that valley. It was a blessing for them both but a torment for the nation. At the time of death, Hazrat Mūsā عليه السلام supplicated to Allah to take them near Bait-ul-Muqaddis as at a stone's throw. Allah did so as is in the Tradition. Hazrat Yusha' عليه السلام was bestowed with Prophethood after forty years and was ordered to fight with those "Tyrants." He went with the rest of the Bani Israēl and fought against the Tyrants. It was Friday. The sun stood still for him for some time until they completed fighting. Imām Ahmad رحمته الله narrates in the Musnad: The sun did not stop for anyone except Hazrat Yusha' عليه السلام the night when he proceeded to Bait-ul-Muqaddis.

### ANOTHER NARRATIVE:-

واخرج عبدالرزاق والحاكم وصححه قوله صلى الله عليه وسلم ان نبيا من الانبياء قاتل اهل مدينة حتى اذا كاد أن يفتحها خشي ان تغرب الشمس فقال ايتهما الشمس انك مأمورة وانا مأمور بحرمتي عليك الا وقفت ساعة من النهار قال فحبسها الله تعالى حتى افتتح المدينة - (قرة العينين)

Imām Abd-ur-Razzāq رحمته الله and Imām Hākim رحمته الله have reported the Holy Prophet صلى الله عليه وسلم saying: One of the Prophets was fighting the people of a city. When he was about to conquer the city, he feared lest the sun should set before it. He said: O sun, you are bound to Allah's orders and I am bound to His command. By my sanctity, stop for a while." It is said that Allah held the sun until the city was conquered.

### NOTE:

The earth is purified of Kūfr, Polytheism and oppression through Jihād and Allah's words are uplifted. So, the sun, the ocean, the jungle, the mountains and all creatures support the Mujahideen at the commands of Allah as has been done in every age, and by the grace of Allah, will be done in the times to come also. (Allah knows better)

## Al-Mā'idah Madaniyah, Verse 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا  
فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

### TRANSLATION:-

"O you who Embrace Eemān, fear Allah and seek means of nearness to Him, and carry out Jihād in His way so that you may succeed."

### SUMMARY:-

O you who Embrace Eemān, fear Allah if you desire complete success i.e. avoid disobedience to Allah and seek means of nearness to Allah, act upon His commands and make special arrangements for Jihād in the way of Allah. Then you will gain complete success. (Complete success is gaining Allah's pleasure and avoiding Fire.)

### REFERENCES:-

(i) The foregoing verses were about the people who fight Allah and His Messenger ﷺ and create violence on the earth. This verse is about the people who fight for Allah and His Messenger ﷺ and try to seek means of His nearness. Jihād itself is the best means of reaching Allah and seeking His nearness. Therefore, it is also included in the "source." This is the "war" that is permissible by Allah. Peace is established on the earth, Dīn is strengthened and Shariah is safeguarded through this war. In other words, lawful and better war has been described after the illegal and unlawful war. Imām Abu Hayyān رحمه الله writes:

ولما كانت الآية (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ) نزلت في العربيين والكلبيين أوفى أهل الكتاب اليهود أوفى المشركين على الخلاف في سبب النزول، وكل هؤلاء سعى في الأرض فساداً، نض على الجهاد وإن كان مندرجاً تحت ابتغاء الوسيلة لأن به صلاح الأرض، وبه قوام الدين وحفظ الشريعة، فهو مغاير لأمر المحاربة إذا الجهاد محاربة مأذون فيها وبالجهاد يدفع المحاربون- (البحر المحيط)

(ii) "At the end of the pervious Raqu', the punishment of those people who fight with Allah and His Messenger ﷺ and create disturbance on the earth was described. In this part, the Muslims are frightened of those punishments and are told that when the wretched and the wicked people fight with Allah and His Prophet ﷺ, they (Muslims) should fight for the sake of Allah and His Messenger ﷺ. If they create disturbance on the earth, they (Muslims) must make efforts to establish peace and calm on it." (Tafseer-E-'Usmāni)

## JIHAD IS A COMPREHENSIVE WORSHIP:-

Many Exegetes have described the point in the commentary of this verse that all of Allah's dictates are divided into two categories.

- (i) Avoiding sinful things
- (ii) Acting upon righteous things.

Sinful things are those from which Sharia has prohibited. Righteous things are those for which Sharia has ordered. The Mu'minIn have been ordered to do two things in this verse. **"O You who Embrace Eemān fear Allah."**

Fear and piety means giving up disobedience to Allah and avoiding sinful deeds. **وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ** **"And seek means of nearness to Allah."** Allah's nearness is sought through righteous deeds.

After the dictate of Fear and Wasīla (means of nearness), it is immediately said **"And fight in His way."** It becomes clear that there is Fear as well as Wasīla in Jihād rather Jihād is the most dignified form of Fear and the best kind of Wasīla.

When a Mu'min is blessed with Jihād in the way of Allah, it is the proof of his success. Therefore, it is said at the end **فَعَلَّامٌ لِّمَن يَقُولُ** **so that you may succeed.** Therefore, Jihād in the way of Allah is the worship encompassing Fear and Wasīla both. (Allah knows better)

## THE USE OF FORCE AND WAR ARE ALLOWED IN JIHAD ONLY:-

Imām Abu Hayyān رحمه الله has described the best point here

وايضاً ففيه تنبيه على انه يجب ان تكون القوة والبأس الذى للمحارب مقصورا على الجهاد فى سبيل الله تعالى، وأن لا يضع تلك النجدة التى وهبها الله له للمحاربة فى معصية الله تعالى. (البحر المحيط)

There is also a warning in this verse to the warrior to limit his might and war strategy only to Jihād in the way of Allah and not to use his God-gifted quality of bravery in the fights in disobedience to Allah.

(It means, the best use of man's power of truth and bravery is in Jihād in the way of Allah)

## EXTIRPATION OF DACCOITS THROUGH JIHAD:-

The foregoing verses tell us of the individuals and nations that commit dacoity. Instantly after that is the description of command and excellence of Jihād. Tafseer Al-Bahr-ul-Muheet describes: Dacoits and warriors are faced through Jihād." An indication is also found through it that when the robber and dacoit nations of the world stand up to spread subversion on the earth, the Muslims should wage Jihād against them to save the world of their wickedness and win laurels with Allah through it. They should regard Jihād as a worship and a means of nearness to Allah so that they may be lost in it with the realization of its full importance and thus correct the world. The European nations adopted robbery as their profession and filled the earth with wickedness. The verse may also be pointing to it. **(Allah knows better)**

## JIHAD LINK WITH THE ENSUING VERSE:-

"It was said in the foregoing verse that man can hope of prosperity and success only by fearing Allah, seeking His nearness and fighting in His way. The warning is given in this verse that the people that turn away Allah, it will not be possible for them to avoid punishment in the Hereafter even if they expend all the treasures on the earth or more and give ransom. In short, success is gained through "Fear, Seeking Wasila" and "Jihād in the way of Allah" not through bribery or ransom. (Tafseer-E-'Usmāni)

## THE BEST TRANSLATION:-

Efforts have been made in some Urdu Tafseer Books to expand the meanings of **وَجَاهِدُوا فِي سَبِيلِهِ** whereas nothing is left in the presence of "Taqwa" and "Seek Wasila" for the inclusion of which, Jihād is being termed an effort. Please note the best and authentic version of the verse in the words of Hazrat Shah Abdul-Qādir **رحمۃ اللہ علیہ**:

"O you who Embrace Eemān, Fear Allah; and seek means (Wasila) to Him; and fight in His way; you may gain good." (Mūzih-ul-Qur'an)

The actual meanings of **وَجَاهِدُوا فِي سَبِيلِهِ** have completely become clear in it.

## A POINT:-

**Hazrat Lahori **رحمۃ اللہ علیہ** writes:**

The state of the Jews has been mentioned in the previous two Ruku's that they cannot face and fight the opponents despite being the princes and sons of Prophets. Now the Muslims have specially been warned. The cure of that malady has been described in this verse that every one should make his object in his individual life to become closer to Allah rather the closer one should also be sought in collective life. Only that individual may be made a leader who offers maximum sacrifice in the way of Allah and is pure of bad character. (Hashia, Hazrat Lahori **رحمۃ اللہ علیہ**)





## Al-Mā'idah Madaniyah, Verse 51

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ  
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ  
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

### TRANSLATION:-

O you who Embrace Eemān, do not take the Jews and the Christians as intimate friends. They are friends to each other. Whoever takes them as intimate friends is one of them. Surely, Allah does not lead the unjust people on to the right path.

### SUMMARY:-

It is not right for those who Embrace Eemān to befriend the Jews and the Christians who are Allah's enemies. The Jews and the Christians are friends to each other in Kufr and enmity to the Muslims. Anyone who befriends the Jews and the Christians, will be one of them, and the unjust people who befriend the Jews and the Christians are not guided on to the the right path.

### THE CAUSES OF REVELATION:-

There are many sayings about the causes of revelation of this verse.

(i) It was revealed about the Hypocrites because they would take the Jews and the Christians as their friends and communicated to them the secrets of the Muslims. (Al-Qurtabi)

(ii) It was revealed about the weak-beliefed Muslims who had intended to make peace with the Kuffār after the timely defeat of the Muslims in the Ghazwa-E-Uhud. (Al-Qurtabi)

(iii) Imām Ghazālī رحمته الله writes:

وروى ان عبادۃ ابن الصامت جاء الى رسول الله ﷺ فتبرأ من موالاة اليهود فقال عبدالله بن ابي: لكنى لا اتبرأ منهم لانى أخاف الدوائر فنزلت هذه الاية۔

(iii) It is reported that Hazrat Abu Abādah bin Sāmīt came to the Holy Prophet ﷺ and announced his exemption from friendship with the Jews. At this, Abdullah bin Ubyye said: I do not show exemption from them because I fear the change of circumstances. This verse was revealed at it. (At-Tafseer-ul-Kabeer)

(iv) Onesaying is that it was revealed about Hazrat Abu Lubāba رضي الله عنه (Al-Qurtabi, Al-Bahr-ul-Muheet)



## TITLE OF THE VERSE:-

(١) ينهى تبارك وتعالى عباده المؤمنين عن موالاة اليهود والنصارى الذين هم اعداء الاسلام واهله. قاتلهم الله. ثم اخبر ان بعضهم اولياء بعض تم تهدد وتوعد من يتعاطى ذلك فقال  
وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّاهُمْ بِمَا عَصَوْا قَوْلَ اللَّهِ وَرَسُولِهِ - (ابن كثير)

(i) Allah is forbidding His Mu'min slaves to befriend the Jews and the Christians who are enemies to Islam and Muslims. May Allah kill them! Then Allah gave the news that they are friends to each other. Then He gave a strict warning that anyone who befriends them, will be one of them.

(٢) - نزل نهياً عن موالاة اعداء الدين - اى لا تتخذوهم اولياء تنصرونهم وتستنصرونهم وتؤاخذونهم وتعاضونهم معاشره المؤمنين - (المدارك)

(ii) This verse was revealed to stop the Muslims from befriending Allah's enemies i.e. not to take them as your friends that you may help them and seek help from them and to develop Muslim like cordial social relations with them.

## REFERENCES:-

### (i) The Manners of The Jews And The Christians Will Degrade You:

"Break with the Jews and Christians otherwise their morals and manners will percolate into you and you will be degraded." (Hāshia, Hazrat Lahori رحمه الله)

### (ii) Kūfr And Polytheism Are Transgressive/ Infectious Maladies:

Disobedience to Allah, wickedness, Polytheism and Kūfr are spiritual maladies which become infectious due to cordial relations and intermixing with such people. So, after describing the evils of the Jews and the Christians, Allah forbids the Muslims to have intimate relations with them. (Tafseer-E-Haqqāni)

### (iii) How Much Relation Permissible?

“أَوْلِيَاءُ” is the plural of “وَلِيٌّ” which means "Friend, nearness, helper and supporter." In short, the Muslims should not have friendly relations with the "Jews and the Christians" rather all Kuffār as is explained in Surah An-Nisa. This should be kept in mind that friendly relations, tolerance, good treatment, reconciliation, endurance and justice are different things. If the Muslims find some philosophy, they can have reconciliation with the Kuffār within limits وَكَانَ مَوْلَاكَ عَلَىٰ مَوْلَا بَيْنَهُمَا نِسَابٌ (Al-Anfal Raku' 8).

The order for justice and fair play as said in the previous verses is for every Muslim and Kāfir. "Tolerance", "good treatment" and "endurance" can be with the Kuffār who do not show enmity against the Muslims as is in detail in Sura "Al-Mūmtahina." As for intimate relations, friendly confidence and brotherly co-operation, it is not lawful for any Muslim to maintain and uphold them with any Kāfir. Of course, the formal relations under وَكَانَ مَوْلَاكَ عَلَىٰ مَوْلَا بَيْنَهُمَا نِسَابٌ and general co-operation, not detrimental to Islam and the position of the Muslims are permissible. (Tafseer-E-'Usmāni)

### (iv) They Are United Against the Muslims:

○ بعضهم أَوِيَّةٌ بَعْضُهُمْ اَعْدَاءُ الْمُؤْمِنِينَ وَفِيهِ دَلِيلٌ أَنَّ الْكُفْرَ مِلَّةٌ وَاحِدَةٌ - (المدارك)

○ They are all enemies to the Muslims is the proof of the fact "The whole Kūfir is one nation."

○ "Despite religious sectarianism and internal enmity and wrath, they have friendly relations. A Jew can become the friend of the Jew. A Christian can become the friend of a Christian but in opposition to the Muslim class, all the Kuffār are friends and supporters to each other." (Tafseer-E-'Usmāni)

○ It means the Jews are friends of the Jews and the Christians are those of the Christians. Moreover, the Jews and the Christians also have some intimacy i.e. they are united against Islam and Muslims. No wonder if they have any conspiracy between them against the Muslims, but what relation and intimacy between the Mu'minīn and the deniers of the Noble Qur'ān?" (Tafseer-E-Mājidi)

**(v) The One Who is Their Friend, is One of Them:**

○ قَالَ ابْنُ عَبَّاسٍ فَإِنَّهُ مِنْهُمْ فِي حُكْمِ الْكُفْرِ أَيْ وَمَنْ يَتَوَلَّهُمْ فِي الدِّينِ وَقَالَ غَيْرُهُ يَوْمَ يَتَوَلَّهُمْ فِي الدُّنْيَا فَإِنَّهُمْ مِنَ الْآخِرَةِ - (البحر المحیط)

○ Hazrat Abdullah bin Abbas رضي الله عنه says, "The one who befriends them, will be one of them in the command of being Kāfir on the day of Resurrection". Then befriending will mean befriending Dīn. Other Exegetes say that the meaning of the verse that the one who befriends them in the world, will be one of them in the Hereafter.

○ مَنْ جَمَلَتْهُمْ وَحَكَمَهُ حُكْمُهُمْ وَهَذَا تَغْلِيظٌ مِنَ اللَّهِ وَتَشْدِيدٌ فِي وَجُوبِ مَجَانِبَةِ الْمُخَالَفَةِ لِلدِّينِ - (المدارك)

○ The one who befriends them, will be one of the individuals and the same command will apply to him. It is a very severe emphasis and warning from Allah in connection with relation with the religious opponents.

**(vi) Friendship Develops When There is Greatness For The Other Chap in The Heart:**

"There can be no friendship with Allah's enemies as long as love for them is imprinted on the heart and the Muslims deviate from their staunchness. It is essential for national identity and ego of the nation that friendly, secret and brotherly relations of the Muslim Ummah with the Non-Muslims should be prohibited. It is commonly observed that the people who have much intermixing with the enemies of Dīn, are deprived of religious perception and national ego. The prohibition in the Tradition from adopting the appearances and dresses of other nations and developing similarity with them may be based upon these philosophies and wisdom." (Tafseer-E-Mājidi)

**(vii) Friendship with the Kuffār is Deprivation of Guidance:**

"The people who do wrong to themselves and the Muslim Nation by taking the enemies of Islam as their friends; they wait for the devastation and defeat of the Muslims. There can be no hope of such a treacherous, deceitful and disloyal nation

to come to the right path." (Tafseer-E-'Usmāni)

○ لا يرشد الذين ظلموا انفسهم بموالاة الكفرة۔ (الممدارك)



Allah does not guide those people who wrong with themselves by befriending the Kuffār.

### A POINT:-

The Noble Qur'ān calls those people successful who fight with the enemies of Islam and are martyred and calls those people tyrants on themselves who befriend the Kuffār. The Noble Qur'ān certainly speaks the truth. May Allah grant us all with its perception! (Āmīn!)



## Al-Mā'idah Madaniyah, Verse 52

 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ   
 فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ  
 نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْقَتْلِ أَوْ  
 أَمْرٍ مِّنْ عِنْدِهِ فَيُصْحِحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ  
 نَادِمِينَ ﴿٥٢﴾

### TRANSLATION:-

"Now you see those who have disease in their hearts race towards them saying, "We apprehend lest some misfortune should overtake us." So, it is likely that Allah may bring victory for them or something else from His own side, whereupon they will become regretful over what they conceal in their hearts."

### SUMMARY:-

Those who conceal hypocrisy in their hearts, race towards the Jews to take refuge and help them as much as they can, saying: We do so lest some misfortune should overtake us. These Hypocrites will have to repent of their thinking when Allah grants the Muslims with victory and displays some other affairs of His might.

### REFERENCES:-

#### (i) Malady Means Hypocrisy:

○ فِي قُلُوبِهِمْ مَرَضٌ نَّفَاق: They have the malady of hypocrisy in their hearts.

(Al-Madārik)

○ شَكٌّ وَنَفَاق: They have doubt and hypocrisy in their hearts. (Al-Qurtabi)

#### (ii) Race Towards Friendship And Help:

○ يُسَارِعُونَ فِيهِمْ فِي مُعَاوَنَتِهِمْ عَلَى الْمُسْلِمِينَ وَمَوَالِيَهُمْ - (المدارك)

They race towards them to help them against the Muslims and try to excel one another to strengthen the ties of relationship.

#### (iii) One Cause of Friendship is Material Progress:

○ يُسَارِعُونَ فِي مَوَدَّةِ الْيَهُودِ وَنَصَارَى نَجْرَانَ لَأَنَّهُمْ كَانُوا أَهْلَ ثَرَوَةٍ وَكَانُوا يَعِينُونَهُمْ عَلَى مَهْمَاتِهِمْ وَيَقْرَضُونَهُمْ - (التفسير الكبير)

They raced towards the Jews and the Christians of Najrān because they were wealthy. They gave them financial support and debts to meet their needs.  
(At-Tafseer-ul-Kabeer)

#### (iv) They Were The Bankers of That Time:

"The Jews in Madina and its suburbs enjoyed the position of merchants, Jewellers and bankers. The Arabs always sought support of them in financial matters and other misfortune." (Tafseer-E-Mājidy)

#### (v) A Comprehensive Explanation of the Verse:

"There are the people who have the malady of doubt and hypocrisy. They are neither satisfied with Islam, nor with Kūfr. They do not believe in the truth of Allah's promises, nor believe in the righteousness of the Muslims. This is why; they run hither and thither among the Kuffār showing intimacy with them to seek shelter if they overcome the Muslims in their fancy. They thought that one day the Muslims would doom to disaster and at that time they would require the help and support of the Kuffār to save them from the miseries of Time. When they said these words; **تَخَوَّنَا دَارُكُمْ** to the Muslims or the Prophet, they meant to say outwardly that they kept good relations with the Jews etc., so that in famine etc, they might get grains etc. from them. But when they said these words to the Mu'minīn they actually meant that some heavenly catastrophe would certainly befall the Muslims because the Muslims have committed the folly of battling with the powerful men like them (Jews etc.). So Allah beforehand informs them that the cherished hopes and apprehensions of the Hypocrites will be shattered altogether. Allah will go on conferring victories upon the Muslims in near future. The Jews will not overcome but the Muslims will overcome by the grace of Allah and Makkah, the recognized centre of Arabia, too will come into their possession. Allah will also show them some signs from Him which will shatter all fancies of the Hypocrites and they will experience within no time the disastrous results of developing intimate relations with the enemies of Islam in the form of worldly humiliation and disgrace, and just after death they will see the other worldly effects of their treacherous and perfidious activities. At that time, nothing but painful remorse will be their fortune.

This is what actually happened. The general domination and the victory of Makkah etc. broke down the unholy ambitions of the enemies of Islam. Many Jews were killed, many exiled and the feign hopes of the Hypocrites were shattered and were exposed before the Muslims-their maxims were falsified and the efforts of befriending the Jews were set at naught and were finally driven to worldly loss and everlasting destruction. (Tafseer-E-'Usmāni)

#### (vi) Hypocrisy Creates Cowardice:

"The people who have hypocrisy in their hearts will not join the boycott out of fear. The speciality of hypocrisy is cowardice but that of Monotheism is courage."

(Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

#### (vii) What Does **أَمْرَيْنِ عِنْدَ اللَّهِ** Mean?

Allah may grant the Muslims with victory or something else. "What does "something else" mean? The Exegetes have noted down many sayings. Imām

Rāzī رحمته الله عليه writes:

معناه أوامر من عنده لا يكون للناس فيه فعل البتة، كبنى النصير الذين طرح الله في قلوبهم  
الرعب فاعطوا بأيديهم من غير محاربة ولا عسكر۔

It means Allah may create the situation that is certainly from Him and the people have no say in it as the Jews of the Bani Nazir that Allah put awe in their hearts and they yielded without fighting. **(At-Tafseer-ul-Kabeer)**

To some Exegetes, أَمْيِرِينَ جُنُودَهُ means exposing the names of the Hypocrites through revelation. **(Bayān-ul-Qur'ān)**



## Al-Mā'idah Madaniyah, Verse 53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ  
أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

### TRANSLATION:-

Those who believe will say, "Are these the ones who swore their solemn oaths by Allah that they are with you? Their deeds have gone to waste and they have become losers."

### SUMMARY:-

When the Muslims will be triumphant and the hypocrisy of the Hypocrites will be exposed, the Muslims will be astonished to see that they were the people who would swear their solemn oaths and say that they were with them. (How false and Hypocritical these people are?) All the deeds of the Hypocrites have gone to waste and they themselves are utter losers.

### NOTE:-

The actual meaning has been discussed in the summary. Some Exegetes have also expressed the possibility that when the Muslims see that the Hypocrites do not side with the Jews, they will ask in wonder: These Hypocrites swore solemn oaths and ensured their co-operation. But now you are being beaten. Why do they not come to help you? (Al-Bahr-ul-Muheet)

### AMAZEMENT OF THE MUSLIMS:-

"The Muslims will say in amazement that they claimed of joining their group."  
(Hāshia, Hazrat Lahori رحمۃ اللہ علیہ)

### HYPOCRISY IS EXPOSED:-

Many Hypocrites side with the Kuffār very cleverly and deceitfully and then communicate to them the secrets. They become their bought slaves and harm the Muslims. The hypocrisy of such experts remains concealed. The Muslims regard them as their faithful companions because such types of Hypocrites always profess their Islam before the Muslims. Their services for the Kuffār are secret. The Muslims come to know of such Hypocrites and secret spies through different sources after the triumph. The verse may be pointing to such Hypocrites. (Allah knows better)



## Al-Ma'idah Madaniyah, Verse 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ  
يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ  
أَعَزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ  
تُومَةً وَلَا يَمُوتَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

### TRANSLATION:-

"O you who Embrace Eemān, if anyone from among you turns back from his Dīn, Allah will bring a people whom He loves and who love Him, humble towards the Mu'minīn, hard on the Kuffār, who fight in the way of Allah and are not afraid of the reproach of any critic. That is the grace of Allah. He confers it on whom He wills. Allah is All-Embracing, All-Knowing."

### SUMMARY:-

Islam will suffer no loss if someone apostatizes nor its Job will stop. But Allah will replace them with His dear slaves who love Allah truly. They will be humble to the Muslims but hard on the Kuffār. They will fight in the way of Allah. They will not be afraid of any critic in the matters of Dīn and Jihād.

They will be blessed by Allah. Allah showers His grace upon whom ever He wills.

### A COMPREHENSIVE EXPLANATION:-

#### (i) Great Prophecy For Islam's Protection And Survival:

This verse contains a mighty prediction for the immortal existence and protection of Islam. Previously the Muslims were forbidden to establish intimate relations with the Kuffār. It was possible that some souls might turn away gradually from Islam on account of intimate association with the Kuffār as hinted in: وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّكُمْ فَإِنَّ مِنْهُمْ. So, Allah has forcefully and clearly informed through the Noble Qur'ān that such people who turn away from Islam will not do any harm to Islam but will harm themselves. Allah will bring a people against the apostates, or instead of apostates, those who will love Allah and Allah will love them. They will be very kind to the Muslims and very hard against the Kuffār and the enemies of Islam. This prediction did prove correct in every period of Islamic History. The



Fitna of Apostasy (فتنه ارتداد) first of all spread just after the Holy Prophet ﷺ in the period of Hazrat Abu Bakr Siddique رضي الله عنه. Many types of Apostates stood against Islam. But the dauntless courage and the statesmanship of Hazrat Siddique رضي الله عنه and the valiant devotion of the sincere Muslims extinguished this Fire of Fitna (Dissension and Subversion) and united the whole Arabia again on the path of guidance and Islam. We also see today that when some ignorant and greedy souls leave Islam and become apostates, Islam, in turn, captivates by its natural force of gravitation a number of Non-Muslims better educated and devoted than the renegades. Allah raises such pious souls and sturdy devotees to crush down the apostates, who do not fear the reproaches and censures of any critic or traducer in the way of Allah and the service of Islam. These people are really chosen by Allah for His grace. They are fortunate because the greatest grace of Allah and the highest fortune of man is that in times of dissension and subversion, he may stick to the straight path himself and save others from subversion and dissension. Allah gives a good portion of this mighty grace and great bounty whomsoever He wills. His grace is unlimited and He knows better who is more entitled to this reward.

**(Tafseer-E-'Usmani)**

**(ii) The Blessed Words:**

When at the death of Hazrat Muhammad ﷺ some Arabs apostatized, Hazrat Siddique Akbar رضي الله عنه invited some Muslims from Yemen and made them fight until all the Arabs turned Muslims. This is good news for them. **(Mūzih-ul-Qur'ān)**

**(iii) The One Who Does Not Abstain From Beriending the Kuffār:**

O Muslims, if you do not obey Allah and do not separate from the enemies of Allah, Allah will raise another class who will be humble to the Mu'minīn and hard on the Kuffār. **(Hashia, Hazrat Lahori رحمه الله)**

**(iv) The Address is Till The Doomsday:**

وابن كعب والضحاك والحسن وقتادة وابن جريج وغيرهم: نزلت خطابا للمؤمنين عامة الى يوم القيمة۔ (البحر المحيط)

There is a general address to the Muslims till the Doomsday. (It also proves that Jihād will continue till the Doomsday because this verse tells us of the presence of a class that will wage Jihād)

**(v) Initial Appostates:**

The very first part of the verse exposes that some people will apostatize and will keep apostatizing in future. Who shared this misfortune in the beginning? The Exegetes have enumerated eleven sects: Three in the time of the Prophet of Allah ﷺ, seven in the age of Hazrat Siddique-E-Akbar رضي الله عنه and one in Hazrat Umar's رضي الله عنه age.

The following **Three Tribes Apostatized in the times of the Messenger of Allah ﷺ:**

**(i) MAZHĀJ (مذحج):** The name of their chief was Aswad 'Anasī ('Abhala bin Ka'b

Zulkhimar). He was killed a day before the death of the Messenger of Allah ﷺ. He ﷺ gave the news of his killing to the Sahāba رضی اللہ عنہم giving the name of his killer. His name was "Feroz." He ﷺ had been conveyed this news through revelation otherwise the public news reached Madina at the end of Rabi-ul-Awwal.

(ii) **Banu Hanīfa** (بنو حنیفہ): The name of their chief was Musailma Kazzāb. He was killed by Hazrat Wahshi رضی اللہ عنہ in the age of Hazrat Siddique-E-Akbar رضی اللہ عنہ.

(iii) **Banu Asad** (بنو اسد): The name of their chief was Tulaiha bin Khawailid. Hazrat Khālid bin Waleed رضی اللہ عنہ defeated him. Tulaiha fled away, but afterwards, he embraced Islam and proved a good Muslim.

The Chiefs of all these apostate groups had claimed false Prophethood.

The following **Seven Groups Apostatized in the age of Hazrat Siddique-E-Akbar** رضی اللہ عنہ.

(i) **Fazārah** (فزارہ): The nation of Ayīna bin Hasan.

(ii) **Ghatfān** (غطفان): The nation of Qurrat bin Sulma Al-Qushairy.

(iii) **Saleem** (سليم): The nation of Fajāh bin Abdīa Lail.

(iv) **Yarbu'** (يربوع): The nation of Mālik bin Nawaira.

(v) **Tamim** (تميم): The nation of Sajāh bin Manzar. (This woman had also claimed Prophethood and married Musailma Kazzāb)

(vi) **Kundah** (کنده): The nation of Asha'th.

(vii) **Bakr bin Voil** (بکر بن وائل): (Al-Bahrain) The nation of Hazam bin Yazīd.

Allah got all these cruel killed at the hands of Hazrat Siddique Akbar رضی اللہ عنہ.

The people of Ghassān apostatized in the age of Hazrat Umar Farooq رضی اللہ عنہ. They were the nation of Jablah bin Aihām. Jabla had embraced Islam. He slapped a Muslim. That Muslim did not forgive him. Hazrat Umar Farooq رضی اللہ عنہ allowed him to take revenge. He fled away to Rome and became a Christian.

**(Al-Bahr-ul-Muheet)**

**(vi) Initial Beloveds:**

Who is the lucky one who became the evidence of those whom Allah loves and his good traits are enumerated in this verse. Imām Abu Hayyān عسکری رحمه اللہ has noted the following sayings:

(i) Hazrat Abu Bakr Siddique رضی اللہ عنہ and his companions.

(ii) Hazrat Abu Bakr Siddique رضی اللہ عنہ, Hazrat Umar Farooq رضی اللہ عنہ and their companions.

(iii) Hazrat Abu Mūsā Al-Asha'ry and his nation.

(iv) The people of Yemen: Two thousand from sea area, five thousand from different tribes who waged Jihād in Qādsia in the time of Hazrat Umar Farooq رضی اللہ عنہ.

(v) The Ansār of Madina.

(vi) The Muhājireen

(vii) These tribes of Yemen with whose help Hazrat Abu Bakr Siddique رضی اللہ عنہ had fought with the apostates.

(viii) Al-Qurba

(ix) Hazrat Ali bin Abi Talib عليه السلام when he fought against the Khawārij. After noting down these nine sayings, Abu Hayyān عبد الله بن عيسى writes:

و في المستدرک لا بی عبد الله الحاکم با سناد انه لما نزلت اشار رسول الله ﷺ الى ابی موسى الا شعری فقال قوم هذا و هذا اصح الاقوال۔ (البحر المحیط)

It is reported in Mustadrik Hākim that when this verse was revealed, the Holy Prophet ﷺ pointed to Hazrat Abu Mūsā Al-Asha'ry عليه السلام and said: It means his nation. Abu Hayyān عبد الله بن عيسى calls the saying correct. (Al-Bahr-ul-Muheet)

(x) The author of Kashāf writes:

و قيل سئل رسول الله ﷺ عنهم فضرب يده على عاتق سلمان وقال "هذا وذووه" ثم قال لو كان الايمان معلقاً بالثر يا لنا له رجال من ابناء فارس۔

One saying is that when the Holy Prophet ﷺ was asked about that nation, he ﷺ put his hand upon the neck of Hazrat Salmān Farsi عليه السلام and said: He and the people like him. Then he said : If Eemān is suspended with the Surayya star, the people of Persia will obtain it. (Kashāf)

## A GRAND RESEARCH:

The writer of the Tafseer-E-Haqqāni has called Hazrat Siddique Akbar عليه السلام the first evidence of this verse and has written that the verse also proves Hazrat Siddique's caliphate being true. On this occasion, the writer has removed the fallacies of the Rāfizīs fully. All this research should be studied and perceived in Tafseer-E-Haqqāni.

## THE SUBSTANCE:

The meaning of the verse is general. Anyone who apostatizes till the Doomsday, will be disgraced unsuccessful. Allah will replace them with His dear, near and Mujāhid slaves. It has been going on in the past and will go on. Allama Alūcy عبد الله بن عيسى writes:

شروع فی بیان حال المرتدین علی الاطلاق بعد أن نهی سبحانه فیما سلف عن موالاته اليهود والنصارى و بین ان موالاتهم مستند عیة للارتداد عن الدین۔

This verse generally describes the state of the apostates. In the previous verse, friendship with the Jews and the Christians was prohibited. Now it is clarified that friendship of the Muslims with them becomes a cause of their apostatization.

(Rūh-ul-Ma'āni)

Imām Rāzī عبد الله بن عيسى writes:

معنى الآية يا ايها الذين امنو من يتول منكم الكفار فيرد دينة فليعلم ان الله تعالى يأتي باقوام آخرين ينصرون هذا الدين على ابلغ الوجوه۔

The meaning of the verse is: O you who believe, anyone among you who befriends the Kuffar and apostatizes, should know well that Allah will replace you with another nation who will support His Dīn fully. (At-Tafseer-ul-Kabeer)

Most of the Exegetes have written with reference to Hazrat Hasan Basri عليه السلام that there is hidden news of future in this verse that a few people will apostatize. It happened so. This news is also one of his miracles.

Imām Rāzī عليه السلام writes:

وقالت عائشة رضي الله عنها مات رسول الله صلى الله عليه وآله وار تدت العرب واشتھر النفاق ونزل بأبي مالو نزل بالجمال الراسيات لها ضها۔

Hazrat 'Ayesha رضي الله عنها says: When the Holy Prophet صلى الله عليه وآله died, the Arabs apostatized and hypocrisy ran rampant. My father had to face the circumstances that if they had befallen the mountains, they could have shaken them. (At-Tafseer-ul-Kabeer)

All these references show that the verse is for all the people till the Doomsday. These circumstances can befall any Muslim in any age and Allah's dear and Mujahid slaves will remain ever active to support Allah's Dīn. Jihād will continue till the Doomsday and the group of the servants of this Dīn will keep recording a new history of supporting Allah's Dīn. (Allah knows better)

### HAZRAT ABDULLAH BIN ABBAS' رضي الله عنه STATEMENT:-

Hazrat Abdullah bin Abbas رضي الله عنه describes the quality of Allah's dear Mujāhid nation in the following words.

هم للمومنين كالو الد للولد والسيد للعبد وهم في الغلظة على الكفار كالسبع على فريسته۔ (القرطبي)

They will be for those who Embrace Eemān as father for his son, and lord for his slave and they will be harsh on (enemies of Islam) Kuffār like a lion on his prey.

### THE TRUTH OF KHULAFĀ RASHIDIN رضي الله عنهم:-

Imām Qurtabi عليه السلام writes:

فدل بهذا تثبيت امامة ابي بكر وعمر وعثمان وعلى رضي الله عنهم لا نهم جاهدوا في الله عز وجل في حياة رسول الله صلى الله عليه وآله وقاتلو المرتدين بعده ومعلوم ان من كانت فيه هذه الصفات فهو ولي الله تعالى۔ (القرطبي)

This verse verifies the Caliphates of Hazrat Abu Bakr Siddique رضي الله عنه, Hazrat Umar رضي الله عنه, Hazrat Usman رضي الله عنه and Hazrat Ali رضي الله عنه because these people waged Jihād during the life time of the Holy Prophet صلى الله عليه وآله and after him صلى الله عليه وآله, fought the apostates also. It is crystal clear that anyone who has these qualities, will be Allah's friend. (Al-Qurtabi)

### CARE FOR REPROACH-IN WHICH MATTER?

Most of the authentic Exegetes have written that those people will not fear anyone in the matters of Jihād and support of Dīn. They have told the reason that the Hypocrites do not go out for Jihād due to the fear of reproach and criticism of their Kāfir friends. It becomes clear from it that the Kuffār always spread nets of reproach, objections and criticism to hinder people from Jihād but the Mu'minīn pay

a deaf ear to their objections, criticism and reproaches. The Hypocrites who yearn for popularity with the Kuffār are afraid of this criticism and show themselves having no link with Jihād. Refer to At-Tafseer-ul-Kabeer, Bayan-ul-Qurān and Al-Qurtabi etc.

Hazrat Ashraf Ali Thānvī رحمۃ اللہ علیہ writes:

Those people will not fear the reproach of any reproacher in the matters of Dīn and Jihād as is the case with the Hypocrites who go out for Jihād very suppressed always fearing of the reproach of the Kuffār with whom they have friendships or incidently, they may be their relatives or friends against whom they were fighting. All will censure that they had gone to kill such people. **(Bayān-ul-Qur'an)**

## A STRANGE POINT:-

The point becomes clear from it that the Kāfir in every age raises objections against Jihād and criticises it. Only that person can stand firm to Jihād who is not afraid of this so-called ignominy and keeps doing the great task that Allah has commanded him. (Allah knows better)

**يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ** An important quality of those dear slaves of Allah is Jihād in the way of Allah. Imām Nasfi رحمۃ اللہ علیہ says.

**يقاتلون الكفار** They will fight the Kuffār. **(Al-Madārik)**

## AN ATTRIBUTE OF THE HOLY PROPHET ﷺ:-

Imām Ibn-e-Katheer writes:

**وفي صفة رسول الله ﷺ انه الضحوك القتال فهو ضحوك لا وليائه قتال لا عدائه**

This is one of the attributes of the Holy Prophet ﷺ that he ﷺ was very smiling and waging Jihād i.e. he ﷺ was “ضحك” (Smiling faced) with his companions رضي الله عنهم and “قتال” (waging Jihād) against his enemies. **(Ibn-e-Katheer)**

## LESSONS:-

The verse gives us many lessons

**(i)** Islam is not necessitous of any nation, tribe and person. Anyone who apostatizes, will cause his own loss.

**(ii) The cure For Fitna Apostasy is Jihad in the way of Allah.**

**(iii)** Allah's love creates sense of honour in man and urges him on to Jihād. Thus, first it was said **يُجَاهِدُوا فِي سَبِيلِ اللَّهِ** and then was said **يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ**.

**(iv)** Unity among the Muslims is direly needed at the time of Fitna Apostasy. So Allah says **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّخِذُوا عِصْمَةً عَلَى الْكَافِرِينَ**

**(v)** The standard of love and hatred is Eemān and Kūfr not nation, tribe, language or territory. So, Allah said: They will be mild and affectionate to those who Embrace Eemān and hard on the Kuffār no matter who Mu'minīn and who Kuffār. Therefore, all those movements that have been initiated to end the difference between Kūfr and Eemān on the basis of territory and language are false.

**(vi)** The rich and mighty Muslims will have to play the most important role to

unite the Muslims as is clear from the meanings of **يُخَفِّفُونَ** that they will be mild and affectionate to the Muslims. The Exegetes have written that they will be humble to the Muslims. It is clear that only that person bows who is exalted and only that person is humble who is rich otherwise the weak and the poor are already bowing.

**(vii) Three Passions Are Necessary to Stir the Muslims on to Jihād:**

- "Love with Allah."
- "Sympathy for the Muslims."
- "Hatred against the enemies of Allah."

***Two things are essential for perseverance to Jihād.***

- (a) Not fearing of the reproach and apparent ignominy in the matter of Jihād.
- (b) Considering Jihad Allah's favour not boasting ones own favour to Allah.

All these seven lessons for the Muslims are present in this verse. **(Allah knows better)**  
May Allah grant us with the power to act accordingly! (Āmīn!)



## Al-Mā'idah Madaniyah, Verse 55

يَسِّرُ اللَّهُ لِلرَّحْمَنِ الرَّحِيمِ  
إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ  
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاغِبُونَ ﴿٥٥﴾

### TRANSLATION:-

"Your only friend is Allah, then His Messenger and those who believe, who establish Salāt and pay Zakāt and bow before Allah."

### SUMMARY:-

The real friends of the Muslims are only Allah and His Messenger and the Muslims who establish Salāt and pay Zakāt and fear Allah. Hence, the Muslims should befriend only these three and consider their friendship sufficient for them.

### LINK:-

انه تعالى لما نهى فى الآيات المتقدمة عن موالاة الكفار امر فى هذه الآية بموالاة من يجب موالاته۔ (التفسير الكبير)

When Allah, in the previous verses, forbade to have intimate relations with the Kuffār, He has ordered to have intimate relations with those with whom intimate relations are just and right.

### THE VERSE IS COMMON:-

Imām Rāzī رحمته الله writes:

The first saying is that the verse is common for all Mu'minīn. Therefore when Hazrat Abādah bin Sāmī رضي الله عنه announced his acquittal with the Jews of Bani Quraiza and Bani Nāzir and took Allah and His Messenger ﷺ as his intimate friends, this verse was revealed in his favour. It is also reported that Hazrat Abdullah bin Salām رضي الله عنه said, "O Prophet of Allah ﷺ, our nation (Jews) has forsaken us and has vowed not to intermix with us. We cannot intermix with the Sahāba رضي الله عنهم due to long distances. This verse was revealed at it. Hazrat Abdullah bin Salām رضي الله عنه said: We are pleased with the friendship with Allah, His Messenger ﷺ and the people who Embrace Eemān. Imām Rāzī رحمته الله then writes:

فعلى هذا الآية عامة فى حق كل المؤمنين فكل من كان مؤمنا فهو ولى كل المؤمنين

This verse is for all the Mu'minīn in general. Anyone who is Mu'min will be the friend of all Mu'minīn. (At-Tafseer-ul-Kabeer)

### THREE MEANINGS OF WALI(ولى):-

وفسر الولي هنا بالناصر او المتولى الامر او المحب۔

In the verse, وَلِي means Helper i.e; Supprter the one who runs the affairs or the one who is lover. (Al-Bahr-ul-Muheet)

وَلِيكُم Here Wali has been used in the sense of the person with whom you want to have true faithful friendship. (Tafseer-E-Mājidy)

### **NO ONE ELSE CAN BE THE COMPANION OF THE MUSLIMS SAVE THESE THREE:-**

"Previously, the Muslims were prohibited from maintaining intimacy and friendship with the Jews and the Christians. The question naturally arises then: With whom should friendship and intimate relations be maintained? In this verse, it is told that the real friends of the Muslims are Allah, His Messenger ﷺ and the sincere Muslims and no one else." (Tafseer-E-'Usmāni)

### **THIS IS INTERNATIONAL ISLAMIC FRATERNITY:-**

In this verse, Allah has established "International Islamic Brotherhood," a very true, sincere, faithful and strong brotherhood in which the people of every colour, race and tribe can participate with full equality. This is the fraternity where there is no preference of the white to the black or the black to the white; the fraternity where there is no distinction between the Arab and the Non-Arab; the fraternity that cannot be shattered due to the geography of the countries and distances of the oceans; the fraternity whose doors are always open to welcome others; the fraternity that is like one body and soul, so firm that it cannot be broken or divided.

Only three points i.e. obedience to Allah, the Sunna of the Holy Prophet ﷺ and intimate relations with other Muslims can make it the strongest fraternity of the world. No one can face them; no one can hinder them.(Allah knows better)

### **ANSWER TO A DOUBT:-**

A doubt can be raised that if this fraternity is so confined and limited, it will not be able to benefit the people of the world. The answer is quite clear. As long as one's own house is not strong, it is impossible to help others. By establishing the International Fraternity, Allah made the Muslims into such a strong organized force that served the entire world. When the Muslims broke this fraternity due to their negligence, they helped neither their own ones nor others.

### **THE SECT THAT DOES NOT ESTABLISH EVEN SALAT :-**

The verse has clearly put the condition that a Muslim can be the true sympathetic and sincere friend of the Muslims who establish Salāt, pay Zakāt and prostrate humbly before Allah. Hence, it is proved that the Muslims who are negligent and idle in establishing Salāt, can never be useful to the Islamic fraternity. Now the political leadership of the Muslims is in the hands of such people. Allah's verdict is final, and hence, the Muslims are suffering a loss at the hands of such people.

### **QUALITY OF HUMILITY:-**

"The quality of Humility" is essential for the establishment of Islamic fraternity



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and power of the Islamic forces. All the worships can benefit only when the heart is prostrating before Allah and mildness is created in it due to invocation to Allah's name. The quality of humility is fast disappearing. Only the body of worship has remained whereas its spirit is being devastated. Consequently, they are depriving themselves of mutual love and intimate relations and are being divided into small units and this division is going on.

May Allah bless us all with the "Humility" of His pleasure! Āmīn!



## Al-Mā'idah Madaniyah, Verse 56

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ  
هُمُ الْغَالِبُونَ ﴿٥٦﴾

### TRANSLATION:-

"Whoever maintains friendship with Allah and His Messenger and those who Embrace Eemān (must know that) it is the (member of the ) party of Allah that are triumphant."

### SUMMARY:-

If the Muslims act upon this command and maintain friendship only with Allah, His Messenger ﷺ and the Muslims, they will become "Hizb Allah" (Allah's Party). It is Allah's promise that His party will be triumphant.

### WHO ARE ALLAH'S PARTY? (حِزْبُ اللَّهِ)

(١) اى من فوض امره الى الله، وامثل امر رسوله ووالى المسلمين فهو حِزْبُ اللَّهِ - (القرطبي)

(i) Those who entrust their affairs to Allah, (rely and trust in Allah) and abide by the dictates of the Messenger of Allah ﷺ and have intimate relations with the Muslims are Allah's Party (حِزْبُ اللَّهِ).

(٢) وقيل اى ومن يتولى القيام بطاعة الله ونصرة رسوله والمومنين - (القرطبي)

(ii) One saying is that those who obey Allah and support the Messenger of Allah ﷺ and the Mu'minīn are "Allah's Party."

جند الله means حِزْبُ اللَّهِ Hasan Basri رحمه الله قال الحسن: حزب الله جند الله (القرطبي) i.e. Allah's Army. According to other Exegetes, حِزْبُ اللَّهِ means انصار الله i.e. the supporters of Allah's Dīn. (Al-Qurtabi)

### REMOVAL OF ANXIETY:-

Seeing the meagre number of the Muslims and the teeming adds of the Kuffār, it was possible that a Muslim of weak-belief and objective thinking would think that far from becoming victorious and dominant, it was even difficult to protect life and existence from the onslaught and aggression of the Kuffār, for such people, consolatory declaration is made by the Noble Qur'ān that they should not look to meagre number of the Muslims and their scanty resources because the Divine Almighty, His Holy Messenger ﷺ and the sincere Muslims shall always be triumphant. (Tafseer-E-'Usmāni)

### THE CAUSE OF DEFEAT OF THE MUSLIMS:-

"If the Mu'minīn are firm on Eemān, avoid disobedience, place their trust in

Allah, lead their lives according to Allah's dictates and fight the Kuffār sincerely, they shall certainly overcome. It is a different matter if they meet some loss or harm due to some sin or some other cause. The verse does not mean that no Muslim shall ever be killed or martyred at the hands of the Kuffār. The meaning is that victory, support and domination will be gained by the Muslims at last. History bears testimony that as long as the people of Eemān remained firm at Eemān, kept fighting the Kuffār sincerely and were steeped in the passion of uplifting Allah's Dīn, they kept advancing in the world victoriously. The Superpowers of Persia and Rome were devastated due to their Jihād and the Kuffār reeled before them. Large countries came under their sway and the Kuffār kept retreating. As soon as they gave up acting upon Shariah, began to disobey Allah, made worldliness their target, began to love the Kuffār; the countries under their occupation were snatched away. The Kuffār established Internatinal Institutions, enlisted the Muslims into them, disuniting the Muslims and now they lead them by the nose remaining behind the curtains. If the Muslims become Allah's party even now, they can overpower the world even today." (Anwār-ul-Bayān)

### **THE SYLLABUS FOR DOMINATION IS PRESENT:-**

The full syllabus for the domination of the Muslims is present in this verse. Break with the Jews, the Christians and all the enemies of Islam, nourish true love and loyalty with Allah, be all love and sympathy for the Muslims, hate the enemies of Islam, revive Jihād in the way of Allah fully, do not fear any negative censure and criticism against Jihād, establish your Islamic Fraternity making obedience to Allah and His Messenger ﷺ and friendship and support of the Muslims a standard, they will prevail over the entire world. (Allah knows better)

### **THE SYLLABUS IS NOT DIFFICULT:-**

The past Muslims who acted upon this syllabus, were also Humans like us. They mustered up courage, kept the Hereafter in view ignoring this worldliness. If they had sat aside under the pretext of intensity of the situation, Dīn could not have reached us rather remained confined to a few cities. They attached importance not to the circumstances but to Allah's command and then stood up placing their trust in Allah. Then Allah endowed them with domination according to His promise. (Allah knows better)

### **THE CIRCUMSTANCES BEFORE THIS WERE ALSO INTENSE:-**

It never happens that circumstances become light and favourable to act upon this syllabus. The route to paradise is teemed with hardships and labours. We cannot even imagine the intense circumstances that the Sahābah رضی اللہ عنہم had to face. So, the excuse that time has much advanced now, we can never defeat the enemy in war and Jihād, is totally false and useless. Every human has a soul. This soul is taken out with a sword as well as an atom bomb. The Super Powers of Rome and

Persia had more power to wipe out all the Muslims than the present day Super Powers. So, it is beneath dignity of the Muslims to lose heart and sell Eemān seeing the power of Atom bomb, Hydrogen bomb and air force. We shall survive only those few days being the friends of the Kuffār as we can survive as their enemies. Someone's friendship and protection cannot increase the days of life and enmity with someone cannot cause urgent death. (Allah knows better)

## **WHERE SHOULD WE GO?**

The Muslims have been geographically divided into countries, nations, languages, sects, groups and classes. How can one join this syllabus if someone wishes to act upon it now? The answer is very easy: Sects and groups remain present in every age. So, this trial is also not new. First of all, correct your heart, remove from it the love of the world, the love to live here forever and making estates, fill the heart with the desire of domination of Islam and then offer yourselves to Allah sincerely for the sake of Islam then supplicate to Allah sincerely for acceptance. All this should be secret purely for Allah. The way will itself be found and the destination will be at hand. Remaining signs of this true organization have also been described in verse 54 of this Surah. There is all good in attachment with those holy religious people who are busy in Jihād. (Allah knows better)

## **THE EASIEST METHOD:-**

The easiest method to follow this syllabus is that we should rectify and control the wishes of our heart. Do we wish this world or the Hereafter, Allah's pleasure or material luxuries of the world? If we want Allah's pleasure and the Hereafter, all is easy. So much so, it is easy to go out alone and face all the Kuffār of the world. If we want the world, every thing is difficult. So much so, giving even the fortieth part of our wealth annually is very difficult. If so easy job is difficult, estimate the other things yourself. Then such people coin false excuses and try to prove the syllabus impossible. May Allah protect us against the wickedness of Satan!

## **SOME PEOPLE WILL EXIST:-**

Islam is a true Dīn. The Noble Qur'ān is a true Book. It is impossible that all people may stop acting upon it. This world never remains devoid of Allah's sincere slaves. We should search them out in the light of the sign told by the Noble Qur'ān and pray to Allah to make us a part of them also. (مَا ذَلِك عَلَى اللَّهِ بَعِزٌ)



## Al-Ma'idah Madaniyah, Verse 82

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ  
أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا  
إِنَّا نَصْرِيْكَ يَا نَبِيَّ اللَّهِ مِنْهُمْ قَسِيْسِيْنَ وَرُهْبَانًا وَأَنَّهُمْ  
لَا يَسْتَكْبِرُوْنَ ﴿٨٢﴾

### TRANSLATION:-

And you will certainly find that the people most hostile against the Mu'minīn are the Jews and the ones who ascribe partners to Allah. You will certainly find that the closest of them in friendship with the Mu'minīn are those who say, "We are Christians" that is because among them there are priests and monks and because they are not arrogant.

### SUMMARY:-

The worst enemies of the Muslims are the Jews and the Mushriks, and closest to the Muslims in friendship are the Christians among whom are priests, monks and stoics and they are not arrogant.

### THE CAUSES OF REVELATION:-

It is written in the Tafseer-ul-Qurtabi:

When the Mushriks were defeated in the Ghazwa-e-Badr, they intended to take revenge of their killed people from the Muslims who had emigrated to Abbyssinia. They sent a delegation with some gifts to Najjāshi, the ruler of Abbyssinia to request him to hand over the Muslims to the Mushriks. When the Holy Prophet ﷺ came to know, he ﷺ sent 'Amr bin Umyya Zamari رضي الله عنه with a letter to Najjāshi. When Najjāshi read the letter, he sent for the Muslim emigrants. He gathered his own 'Ulama and saints also. Then he ordered Hazrat Ja'far bin Abi Talib رضي الله عنه to recite the Noble Qur'ān. He رضي الله عنه recited the Sūrah Mariam. The Christian 'Ulama stood up and tears began to rolled down their cheeks. (Al-Qurtabi)

Hazrat Shah Abdul-Qādir رحمته الله writes:

When the Kuffār oppressed the Muslims in Makkah, he ﷺ allowed them to leave the country. Nearly eighty Muslims went to Abbyssinia. The king there was very just. Then the Kuffār of Makkah tried to entice him not to let those people

live there because they call Hazrat Eisa (عليه السلام) Allah's slave. The king sent for the Muslims and ordered them to recite the Noble Qur'an. He and his 'Ulama began to shed tears, "We have been conveyed the same news through Hazrat Eisa (عليه السلام). Hazrat Eisa (عليه السلام) has told us that after him, before the Doomsday, there will come a Prophet. He is no doubt that Prophet." That king embraced Islam secretly. These verses are in his favour. (Muzih-ul-Qur'an)

### CONDITIONED MILDNESS:-

The enmity of the Jews and the Mushriks is quite open. It has always been and will be. The end of the Jews at the hands of the Muslims near the Doomsday is also proved by authentic Hadiths. Mildness of the Christians is conditioned with three things i.e. knowledge, stoicism and humility. Actually, enmity against the Muslims generates from love of the world, illiteracy and arrogance. When the lovers of knowledge were present among them, illiteracy was not so high. When monks were present among them, love of the world was not so much and it is said that they had humility in them. When these three terms are found in the Christians, they will come closer to the Muslims, listen to the right true points and accept them. When these terms are not found in them, they like other Kuffar and Mushriks are also enemies of Islam and the Muslims as the Christians of this age do. One of the signs of the nearness of the Doomsday is that the Muslims will develop unity with the Christians. Then that unity will shatter and take the shape of war. (Allah knows better)

Hazrat Shabbir Ahmad Usmani (رحمته الله) writes:

These verses describe the state of this particular class of the Christians. No news has been given till the Doomsday that the Jews, Christians and Mushriks will have the same kind of relations with Islam and the Muslims. How many lovers of knowledge, monks and humble people are there among the present day Christians? How many are there who begin to shed tears listening to the verses of the Noble Qur'an? When the condition of nearness is not found, how will nearness be possible? However when the traits of the Christians, the Jews and Mushriks of the times of the Holy Prophet (ﷺ) are found anywhere in any quantity among them, the Muslims' love or hatred will be determined with that ratio. (Tafseer-E-'Usmani)

### THE RESULT OF WORLDLINESS:-

Imam Razi (رحمته الله) writes:

The Kufr of the Christians was harder than those of the Jews because they had false belief even about Allah. Still Allah called the Jews worse enemy because they had much greater worldliness in them. Therefore, wordliness is a source of more curse upon them. The following saying of the Holy Prophet (ﷺ) warns at it:

حب الدنيا رأس كل خطيئة

Worldliness is the root cause of every evil. (Derived from At-Tafseer-ul-Kabeer)

This point proves that as much deeply a nation is indulged in worldliness, it

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will be so harsh enemy of the Muslims. When the malady of worldliness prevails among the Muslims, they will be overpowered. (Allah knows better)

**SUPPLICATION:-**

O Allah, bless us all the Muslims with Your love and portect us against the malady of worldliness! (Āmīn!)

The translation of commentary on Surah Al-Mā'idah ends here.

Tuesday: Shawwal 3, 1428.

October 16, 2007.



## (INTRODUCTION)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَا لَيْدَ يَوْمَ الدِّينِ يَا نَبِيَّكَ تَعْبُدُ وَيَاكَ تَسْعِينُ أَهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ .  
الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ..... سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ  
الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ  
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
اللَّهُمَّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ ..... أما بعد

(All praise belongs to Allah, the Lord of all the Worlds, the All-Merciful, the Very-Compassionate, the Master of the Day of Requital. You alone do we worship, and from You alone do we seek help. Take us on the straight path --- the path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray.)

(i) May Allah accept this compilation with His grace! The name of this compilation is "FAT-HUL-JAWWAD, FE MA'ARIF-E-AYAT-IL-JIHAD (فتح الجواد في معارف آيات الجهاد). This first volume covers Surah Al-Baqarah, Al-Imran, An-Nisa and Al-Ma'idah containing 159 verses on the topic of Jihād whereas thirty-one verses that give indications to Jihād have also been described briefly.

(ii) Before the compilation of the book, the Noble Qur'an was recited deeply and minutely time and again and four lists on the topics of Jihād were prepared. All these four lists are included in the book so that it may be easy for the students and 'Ulamā to make research.



(iii) In the beginning, the intention was to expand this book to *Sūrah Al-Anfāl*, but the topics of *Jihād* in *Sūrah An-Anfāl* have been written somewhat in more detail. If that *Sūrah* had also been included, the book would have become very voluminous. So, the task was stopped at *Sūrah Al-Mā'idā*.

(iv) Authentic Urdu and Arabic Tafseer Books have been consulted during the compilation of this book and maximum efforts have been made to present every topic with authentic references. In this way, the major part of this book comprises the research of authentic and reliable Exegetes.

(v) The Major Arabic Exegetes Books consulted include **Tafseer-E-Qurtabi**, **Tafseer-E-Madārik**, **At-Tafseer-ul-Kabeer**, **Rul-ul-Ma'āni**, **Jalallain**, **Al-Bahr-ul-Muheet** and **Ibn-e-Katheer** etc. You will find the references and writings from these Exegetes books in abundance. Urdu version of Arabic writings has also been given. At times, Urdu version of Arabic writing has been avoided because the same point has already been discussed somewhere else in Urdu.

While giving references, the page number of the books has not been given. Only the name of the book is written. If you want to see the reference in the actual Exegesis, you can easily find it under the explanation of the concerned verse.

(vi) Among the Urdu Exegetes books, Shah Abdul-Qādir's **Mauzih-ul-Qur'an** has mostly been depended upon. Hazrat Shah Sahib رحمۃ اللہ علیہ enjoys the position of Imām and Prelate in understanding and explaining the verses on *Jihād* topics. All the other Exegetes are his followers. Hazrat Maulana Ahamd Ali Lahori رحمۃ اللہ علیہ has also promoted Hazrat Shah Sahib's رحمۃ اللہ علیہ style and has explained well the topics of *Jihād* in his matchless *Hāshia*. Hazrat Ashraf Ali Thānvi رحمۃ اللہ علیہ has elucidated well the *Jihād* topics in his **Bayān-ul-Qur'an** while Hazrat Maulana Shabbir Ahmad Usmani رحمۃ اللہ علیہ has also tried his level best to give the due on this topic. May Allah raise the status of all the four! The researches of all these four have been adopted in the compilation of this book. According to Hazrat Shah Sahib رحمۃ اللہ علیہ, Hazrat Thānvi رحمۃ اللہ علیہ and Hazrat Lahori رحمۃ اللہ علیہ, many other verses also concern *Jihād*. Those verses have also been pointed out in this book. As these verses concern *Jihād* more as link but less as topic, they have not been included in this discussion. Besides these four Books, **Tafseer-E-Haqqāni** was also utilized. This Tafseer is acutally the derivation from Imām Rāzī's رحمۃ اللہ علیہ book **At-Tafseer-ul-Kabeer**. **Tafseer-E-Mājidy** by Hazrat Darya Abadi رحمۃ اللہ علیہ also supported at many places. This said writer is expert in History and Geography. Moreover, **Ma'arif-ul-Qur'an**, **Tafseer-ul-Furqān**, **Tarjuman-ul-Qur'an** and **Anwar-ul-Bayān** also remained under study.

The method of searching the reference from Urdu Exegesis books is also the same. Do open the concerned verse and see the reference. If the reference of a verse is attached with another at some places, its explanation is also given that the Exegete has explained this point under the explanation of such and such verse. Hazrat Shah Abdul-Qādir رحمۃ اللہ علیہ has great favour and blessing on us. So, in the

beginning of his writings, the heading "**THE BLESSED WORDS**" has been given. The well-known name of Hazrat Shah Abdul-Qādir's Book is **Mūzih-ul-Qur'ān** and it is historical name because according to alphabetical calculations, the date of compilation of this book has been given.

(vii) Jihād is the favourite topic of the Muslim Ummah. So, the Exegetes write about it profusely. If all the writings and sayings of the Exegetes had been given, the volume would have become very voluminous. In the same way, if Traditions and sayings of the Juriconsult concerning every verse were noted down, many pages could be added to the book. In the same way, if the style of persuasion and preaching had been adopted, and every verse had been explained in the style of preaching, the matter would have gone too far. Hence, no such style was adopted. Only the Jihād topic of the verse has been explained with the help of authentic writings so that the Muslims may come to know what the verse of the Noble Qur'ān is teaching and they may be sure that Jihād is authentic and definite obligation of Islam and a clear dictate of Allah.

Allah be praised! This first effort has proved successful and Jihād topic of every verse has been explained so well that answer to a number of objections and doubts is automatically given. This point is imprinted on the mind that Jihād is not an issue concocted by the Maūlis (scholars) but a clear and emphatic stressive command of Allah. The actual meanings of Jihād also become clear. However, the lessons derived from some verses and their coincidences with the present age have also been explained.

(viii) The Noble Qur'ān from the beginning to the end, is a true and eternal Book of Allah. It is obligatory to us to believe in the entire Book. Denial of a single verse of the Noble Qur'ān is Kufr. Its division into parts in order to believe in some parts and disbelieve the others is the practice of the Kāfirs and the unjust people. We believe in the entire Noble Qur'ān by the grace of Allah. In the past, our ancestors wrote explanations of different parts of the Noble Qur'ān. If some one wrote about the verses of commandments, the others wrote tales of the Noble Qur'ān. Someone wrote the book about the causes of revelation but the other sorted out and collected the verses on Salāt. So, composition of "Jihād Verses" separately is not a new thing rather a little effort to serve the Noble Qur'ān and Din. Now-a-days, many machinations, devices, conspiracies and efforts against the Jihād commands of the Noble Qur'ān are in vogue and the Muslims are being persuaded to deviation to take up Islam that is free of Jihād. Under such circumstances, these Qur'ānic verses, by the grace of Allah, are being explained that contain Jihād command. There may be the might of the Kāfirs, demands of the world and the weakness of the Muslims, but the only request to the Muslims is to study these verses and their authentic topics once at least. If not more, study the translation of these verses at least. Then decide what they are to do and what not to do. This is clear to all that only that Din and only that Islam is true and reliable as is brought by the Noble Qur'ān and explained by the Holy Prophet ﷺ through his words and deeds.

(ix) When the verses of the Noble Qur'an, described in this book, were being sent down, the Muslims were very weak, small in number and confined to a limited area. When those Muslims recited those verses, they did not make excuse of their weakness or small number rather they took them as Allah's dictate and stood up to work practically. The result is open to all. Now, we are Muslims only because the past Muslims took courage and acted upon the Noble Qur'an.

Now, after fifteen hundred years when these verses are collected and being offered to the Muslims, they are also weak and somewhat overpowered. Still, the Muslims are greater in number and are more resourceful than their ancestors. Hence, it will be very strange to say after reciting these verses that they are not for them. We must study these methods of esteem, success and domination with the intention to act upon them and beg of Allah to bless us with complete Eeman and the capacity to act upon it.

(x) The process of collecting Jihād verses was started in 1995. Initially, a list of four hundred and sixteen verses was prepared and the translation and brief explanation of these verses was published in the book named "Ta'leem-ul-Jihād V-IV. After release, I had access to books and so I studied them. Then, topics on Jihād of many other verses also came to view. During this period, I got the chance to teach Surah Al-Anfal and Jihād verses twice. During this compilation, the speeches delivered in Karachi, Malā Kand and Kohāt congregations (recorded in cassettes) proved very useful. After the Kohāt congregation, I could not get the opportunity to teach the Jihād verses but Allah granted many other comrades with this auspiciousness. Now, those six individuals have been teaching the Jihād verses for many years and thousands of Muslims have learnt the Jihād command of the Noble Qur'an through the medium of that teaching. The letter sent to those companions last year is also inserted at the end of this introduction. It is hoped that the learned people will find it easy to understand the utility of this teaching through this letter.

(xi) When the Jihād articles of the Noble Qur'an reached thousands of individuals, the demand of millions of Muslims to collect these Jihād verses in the written form increased. Allah granted me with the power last year to initiate this task. In the beginning, lists were prepared and the work started with the Surah Al-Baqarah. Allah be thanked many times that the work expanded to Surah Al-Anfal within a very short period, but more work could not be done after it. Now, if Allah grants me with the power and capacity out of His special favour and grace, the job will be started again from Surah At-Taubah. All the Muslims are requested to supplicate to Allah for it.

(xii) The work done so far was also not within my powers. It is merely Allah's blessing and grace that He granted me with this power and capacity. Allah be thanked many times that He has given me the parents whose Du'as (Supplications) are granted. These two sincere slaves of Allah supplicated for me very sincerely from the very core of their hearts. Whenever, the job stopped, they supplicated to

Allah and He opened all the doors. May Allah bless my affectionate parents with the best reward in this world and the Hereafter! All the readers of this book are also requested to pray for them. How many comrades' favours should I mention? Everyone co-operated with me beyond his powers and capacity and blessed me with their earnest supplications the maximum. If I mention someone's name, some others will stand missed when all did this to win Allah's good pleasure which Allah knows well. Only He is requested to bless all of them with good reward.

O Allah, accept this little effort for the sake of Your good pleasure!

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ

وصلی اللہ تعالیٰ علی خیر خلقہ سیدنا محمد وعلی آلہ واصحابہ

وازواجه وبناته واتباعه اجمعین وسلم تسلیما كثيرا کثیرا

**Muhammad Mas'ūd Azhar,**

Wednesday, Safar 3, 1428 AH.

**Translated on** Wednesday,

Shawwal 4, 1428 AH. at 5:00 a.m.



## THE LETTER

### A REQUEST TO THE SCHOLARS WHO TEACH VERSES ON JIHĀD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السلام عليكم رحمته الله وبركاته

Four lists are given as under:

(i) The list of verses bearing Jihād topics in Madani Sūrah's. Five hundred fifty-eight verses have been pointed out in it.

Before starting the work of **فتح الجواد**, the entire Noble Qur'an was recited minutely time and again and its translation was also studied. This list was compiled then. In order to understand the Jihād topics of more new verses, do study **Hāshia, Hazrat Lahori** **مُزِيهِ الْقُرْآنِ**, **Mūzih-ul-Qur'an** and **At-Tafseer-ul-Kabeer**.

(ii) The second list is those of Madani verses bearing clues to Jihād. The clues in this list can be understood after careful consideration and study.

(iii) The third list is those of Makkan Sūrah's in which the indications to Jihād are quite clear.

(iv) The fourth list comprises those verses that are not included in our list but Hazrat Lahori **مُزِيهِ الْقُرْآنِ** has called them Jihād verses on the basis of link (**not on Jihād topics**).

### CONGRATULATIONS

This thing becomes quite clear with the help of Traditions and symptoms that Jihād in the way of Allah will again be enforced with full splendour and glory in the last ages. Caliphate on the pattern of Prophethood will certainly be established on the earth. Your teaching of Jihād verses is the proof of the establishment of the glad tidings. However much thanks we offer to Allah on this favour and blessings, is scanty.

### NO NEED CONFUSION

There should be no confusion due to the change in the number of Jihād verses. We have never claimed the finalization of the number of verses. The object is the revival of Jihād in the way of Allah. As soon as any point comes in the knowledge about it, we try to communicate it to the Muslims. There is no scope for opinion in explanation. As soon as authentic sayings of our ancestors come to the view, we follow them and do not allow our opinion to interfere into it. Do listen to the Audio cassettes on Jihād teachings. This has been explained in every term that

there is no final opinion in the number. As the written work had to be initiated, labour was made again.

## TEACHING OF THE GHAZWAT (HOLY WARS)

Do teach Jihād verses according to the sequence of the Noble Qur'ān because there is all good in observing the sequence that Allah has given us. Therefore, first of all, the verses of the Sūrah Al-Baqārah then Sūrah Āl-Imrān and so on, but when there are verses on some Ghazwa or Sariya (Campaign), they should be taught in detail from the book "Seerat-ul-Mustafa ﷺ" and if you want to convey more, it should be conveyed orally. In this way, the students will have access to authentic derivations. Moreover, the atmosphere of teaching will also be pleasant and forceful.

## SPEECH ON SURAH AL-ANFAL

The teaching of Sūrah Al-Anfāl in Karachi was very detailed one. If all the teachers listen to it or study the written speech, it will be very beneficial for them. There are many mistakes of composition in the written speech.

## LATEST GIFTS

The teaching of Jihād verses in Kohāt and Mardān have also been taken down. The writing is very legible with very few mistakes. It will be useful for you if you get their copy. Fat-hul-Jawwād فتح الجواد has also been written till Surah Bar'at (Barā't is not included in the first volume). If you get its copy easily, it will be very useful but "Special discussions" are to be inserted yet.

## ABSTAIN CRITICISM

The Qur'ānic arguments on Jihād are sufficient for the cure of the heart. So, do not criticise anyother organization or group secretly or openly. Communicate your view point forcefully. It will be sufficient by the grace of Allah.

## IMPRESSIONS

Do persuade students in general and scholars in particular who have participated in the teaching to write down their impressions if possible. Then they should be conveyed safely to the persuasion department.

## I AM NOTHING

Avoid the sentences like **"My opinion is, the opinion of this abject being is or according to my humble opinion."** We are unpretentious people of the Ummah. The remarks of great people do not suit us. All the knowledge has been recorded. So no new research or opinion. Avoid the slogan of concord if a point comes to your mind and then is found in book. These days, memories are

weak, maybe we had heard or studied the point in the past. Such slogans can shut the doors of knowledge at students like us because the arrogant are not blessed with knowledge. Call yourself the follower of the pious predecessors and regard yourself as a common man.

### THE PRESENT ERA

Present day movements should also be discussed during the lesson. Persuasion to the true Maslik (sect) should also continue and the Muslims, attention should be drawn towards organization in full confidence.

### BLESSING IN SIMILARITY

If all colleagues have similarity and try to teach in the same style; it will be beneficial and it will be an everlasting Sadaqah for you by the grace of Allah.

### ARRANGEMENT FOR SUPPLICATION

There should be special arrangement for صلاة الحاجة and supplications in the beginning and during the lesson so that Divine Support may descend upon you. This poor traveller also needs your Supplications.

**Your Humble Servant,  
Muhammad Mas'ud Azhar**



## THE AMIR-UL-JIHAD AND FAT-HUL-JAWWAD

### Family Background:

Venerable Hazrat Maūlana Muhammad Masood Azhar\_\_\_ a fearless and dauntless Mujāhid, bold and courageous Journalist, eloquent speaker of the first rank in Arabic and Urdu, matchless unique writer, distinguished great Exegete of the Noble Qur'ān, sympathiser of the Muslim Ummah and the greatest well-wisher of humanity \_\_\_ is the only ray of hope of uplift and progress of Jihād and survival of this deteriorated and grieved Ummah in this age of subversions, frustrations, disappointments and chaos.

He belongs to the noble 'Alvi family. He was born in 1968 in Bahawalpur to a scholarly family of Master Allah Bakhsh Sābir. His father has been a very distinguished teacher of Urdu and Persian. His paternal grandfather, Maūlana Allah Dittah 'Atā was a staunch Muslim and Spiritual Guide of the people. His maternal grandfather, worthy Muhammad Hasan Chūghtāi, was a revolutionary leader. He played the vital role in the Khatm-e-Nabuwwat Movement "(The Finality Prophethood Movement)" and remained Amīr (Leader) of the "International Majlis-e-Ahrār" till 1992.

### Elementary Education:

Allah had endowed Hazrat Maūlana Muhammad Masood Azhar with all the sterling qualities of head and heart from the very childhood. Intelligence and perception, prudence and nobility, awe and solidity, compassion and sympathy were discernible from his facial expressions. He was admitted to a local Maktab at the age of four where he learnt the Noble Qur'ān and got primary education. He passed the examination of 6th class from the Government Middle School Bahawalpur and the 7th class with his Uncle Muhammad Iqbāl from Government Pilot Secondary School Rahim Yar Khan. Besides distinction in studies, he would take part in the speech contests and always won laurels.

### Shahādat-ul-'Alimiya:

His venerable father had resolved with Allah to devote his most intelligent and prominent son to religious education. So, after the seventh class, he was sent to the biggest and world famous Maktab "Jāmi'a-tul-Uloom-ul-Islamia, Allama Binnori Town, Karachi." Soon he became the centre of attention of all his teachers due to his God-gifted intelligence, diligence, hardwork, devotion to studies, depth of perception, learning everything minutely, fear of Allah and piety. Besides examinations, he took fervent part in speech contests and debates and always stood distinctive. As he had inborn love of reformation of the heart and company of the saints and holy men, hence, during his student life, he pledged an allegiance for the reformation of his "Self" with the Spiritual Guide Hazrat Maūlana Mufti Wali



Hasan Tonki رحمۃ اللہ علیہ. Besides education and religious training, he learnt mysticism and spiritualism from him. He passed all the examinations with distinction and gained mastery over the Arabic and Persian languages. So, after the completion of the "Shahādat-ul-'Ālimia" he was appointed teacher at his Alma Mater.

## Entery Into The Fascinating Valley:

In 1988, he, with his venerable teachers, went on a visit to Afghanistan. The blessings of Jihād, the physical objective conditions of the Mujāhideen, requirements of Jihād and helplessness of the Muslim Ummah were revealed to him there. This left a lasting impact on him and caused a revolution in his heart and mind. That's why; he resolved with Allah to spread the message of persuasion to Jihād besides waging practical Jihād. Then side by side teaching, he made it his regular routine to go to other Maktabs, Masājid, and streets and bazaars of Karachi in order to persuade the people to Jihād through meetings, discussions and speeches. So much so, on holidays, he did not take rest rather he would tour other cities like Haiderābad, Sakkhur, Khipru and Nawāb Shāh etc. and ignited the fire of Jihād in the hearts of the people. After one year's strenuous labour, he enlisted numerous youngmen in Jihād.

## Intoxication Of The Passion For Jihad:

In order to spread the Jihād task on a vast scale, to communicate the details about the adverse circumstances that the Mujahideen were undergoing and the messages of Shuhādā to the Muslim Ummah, and to wane the impacts of the false propaganda of the False people, he felt dire need for a Journal. Allah had already gifted him with the equal qualities of eloquent speech and fluent writing. So, he published the monthly "Sadā-i-Mujāhid" (The voice of the Mujāhid) in 1990 which earned marvellous popularity within a very short period. Moreover, he began to spend the annual vacation for three months in Afghanistan every year. Although he was badly injured in Jihād, yet his Jihād intoxication kept increasing with the passage of time in spite of the adversity and intensity of the situation. So much so, the vexation of the fire of Jihād began to expose itself in the form of Articles, booklets, Journals and books. Therefore, the books like **"Fazāil-E-Jihād, Mujāhid Ke Azān, Jihād-Rahmat or Fasād, Khutbat-e-Mujāhid, Mera Bhee Ik Sawāl, Islam Aur Jihād ke Tayyariyan, Allah Walay, Ta'leem-ul-Jihād, Bāburi Masjid"** i.e.

(فضائل جہاد، مجاہد کی اذان، جہاد رحمت یا فساد، خطبات مجاہد، میرا بھی اک سوال، اسلام اور جہاد کی تیاریاں، اللہ والے، تعلیم الجہاد، بابری مسجد)

came to the view in a very short period. It is a matter of wonder that regardless of captivity and release, this process of creation and publication of books has been going on so rapidly that dozens of his precious books on different aspects of Jihād have now been brought out.

## Foreign Visits:

As an evidence of **قَدْ اَعَزَمْتُ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ**, since when Hazrat Maūlana Muhammad Masood Azhar has stepped into the revered world of Jihād, placing Tawakkul in Allah, he has been advancing forward without retreating even an inch so much so he has taken all the other members of his family with him also and has resolved to communicate the message of Jihād to the Muslims whatever the medium ——— writing or speech, whichever the time-day or night, whichever the state——— journey or stay, whichever country-fatherland or foreign, whichever the position-captivity or release. Therefore, after the completion of his education in 1988, he started visiting foreign lands besides making tours of his own country and hence it became known that he had made Afghanistan his second abode. He visited Bengla Desh in 1989, 1990 and 1991. He also went to visit Saūdi Arabia for the first in 1987 to perform Hajj and kept visiting it time and again till 1993. There he met many scholars, holy pious men and saints. He happened to go to UAE in 1993. There he addressed big congregations in Arabic. As a result, numerous Arab young men participated in Jihād. In February and March 1991 to 1993, he happened to visit Kenia, Sudān, Sūmālia, Zambia and Africa in the company of the prominent Journalists. He had a detailed visit of the Great Britain in August 1993 due to which a number of scholars and young men took part in Jihād. In this way, the said Maūlana with the international concern for Jihād visited many countries of the world in his adolescence.

## The Field of Journalism:

At last, the stage came when every moment of his life was spent in Jihād. Therefore, he sacrificed everything at the altar of Jihād. In order to communicate the message of Jihād to every Muslim, he considered it essential to take up the field of Journalism i.e. print media. So, he performed the duty of Journalism with the scholarly dignity and grandeur; and avoiding ease-loving, business like thinking, dependence upon the Jews media, awe, expedience, convenience, lie and propaganda, he embellished Journalism with truth, outspokenness, fearlessness, sincerity, concern for the Muslim Ummah, courage, labour and honesty. He himself tried to witness the oppressions and cruelties exercised by the Kuffār upon the Muslim Ummah and resolved to bring the actual facts before the world through the medium of Journalism.

## Captivity:

This great well-wisher of the Ummah who had devoted his life, soul, property and all the other capacities to the uplift of the Truth; visited many counties of the world to unite the disunited Ummah, to scratch out the awe of the Kuffār from their hearts and to urge the Muslim youth on to Jihād.

Therefore, how could he remain unaware of the Hindu oppressions to the

Muslims of Kashmir? So, in order to witness with his open eyes the atrocities of the Hindus exercised on the Kashmiri Muslims and to perform his religious, moral and journalistic assignments, he got legal visa to India and reached Delhi in February 1994. But after two days when he was going to Sri Nagar; the Indian Army, violating the International Law, arrested him and sent him behind the bars without any trials and then kept torturing him mercilessly in different torture cells.

### The Wild Passion:

Hazrat Maūlana had made Jihād his motto and prism of life. He felt like a fish out of water without persuasion to Jihād even in the enemy captivity. Therefore, torturing and guarding over him in jails could not hamper him from persuasion to Din and Jihād; and hence following in the footsteps of his ancestors, he changed the Indian jails into educational institutions. He would collect the Mujāhideen and other prisoners in Teharr Jail Delhi, Islamābad (Anant Nāg), Budgām, Sri Nagar, Kot Bhalwāl jails and torture cells and would teach them the meanings and explanations of the Noble Qur'ān and Traditions till the thing became known everywhere that Maūlana Muhammad Masood Azhar had turned the Indian Jails into "Mini Pakistan." The point to wonder is that he continued the difficult task like article writing in the jails also. All this was the result of the sincerity of his purpose, honesty of his labour and Allah's hidden assistance.

### Painful Captivity --- Marvellous Release:

December 1999 was going to its close when Allah's hidden assistance was stirred and caused Hazrat Maūlana Muhammad Masood Azhar's release in spite of thousands of watchful guards and oppressions in the Indian jails. It was in a way that a few Indian Mujāhideen hijacked an Indian plane along with passengers and freed it off after eight days after getting three prisoners in the Indian jails released; one of them Hazrat Maūlana Muhammad Masood Azhar. In this way, he was released after six years and twenty four days of atrocious and heart-rending captivity. The whole world was wonder-struck and the Hindu was utterly regretful and disgraceful.

### Height of Love and Loyalty:

The 21st century started with Hazrat Maūlana's surprising release. A current of bliss and excitement spread over the Muslim world particularly the Mujāhideen. Soon after it, an international Jihād organization the "Jaish-E-Muhammad ﷺ" was established. The great 'Ulama and Juriconsult like Mufti Rasheed Ahmad Shaheed ﷺ, Maūlana Nizām-ud-Din Shāmzai Shaheed ﷺ, Hazrat Maūlana Muhammad Yusaf Luddhiānvi Shaheed ﷺ, Maūlana Mufti Muhammad Jameel Khan Shaheed ﷺ and Hazrat Maūlana Zia-ul-Qāsimy Shaheed ﷺ not only appointed him the International Amīr of the "Jaish-E-Muhammad ﷺ" but also pledged an allegiance to Jihād with him. The "Jasih-E-Muhammad ﷺ" flourished much in a

very short time under his unique leadership and millions of young men enlisted themselves in it and pledged an allegiance to Jihād. The enemies of Islam were astonished and terrified at it.

### **Nine/Eleven (9/11):**

The sad incident of 9/11 took place in September 2001. Two American planes struck against two Sky Scraping Towers of the American World Trade Centre. In this way, America got the plea to annihilate the Muslim World. Firstly, she attacked Afghanistan and extirpated Islamic Caliphate. Then she invaded Iraq, killed millions of Muslims, desertised both the countries and established there the puppet governments for the realization of her nefarious designs. Moreover, she browbeat the governments of the Muslim countries, got the Mujāhid Organizations banned, ceased their accounts, arrested the Mujāhideen and began to fill the jails.

### **The World of Islam --- A Slaughter House:**

In this way, America collected the Pagan World in the name of International Comity and ran at the Muslim World. She even acquired some hirelings from among the rulers of the Muslim World and promoted her conspiracies against Islam. Ever new terms against adhesion to Islam, religious sense of honour and Jihād were coined. The proud Muslims were blamed with fundamentalism, extremism, violence, narrow-mindedness and terrorism. The right to defend their Belief, modesty, life, property and chastity was snatched away from them and they were termed liable to be killed. The true and peace-loving Muslims were called a danger to the International Peace. On the other hand, the true Muslims were entangled in the labyrinths of so-called enlightenment, modernism, moderation and tolerance and thus efforts were made to turn them secular to deviate them from Islamic culture, Islamic teachings and the passion for Jihād so that they might not find any courage of resistance to defend their Din, their lives and their properties. The matter did not stop here. Besides military and communicative invasions, the Satan launched a war against the political, economic, cultural and educational fields of the world of Islam. There was target killing of the 'Ulama, arresting of Mujāhideen, economic restrictions, demolition of the Masājid and Madāris, ban on the rights of speech and full efforts were made to distort the concept of Jihād. For this purpose, the names of the known hero Mujāhideen of Islam were excluded from the syllabus books in order to scratch out the passion of Belief from the hearts of the Muslims and extinguish the candle of Islam.

### **Pen, If Not Sword:**

In this situation, how could the sense of honour of the well-awake Mujāhid like Hazrat Maūlana Muhammad Masood Azhar remain in slumber and tolerate all this silently. Therefore, inspite of so deteriorated situation, he shook off every expedience regarding it as timidity and religious weakness. Besides performing the duties of speech and writing and administrative matters, he continued his Jihād

activities also. But when he had to undergo captivity and confinement in his own country, he resolved to continue Jihād mission through the medium of the pen and started meditating over the Noble Qur'ān in the perspective of the present day situation. (This is also the proof of his deep passionate love for the Noble Qur'ān that he committed the entire Noble Qur'ān to memory in one month during his captivity in India.) The centre of his thinking, speech and deeds has been the Noble Qur'ān from the very beginning. Hence, no sooner did he get release than he began to conduct training and teaching programmes of Jihād verses and washed the layers of dust spread by the false forces, uprooted the new deceptive terms of Infidelity and changed the direction of Satanic propaganda with the help of his books and hence he removed the doubts of his own people as well as the foreigners. No doubt, Allah has created him in this age of subversions, He has also exposed the realities of Jihād to him and has endowed him with great prelate type grandeur. That is why; some people call him the "Revivalist of Jihād." The authentic 'Ulama and Juriconsult of Ummah trust and support him. It is also an admitted fact that the Muslim who listens to his address attentively with a receptive mind, or studies his books, cannot help feeling inclined to Jihād.

### **FAT-HUL-JAWWAD --- A UNIQUE ACHIEVEMENT:**

It is a fact that Hazrat Maūlana Muhammad Masood Azhar, since his adolescence, has been thinking of Jihād, waging Jihād, speaking Jihād, writing about Jihād and conducting training programmes about the Jihād verses whether it is day or night, dawn or dusk, journey or stay, captivity or release, father land or foreign land. In these programmes, the lovers of Jihād knowledge have been taking down astonishing commentary notes. So, there was, time and again, demand from those lovers of Jihād that a collective Exegesis of those Jihād verses should be compiled. The same kind of passion of persuasion to Jihād was also urging Hazrat Maūlana to do this job because for the last fourteen hundred and thirty years, no separate Exegesis on the hundreds of Jihād Verses comprising information of Jihād, i.e. the Holy Prophet's ﷺ Ghazwat and Campaigns was compiled to answer the doubts and suspicions of the False People's conspiracies and machinations and especially to impart the readers with complete satisfaction if they make detailed study of all the aspects of Jihād. Therefore, when he found the opportunity of solitude and favourable circumstances in 2005, he took it all as a boon and started this great task named **"FAT-HUL-JAWWAD FE MA'ARIF-E-AYAT-IL-JIHAD"** (فتح الجواد في معارف آيات الجهاد) and surprisingly enough its first volume came to the view in a very short time. The lovers of Jihād received it with open arms and the book began to sell like hot cakes. Now its Editions one after the other are being published because it is sold in foreign countries as well besides Pakistan.

### **A Few Distinctive Features of The Exegesis:**

The Exegete has been attached with the theoretical and practical Jihād since

his adolescence. This adhesion and his sacrifices have embellished his thinking greatly. Moreover, he judges the temperaments of the people of the Scripture, Polytheists, Pagans and the Hypocrites, their activities and their pervasive attitudes in the light of the diagnosis and analysis made by the Noble Qur'ān. So, he sees through every plot of the enemies before it springs. That is why; no machination of their enmity against Muslims and Jihād is hidden to him. He has analysed the articles in the light of the ancient Jihād history in a way that the glimpses of conspiring characters and their cunningness in the present age rather till the Doomsday can be clearly perceived. In this respect, it is a universal attempt whose importance and need will remain established till centuries.

This Exegesis has a number of distinctive features. One of the most important ones is that the Exegete has described the summary of the verses and other important useful points in a very prominent manner. On the other hand, he has made it very reliable and authentic book collecting the references from the world famous authentic Exegesis books from the world of Islam. In this way, he not only imparts the readers firm confidence with the help of useful bits of information but also imparts them mental, emotional and spiritual training besides giving them fondness and persuasion. Moreover, the Exegete has completed illustration of every verse at useful points, commentary on the present day situation, analysis of the circumstances and motto for the Muslim Ummah in the light of the Noble Qur'ān and prayer. Another feature that has made the book in hand interesting and fascinating is the Exegete's authentic arguments, charming writing, every day common language, useful Urdu, Arabic and Persian verses and his own fascinating style.

### English Translation:

**Fat-hul-Jawwād** is, no doubt, a priceless treasure for the lovers of knowledge of Jihād. The Urdu readers have called it the dire need of the hour. It was their pressing demand to spread its message to the English speaking community also by translating it into English. So, Mr. Rasheed Ahmad Masood was requested to perform this sacred task. He is a true Muslim and a Professor of English language and literature. Besides having command over Urdu and English, he has a deep interest in and perception of Arabic also. Before this, he has translated the said Maūlana's two books "**O Muslim Sister**" and "**Forty Maladies of the Jews**" into English. He has, by the grace of Allah, translated "**Fat-hul-Jawwād Fe Ma'ārif-E-Āyat-il-Jihād**" into English in easy, direct and every day idiomatic language. He has tried to retain the Arabic terms the same as are used in the Noble Qur'ān and Traditions and those used by the Exegete. It is hoped, this effort on his part will prove very useful for the English speaking community. May Allah grant his effort with acceptance and make it a source of his absolution! All the readers are requested to pray.

**Prof. Muhammad Anwar Jameel.**

## FOUR LISTS OF JIHAD VERSES

(1) Jihād Verses  
in  
Madani Sūrah's

(2) Clues to Jihād  
in  
Madani Sūrah's

(3) Clues to  
Jihād in  
Makkan Sūrah's

(4) More Clues  
to Jihād in the  
Sight of  
Hazrat Lahori رحمۃ اللہ علیہ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MADANI JIHĀD VERSES

**TOTAL = 558**

Al-Baqarah:	109, 114, 153-157, 177, 190-195, 207, 214-218, 239, 243-252, 261, 262, 273, 286, Total = 35	
Al-Imr ān:	12, 13, 28, 110-112, 118-129, 139-175, 194-200	Total = 62
An-Nisā:	69-85, 88-91, 94-104, 138-147,	Total = 42
Al-Ma'ida:	2, 3, 11-13, 20-26, 35, 51-56,	Total = 82
Al-Anfāl:	Complete Surah,	Total = 75
At-Taūbah:	Complete Surah,	Total = 129
Al-Hajj:	19-24, 38-41, 55, 58-62, 78,	Total = 17
An-Nūr:	53, 54, 55, 62,	Total = 4
Al-Ahzāb:	9-27, 60, 61, 62,	Total = 22
Muhammad:	Complete Surah,	Total = 38
Al-Fath:	Complete Surah,	Total = 29
Al-Hujurāt:	6, 9, 10, 14, 15,	Total = 5
Al-Hadīd:	10, 11, 19, 25,	Total = 4
Al-Mujādilah:	14-22,	Total = 9
Al-Hashr:	1-17,	Total = 17
Al-Mūmtahina:	Complete Surah,	Total = 13
As-Saff:	Complete Surah,	Total = 14
Al-Munāfiqūn:	Complete Surah,	Total = 11
A-Tahrīm:	9,	Total = 1
Al-'Ādiāt:	1-8,	Total = 8
An-Nasr:	Complete Surah,	Total = 3



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MADANI CLUES TO JIHĀD

**TOTAL = 31**

### Al-Baqarah:

30, 36, 58, 59, 89,

**Total = 5**

### Āl-Imrān:

14, 15, 19, 26, 27, 55, 56,  
81, 100-104, 130-134,

**Total = 18**

### Al-Māidah:

57, 58, 59, 60, 61, 62, 63, 67,

**Total = 8**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MAKKAN TALES AND CLUES TO JIHĀD

**TOTAL = 70**

An-Nahl:	110, 126,	Total = 2
Bani Israil:	81,	Total = 1
Al-Kahf:	83-97,	Total= 15
Anbiā':	18, 44, 112,	Total = 3
Al-Furqan:	52,	Total = 1
An-Naml:	23-46,	Total = 24
Al-Qasas:	85,	Total = 1
Al-Ankabūt:	2, 3, 5, 6, 69,	Total = 5
Rome:	1-7,	Total = 7
As-Sabā':	11,	Total= 1
As-Saffat:	172, 173, 177,	Total = 3
Sād:	31,	Total = 31
Al-Mu'min:	55,	Total= 1
At-Tur =	47,	Total = 1
Al-Muzzammil:	20,	Total = 1
Al-Balad:	2,	Total = 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## CLUES TO JIHĀD IN THE SIGHT OF HAZRAT LAHORI رحمۃ اللہ علیہ

**TOTAL = 193**

Al-Baqarah:	110, 187, 196, 219, 220,	Total = 5
Al-Imrān:	14,15,130,131,132,133,134,	Total = 7
An-Nsiā:	85, 110, 150,	Total = 3
Al-Maīda:	32,	Total = 1
An-Nūr:	57,	Total = 1
Al-Ankabut:	Complete Surah,	Total = 69
Rome:	Complete Surah,	Total = 60
Al-Hujurāt:	Complete Surah,	Total = 18
Al-Hadīd:	Complete Surah,	Total = 29

# GLOSSARY OF TERMS

1	Jihād	جهاد	Holy war fought for the sake of the glory of Islam and uplift of Allah's Words.
2	Kāfir Kuffār	كافر كفار	Pagan, Infidel Plural of Kāfir, Infidels
3	(A) Mushrik (B) Mushriks	مشرک مشركين	Polytheist, Polytheists
4	Mu'min	مؤمن	Believer in one Allah
5	Tawakkul	توکل	Reliance, Trust in Allah
6	Amīr	امير	Leader, Guide
7	Salāt	نماز-صلوة	Prayer
8	Zakāt	زکوة	Religious tax paid to purify one's wealth
9	Fitna	فتنه	Subversion, mischief, sedition
10	Sahābi	صحابي	Companion of the Holy Prophet ﷺ
11	Sahābah	صحابه	Plural of Sahābi
12	Qitāl	قتال	Fighting in the way of Allah and killing the Kuffār.
13	Ghazwa	غزوه	The holy war in which the Holy Prophet ﷺ himself took part
14	Shaheed	شهيد	Killed for the revival and uplift of Islam
15	Shuhada	شهداء	Plural of Shaheed
16	Shahādāt	شهادت	Getting killed for the revival and uplift of Islam
17	Fedai	فدائي	Sacrificial attack at the non-Muslims for the sake of Islam with the certainty of not returning
18	Fedai Attack	فدائي حمله	Attacking the Kuffār sacrificing ones own life for the sake of Islam
19	Jizziya	جزیه	Capitation tax that the Muslim government receives from the non-Muslims, Tax of shelter, Atonement
20	Barzakh	برزخ	Interim period between death and the Day of Judgement
21	Ehram	احرام	Two white unsewn pieces of cloth that the Pilgrims put on to perform 'Umra or Hajj

22	Haram	حرم	Two sanctuaries of the Muslims i.e. Holy Ka'abah and Majid-e-Nabvi
23	Hanafi	حنفى	Those who follow Imām Abu Hanifa's school of jurisprudence.
	Ahanāf	احناف	The plural of Hanfi
24	Hāshia	حاشيه	Marginal Note
25	Taqwa	تقوى	Fear of Allah, piety
26	Nafle	نفل	Suprerogatory prayer
27	Mustahib	مستحب	Desirable, preferable i.e. the dictates of Islam that the Holy Prophet ﷺ desired and liked to be acted upon
28	Laila & Majnu	ليلي' ومجنون	The two legendary lovers in Middle ages
29	Mursal	مرسل	The Tradition in which the successor of Sahābi reports without mentioning the name of Sahābi
30	Murshal Sahih	مرسل صحيح	When the Senior successor of the Sahābi reports without mentioning the name of Sahābi
31	Mahram	محرم	Relatives of the woman besides husband who cannot marry her i.e. father, uncle, brother and nephew
32	Lahad	لحد	Nich at the side of the grave where the dead body is placed
33	Marābit	مرابط	The person who remains present at the Islamic boundaries to keep watch
34	Sadaqah	صدقه	Alms, grace, favour, propitiatory offering
35	Qasr	قصر	Shortning of prayers in journey or battle
36	Siddiqīn	صديقين	The truthful
37	Bida'a	بدعه	Innovation in Dīn
38	Diyat	ديت	Penalty, a ransom for murder
39	Ansār	انصار	Residents of Madina to whom the Holy Propeht ﷺ and his companions emigrated
40	Muhajireen	مهاجرين	Those who had emigrated from Makkah to Madina for the sake of Dīn



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3 At-Tafseer-ul-Kabeer	Imām Fakhr-ud-Dīn Rāzi <small>رحمۃ اللہ علیہ</small>
4 Al-Qurtabi	Abu Abdullah Muhammad bin Ahmad bin Abi Bakr Qurtabi <small>رحمۃ اللہ علیہ</small>
5 Al-Madārik	Imām Nasfi <small>رحمۃ اللہ علیہ</small>
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